

## Time's Course :-

**Preparation of Passover**

First Day Without Leaven

14th Nisan

Thursday

**Crucifixion**

“ 6th hour “ Darkness

“ 3<sup>rd</sup> hour Mk15:25 “ 9th hour Mk15:33

“ Near city Jn19:20 “ DIED Mt27:50

“ Turning, said Lk23:28 “ Earthquake, veil, dead

“ Delivered Lk23:24 “ Run, call Mk15:36

“ 6 o'clock Jn19:14 “ All returned

“ Pilate, Herod Lk23:1-11 “ Evening

“ Prepared Mt26:17 “ Caiaphas Jn18:18 Mk15:42

“ Last Supper “ Annas, Peter Lk22:57

“ Judas Jn13:30 “ Betrayed, Council Jn18:3 Lk22:66

“ For the feast “ Gethsemane Mt26:36

“ Mount “ Offended

“This night” Mk14:26

**Feast of Passover**

First Day of Unleavened Bread

15th Nisan

Friday

Sabbath of Passover

**BURIED**

“ Stone “ rolled in door Mk15:46

“ There laid Jn19:42 “ Joseph departed Mt27:60

“ Saw where Mk15:47 “ Two returned Lk23:56

“ Sitting Mt27:61 “ Prepared spices, oils

“ New tomb in garden “ Jews' preparations

“ Marys followed Lk23:55 “ Toward Sabbath

“ It was evening already “ Jewish custom Jn19:14 “ Rested Lk23:56

“ Eat the Passover Jn18:28 “ Wound in linen with spices

“ Jews, being Preparation “ They prepare body Jn19:40

“ After this Joseph “ brought myrrh, aloes Jn19:39

“ He arrived “ There came Nicodemus

“ Took “ body away

## Schedule of events to come :-

**First Sheave Wave Offering**

First of Fifty Days

Weekly Sabbath

16th Nisan

**RESURRECTED**

Late Sabbath's, afternoon toward the First Day

“ Angel “ descended from heaven

“ third day “ appearance like lightning

“ and set the watch “ Guard like dead

“ They sealed the stone “ Great earthquake

“ assembled before Pilate “ Stone cast uphill

“ chief priests and Pharisees “ Dead appeared

“Women began to rest the Sabbath “ Morning after their preparations “ Sabbath passed

“ “

“ “

“ “

“ “

“ “

“ “

**Third Day of Unleavened Bread**

Fourth Day of Feast

17 Nisan

Sunday

**Appearances**

“ “ “ “

“ “ “ “

“ Jesus met them Mt28:9 “

“ first, early First Day Mk16:9 “ Two, Emmaus

“ to Mary Magdalene Jn20:1-10 “ Day far spent

“ When Sabbath was past Mk16:1 “ Tell no one of angel's words Mk16:8 “ Evening

“ Three women bought spices “ They came, enter, one angel Mk16:5 Jn.20:19

“ Mary sees stone rolled away “ Tell eleven and others of Jesus' words Lk24:9-10

“ Tells Peter and John “ Marys, with spices, other women, two angels

“ Others called “ by Mary

**APPEARED**

### The Lord's Day in the Covenant of Grace

*“What makes of this day this singular Day,*

*the Lord's Day,*

*was that which happened on it and to it:*

*the resurrection of Jesus Christ from the dead!*

*It is the resurrection of this One deceased,*

*his going out of the grave wherein He —*

*after He two days before had been crucified and had died —*

*the ...” day before “... had been laid”*

and now “the third day **according to the Scriptures**”,

**ROSE,**

“in the fullness of Sabbath's time afternoon

before the First Day of the week”.

“And another horn will arise after the ten horns, and he shall be different ... and will **subdue ... kings**. And he will **speak words against** the Most High, and he will **wear out** the **saints** of the Most High, and will **think to change: times and laws**. And these **shall** be given into his hands ...”. Daniel 7:24-25

The “**horn**” depicts religious fornication or “**change**” in respect of “**times and laws**”. The Prophetic Word of God, the Holy Scriptures – Old, and, New Testament – presented, admired and worshipped thus adulterated, are being “**spoken against**”!

This “horn” acts against the Most High by “**subduing kings**”. It controls communication and worldview by especially the **reading of the Bible**. This “horn”, acts against the Most High by “**speaking**” against the Most High, meaning he controls **God's Word** – the **Bible's** “speaking” – or power on worldview and human thinking.

What Christians **read in the Bible** will make them “**think**” the “horn's” way: “**to change**” **God's** “times and law”. They “**shall** be given into his hands”; the “horn” will “wear out” to but few those not misled by his “**think**”-power and rule.

**To say it plainly: The Church has become a power that says, “Thus saith the Lord God” while He has not thus spoken! The Christian Church has become a false prophet!**

### 5.3.

#### Matthew 28:1 to 4

#### **“Late Sabbath, In The Afternoon Before The First Day”**

Had Christ been crucified and had He died on Friday, as tradition says, and should He have risen “on the **third** day”, He would have risen on Sunday. If, all facts and factors thus far (Part One) investigated considering, Christ was crucified and **died on Thursday**, He, according to the **same** method of counting, should have risen on the **third** day, **Saturday**. In Par. 4.2 the principle of counting any **portion** of a day as a **full** day has been referred to as the “Bible way”. The **traditional** count of the three days that Jesus actually was dead is based on this principle. No problem can exist for the present hypothesis for using the **same** principle for counting the days.

Had the traditional assumption that Christ was crucified on Friday been correct it may be expected that **reference** to Christ's resurrection on Sunday would have existed in the Scriptures. The Gospels should have recorded that the resurrection had taken place on the First Day of the week, Sunday. No such statement or inference can be found in the **Greek** text of the New Testament. Translators, therefore, render Mt.28:1 and Mk16:9 so as to **artificially create** some basis for the traditional view. Is the same condition required – **statement, inference and expectancy** – that **inference** to Christ's resurrection on the **Sabbath** (Saturday) be **written**, then such is **indeed to be found in Matthew 28 verses 1 to 4**. It is written there – **in the Greek** – that the grave was opened “**on the Sabbath**”. The same fact is **also** – in **many other ways** and just as validly – **implied and foreseen** in the New Testament.

#### 5.3.1.

#### Different Interpretations of Matthew 28:1-4

##### 5.3.1.1.

#### Grave Sealed “Late”, Opse

The Greek in Mt.28:1 was translated in the King James Version, “**Late in the Sabbath**” (when the resurrection occurred).

Some commentators are unable to escape the **simplest** meaning of this Scripture in that it indicates the **late part** of Saturday before Sunday. To accept this would bring them face to face with a **problem** for the traditional belief of a Sunday resurrection. But because commentators are not prepared to discard of tradition on this vital point for Sunday observance, they ingeniously find an escape route from their predicament. The adverb, “late”, say they, refers to what in context **precedes** it. Accordingly, it implies that **the grave was sealed and a watch was set**, “late on the Sabbath”. Verse 1 is divided here, and from here on, Matthew agrees with the other Gospels and tells of the women's visit to the grave

early on Sunday morning, **after** the Sabbath, when the angel descended from heaven and opened the grave.

#### 5.3.1.1.1.

##### Opse in Relation to Time

What compels these commentators to adopt this interpretation? It is **the consistent meaning and exclusive use of the adverb “late”, opse**, for the **last part** of any time-unit. The concept “late”, *opse*, **naturally** does not fit the early or first division of a period, just as *prohi*, “early”, is **naturally not** suitable for the late or last half of any period. Most significantly *opse* is **never** used for the **morning of night**, that is, for from midnight to sunrise. In **no** language, for pure logic, would “early”, “morning” of day be deemed “late” in the day. *Opse* may be used, however, for the later **part** of day’s morning, that is, for from about **nine a.m. till midday** – what the concept “late” would be used for in **any** language. The meaning then would be **“late morning”**.

(1) The last quarter of daylight, that is, “late” before sunset, is deemed “late” **in the day** – *opse*. (2) The first quarter of night after sunset is never indicated in the Gospels with the term *opse* – “late” but with the word *opsia* “evening” although it is **secularly** considered still late in the day – reckoning the day from midnight to midnight or even from sunrise to sunrise. (3) The second quarter of night about 9 p.m. till midnight is “late at **night**” in relation to the previous day as well as “**early night**” in relation to the **night as a whole**. This first quarter – **or even the second quarter** – of night, **might even** be considered and reckoned – in fact be called the “**early night**”.

The use of *opse* for “late in the day before midnight”, will **never** be found in **Hebrew** thinking and **never** in the **Bible**. The word for this time of day in the New Testament is the noun, *opsia*, because the “**evening**” **as such is regarded as the beginning** of the day cycle. The Jew, and the writers of the Gospels, did not think of **after sunset** as day’s **end**, although for the ordinary secular mind it constitutes a “late” and “end-time” of day.

The **first** use and meaning of the word *prohi*, “early”, – as noun, *prohia* – is for “**early morning before daybreak**”. This makes *prohi* – *per se* – the **natural and logical opposite** of *opse*. **See in Ex.30:8, opposite of prohi prohi in verse 7**. The meaning and application of, *opse*, “late”, can **not** in Mt.28:1 be interpreted and translated, “**after**” the Sabbath “at **dawn**” on Sunday because that would amount to making *opse* the exact **equivalent** of *prohi* – which is **absolutely wrong**.

*Prohi* may indicate the afternoon in combinations (‘composites’) like *deileh prohia* – ‘early afternoon’, as against *deileh opsia* – ‘late afternoon’; *prohi eti hehmeras* – ‘early in the day’, as against *prohi eti skotia* – ‘early darkness’;

In the theory under consideration, *opse* is for this reason connected, not with what allegedly happened “**after** the Sabbath”, but with what happened “late **in** the sabbath”<sup>Mt.28:1a</sup> – when the grave was **sealed**.<sup>27:62</sup> According to this theory it was on the same day of the **Sabbath**, in verse 66 called “the next day”.

Can this invention be the solution to the problematic implications of the meaning of *opse* for the belief of “*the Easter–Sunday Resurrection*” – a persuasion that could be “*an ecclesiastical fable*”?  
(Bacchiocchi *TCR* 48a)

#### 5.3.1.1.2.

##### Opse in Contextual Relation Refer App. 291

The time phrase *opse* refers back to the sealing of the tomb, it is said. Now Matthew sets the time of the Jews’ meeting with Pilate with the objective of the tomb’s sealing, during the “**morning**”. As has already been shown, “morning”, *epaurion* is never used for later than midday.<sup>Par. 5.2.2.3.1.</sup> The context suggests as **early** morning as possible. The Jews lost no time. Relative to their preparations it was the very next morning when they went to Pilate!<sup>27:62</sup> The Jews were anxious to prevent “his disciples” to “steal the body away”. It would make no sense for them to linger with doing what they had permission for. Then why postpone the sealing of the tomb and the setting of the watch till only shortly before sunset, as this interpretation would have it?

It has been shown that the Jews meant the tomb to be sealed “for the third day” – “till the third day (has passed)”.<sup>Par.5.2.2.3.2.</sup> It would have defeated the object to have waited till almost the end of day to seal the grave for this day.

This theory maintains that the women were **present and saw** when the grave was opened and Jesus resurrected. According to the other three Gospels AND Mt.28:5 and further, **no** person actually saw these events. Not even the guard saw what happened when Jesus was resurrected because the approach of the angel caused them to “fall down like dead”. The women could not have been present when the grave was opened which again implies that Matthew speaks of a time in 28:1 that could not have been the time when the women actually were at the grave on Sunday morning – according to Mt.28:5 and further.

The five time-phrases contained in verse 1 and 2 of Matthew 28 together constitute a **single** adverbial clause that indicates the time of day when the resurrection took place. It cannot be **arbitrarily divided** and its sections applied to **irrelevant events** – in this case to the sealing of the grave and to the resurrection.

*Opse*, can not be separated from the **subsequent contents** of the time phrases but applies to **every aspect** contained in verses 1 to 4.

The women “went”, *ehlthen*, aorist indicative, constative, exactly at the time the “earthquake came”, *egheneto*, **also** aorist indicative, constative. This time was *tehi epifohskousei*, “in / with afternoon”. “With **afternoon**”? With **which** afternoon? It could not have been “afternoon of the First Day”. From the nature of the case it **had** to be “with afternoon toward the First Day”. Thus it is confirmed in the Greek, *eis mian sabbatohn*. For no other reason but that it was “**afternoon**”, is the time of **this** day – “**the Sabbath’s**” – “**late**”. Thus, in fact, the Greek expresses it, *opse de sabbatohn*. Not to mention **which day’s** afternoon it was, would be unnatural and unimaginable. If the women “went”, “on the afternoon”, it must be concluded that they “went” on the afternoon of the day **mentioned**, the “**Sabbath’s** afternoon” – which was “**late**” then!

**Even if** not the “afternoon” but the “morning” were meant, **the same thing is true** – it would be “in the morning of the Sabbath” and **not** “in the morning of the First Day”. If this relation between the Genitive of “*sabbatohn*” and *tehi epifohskousehi* were but kept in mind the unity of the two time-phrases in Mt.28:1-4 would not be broken to accommodate the present theory. Neither would the idea of the **morning** against the First Day have taken root in tradition. If “the First Day” had been a Genitive and the “Sabbath” an accusative, Mt.28:1 would have stated that the resurrection occurred “after the Sabbath on the First Day’s morning”. As simple as that – **had** the situation not been reversed and **would** the meaning of *opse* have **allowed**.

Thus every detail concerning the **time** of day and the **day** involved, **belong together**. Tells the angel the women, “**It was Sabbath’s time – late – indeed with afternoon**, on the very Sabbath’s afternoon towards the First Day when started out Mary Magdalene and the other Mary to go see the grave. Suddenly, there came a great earthquake.”

The adverbial phrase, “**Then, behold!**” (“suddenly”) – *kai idou*, **joins** the adverbial clauses of time, “Sabbath’s late with afternoon against the First Day”, and the predicate: “**there was an earthquake ...**”. The **event** (the resurrection of Christ) is significant enough to be pinpointed as to **when** it occurred, and as to **what** happened with its occurrence. “Of a sudden”, this time of day on this day with this intention of these specific women “to see the grave”, “There was a great earthquake and an angel descended from heaven and rolled away the stone and sat on it”. And every human being’s intentions – bad or good – are prevented.

The conjunction “**but**”, *de*, indicates finally **where relevance starts and ends** within the framework of these texts. According to the view under consideration, the **sealing** took place “late”, that is, “late Sabbath’s (time)”. This conjunction should not have appeared **at all**, or should have appeared in the Greek **after** the term “Sabbath’s”, and not where it does appear – between “late” and “Sabbath’s”, *opse de*

*sabbatohn*. The conjunction would have **closed** the sentence if it had appeared after *sabbatohn*. Any which way it is incorrect usage and without parallel in the New Testament. The conjunction *de* always **starts** a sentence or clause. In the case of Mt.28:1–4 the sentence starts with “Late”, and does not end on it – which would have been necessary if the **sealing** of the grave was meant and if the **Jews** had been the subject of the verb. As it is, the **earthquake** is the subject and event of predicate: “And / then late (*opse de*) in the Sabbath ... there was an earthquake ...”.

The conjunction *de* joins **relevant** events and factors. For example, to read in John, “There laid they Jesus ... for the sepulchre was near on the First Day of the week” – *de* appearing immediately after “First Day” – is not only untrue, but grammatically impossible for the very reason of *de*’s position which indicates that a next sentence starts with “First Day” and does not end with it. In Mt.28:1 the same applies. In Mt.28:1 a next sentence starts **where de indicates**: at “Late” – *Opse de...*

According to the Gospel of Peter 34 “a great crowd early Saturday afternoon came from Jerusalem and districts to see the grave that had been sealed”. It says not whether the crowd accomplished their purpose. But the implication is sure that the grave **had to have been sealed early enough** for the news of it to have spread and for the crowd to have gathered from all quarters by “early afternoon”. The phrase we present as “early afternoon”, is translated by others as “Saturday morning”, which would make the time of sealing necessarily even earlier – it could not have been done “late on the Sabbath”. Had the grave been sealed “late” in the day, it must have been late on Friday, and complications are perpetuated. Reasonableness thus demands that this interpretation be rejected.

### 5.3.1.2.

#### The Women Visited the Grave “Late Sabbath”

Commentators who cannot escape from the true meaning of the word *opse* – “late”, but also cannot escape from the traditional acceptance of Sunday as the day of resurrection, **divide** the time phrases of Mt.28:1–4 and place the women’s (alleged) **visit** to the grave, “Late on Sabbath”: “Late on the Sabbath the women arrived to see the grave. (But) with sunrise on the First Day there was an earthquake ...” and the resurrection took place. The time phrases must be dislocated from their context in order to accommodate such a theory. There simply exists no reason why they should be rearranged. What happened when it was “Late on the Sabbath”, is what happened when it was “in the afternoon” and still “toward the First Day” – not, “on” the First Day!

Every objection to the first theory remains valid in this case. This interpretation dissects the text, lacks any factual basis from any Gospel, and does not keep reckoning with its own implications. It is forced,

speculative and delusive. It distorts the facts. Usually translators rather accept the enigmatic result of the actual order of the time phrases than to revert to such extremes. To resort to this type of theory only shows the shortcomings of the traditional interpretation of Matthew 28:1.

A variation of this theory divides the time phrases between the women's visit to the grave and the earthquake. "It was late on the Sabbath afternoon when the women went to look at the grave. Now toward the First Day the angel, while suddenly there was an earthquake, answered the women ...". Only Matthew, accordingly, tells of the women's visit to the grave on Saturday. Matthew further agrees with the other Gospels and commences with the angel's answer to the women on Sunday morning.

For this theory it must be assumed that the **women had been at the grave before the angel** arrived, and that they **actually** should have **seen how** the grave was opened. This would be in contradiction with **all** the Gospels and also irreconcilable with the **nature** of the event. If the guard fell down like dead the women would also. And if also the women "fell down for dead" it would have been **mentioned**. If the women did not also fall down like dead, it would have been an even more noticeable thing and would surely have been recorded. Simply no indication as to the presence of the women while the grave was opened exists, while every indication as to their absence is obvious. The angel's answer to the women had to have been given under different circumstances than the opening of the grave. Their conversation took place the following day.

Why would Matthew describe the time the women visited the grave on Saturday so precisely and comprehensively, but say **nothing** of the time of the **important** event, the opening of the grave? Why would Matthew **at all**, refer to the women's visit to the grave on the Sabbath day? Such an interpretation makes of the women's visit to the grave an event without relevance that occurred between the sealing of the tomb on Saturday morning and the resurrection on Sunday morning. It also requires an actual visit to the grave, while Matthew only mentions the women's departure with the intent "to look at the grave". This fact makes it even stranger that Matthew would supply elaborate detail of the time of an event that was **not fully realised**, but fails to give indication of the time of the event that **had occurred**.

### 5.3.1.3.

#### Resurrection at Midnight

The time of the resurrection of Jesus traditionally given **differs**. Nevertheless it always is so interpreted as to make the resurrection to have occurred **on the First Day** of the week. A time regularly given is with **sunrise** on Sunday morning. A too long period between sunrise and "late on the Sabbath" would actually mean different times for the single and instantaneous event of the resurrection. Therefore "**late** on the

Sabbath" is interpreted as "late" as possible by being explained according to **Roman** reckoning of the day from midnight to midnight. Matthew's time for the opening of the grave is thus reconciled with Mark's time for the women's visit to the grave "with the **turn** ("rise") of the sun", *anateilantos tou hehliou*.<sup>16:2</sup> Thus the concept of the resurrection of Jesus at **midnight** is reached, and has become the time very commonly accepted since **earliest times after the Gospels** had come into existence.

### 5.3.1.3.1.

#### Mark 16:1

#### "Sun's Return" – Anateilantos tou hehliou

*"On the whole passage [of Mk.16:1-8] it must be said that Matthew resembles it most, but also that it possesses something peculiar which distinguishes it from him. Not least concerns the indication of time ... The women came (according to Luther) to the grave "on the first day of the week very early, as the sun did rise" ("da die Sonne aufging"). This translation has resulted in many an Easter custom because one should accordingly understand that Jesus was raised at sunrise. It should be read though "after the sun had risen" = anateilantos tou hehliou. But that would not fit *lian prohi* = very early. After sunrise is no longer very early. To understand the formula one should again consider when the morning begins and when it therefor is very early morning. The morning begins with midnight. Thereafter is Jesus soon after midnight resurrected. "Anatellein" should not be translated with "rise", but with "again ascending". The sun begins, although be it for us yet a while indiscernible, after midnight again to rise. There exists with reference to the time of Jesus' resurrection no contradiction between Matthew and Mark."* Fritz Rienecker,<sup>Das Evangelium des Markus. Translated myself. Bornhäuser also holds this view.</sup>

The **Gospel of Peter** supplies the time of Jesus' resurrection as "*in the night*", *en tehi nukti*.<sup>35</sup> This was early enough in the night so that after what had happened at the grave the guard "*while still in the night*", could go to see Pilate,<sup>45</sup> before Mary and "*her friends*", "*early in the morning*", "*came upon the grave*".<sup>50,51</sup> **This document** describes the time of the opening of the grave further in section 35 as the night in which "the Lord's day approached", using the same word (*epifohskoh*) **Luke** uses in 23:54-56 for the Sabbath's "**approach**" after Jesus had been **buried**. The term *epifohskoh*'s relation to the time of the Sabbath is **confusing** in the Gospel of Peter because the phrase "*the approach of the Lord's Day*" implies the resurrection to have occurred on the Sabbath, while the term "*Lord's Day*", implies the resurrection to have occurred on Sunday. (**But see my revised appreciation, Part 5!** I have here made the typical mistake of taking for granted that "*Lord's Day*" in second century documents indicates Sunday.)

According to the **Gospel of Nicodemus** the guard reported to the Jews in the synagogue on Sunday morning “*early*”,<sup>12:2</sup> “*We heard the voice of an angel speaking with the women who waited at the grave ... He has risen ... Go tell his disciples that He rose from the dead and is in Galilee. The Jews said ... At what hour was it? The guard answered, At midnight. The Jews said, Why did you not arrest the women? The guard answered, We were like the dead of fear and did not expect again to see the light of day.*”<sup>13:1-2</sup>

The guard reported before sunrise, “*early*”. They did not expect to see the light of day again, which implies it was before the luminary of sunrise – before dawn – when they reported. After the watch recovered from their “*as dead*” condition and could deliberate, they went into the city, “*woke up*” the Jews and called them together in the synagogue. They reported on **what they had seen “at midnight”**. What they had heard (according to the Gospel of Nicodemus) was the conversation between the angel and the women. They witnessed something that happened **after** the resurrection – **not during** the resurrection or the resurrection itself. The **women also did not see** the resurrection, because the angel **had to tell them** of it – as indeed in all four the Gospels.

The women were “waiting” at the grave, according to this document. It does not say how long they waited there. That implies that they were **waiting at the empty** tomb otherwise they also would have experienced the appearance of the angel who opened the grave. **Their waiting lasted some time before midnight**, and they were in their conversation “answered” (Matthew) by **another** angel than the one who opened the grave (or the same angel but **later** on). Their waiting had to have been some time before midnight also because by the time the angel spoke to them – after midnight – Jesus had at least been risen long enough that He could be in Galilee for some time already. Thus even earliest tradition was not perplexed by the idea that Jesus was resurrected **before** midnight. If these early writers were at all concerned about the fact that Jesus was resurrected on the First Day, they certainly would have made it clear that before midnight was in fact **on the First Day. That they do not**, implies that the resurrection could have occurred on the day **before the First Day**.

The same document contains the legend of Joseph’s escape from imprisonment by the help of Jesus himself, “*against midnight*”.<sup>15:6</sup> This implies that Jesus **had been risen an indeterminate time before midnight**, which could well have been any time the sun was **declining toward its “turn”** at midnight, that is, any time “**towards ascending again**”. It could **not** have been “**after** midnight”, “on the Lord’s Day” – no matter how “*soon*”<sup>(Rienecke)</sup> “*after midnight*”.

To suppose that Mt.28:1–4’s time–description indicates midnight, alters nothing of what happened **in relation to midnight**. The earthquake occurred, the angel descended and opened the grave and sat on it, and the women went to see the grave, still, “late”, still, “Sabbath’s”, still, “in the descending light”, still, “toward the First Day” – and, still, **not**, “**on the First Day**” as in Mk.16:1-3 when the women bought spices **after** the Sabbath, and **afterwards**, “very early morning arrived upon the grave”.

When the women, “arriving – *erchontai*, at the grave” “on / in / with the First Day” – *tehi miai*, “sun’s turning” – *anateilantos tou hehliou*, Mk.16:2, “they found the stone rolled away” – *apokekulismenon*, past perfect participle<sup>Lk.24:2</sup> (*Anakekulistai*, past perfect indicative, “was rolled away”. Mk.16:2) **The women did not witness the stone being removed**. They were not at the grave when **that** happened. They only arrived at the grave **after** it **had** been opened an indeterminate time before and was **empty already**. The first indication of **how long after** the resurrection the women arrived at the grave is **with reference** to the time given of the **opening** of the grave as such in Mt.28:1. **Compared** to the time given of the women’s **arrival** at the grave it was about fifteen hours after. The earliest indication of an arrival at the grave is that of **Mary alone**, “on the first day being **early darkness still**”, John 20:1. This time indication, *prohi skotias eti ousehs*, taken by itself, means nothing later than the **second quarter of night and rather before** nine o’clock to any time before midnight! It contains nothing that necessitates a time at sunrise – **the “darkness” “being” “early” “still”**. (In Roman reckoning of time that would have been “late” on Saturday night.)

The second indication of how long after the resurrection the women arrived at the grave is the different times given in the different Gospels **compared with one another**. The time given by John of Mary’s visit to the grave is perfectly reconcilable with Mark’s statement that Mary, **with the other two**, arrived at the grave at midnight, “sun’s rising”.<sup>16:2</sup> **Any time before** midnight, Jesus had risen.

Accepting the midnight reckoning of the day and taking midnight as the time indicated by Mark avails the theory of a Sunday resurrection nothing. Taking the time indicated in Mt.28:1 as sunrise, only further confirms the impossibility of the notion, because that would mean that Jesus **rose from the dead after he had appeared**.

Rienecke referred to above contradicts his own finding that the women arrived at the grave “*at midnight*” by arguing that the resurrection took place “*soon after midnight*” (“*bald nach Mitternacht*”). The women arriving at the grave **found it empty and desolate**. There was **no body and no watch** present any more. This fact indicates how long **after the resurrection** when “**at midnight**” the women visited the grave. The guard was struck down and unconscious by the appearance of the angel.

Thereafter the resurrection occurred without their knowing. They must have been unconscious for considerable time, only to recover to receive the shock of their lives at the flung away door stone and the disappeared body. They must have conferred for long about what to do about their predicament, for they would be held responsible. Eventually they decided to consult the Jewish priests. This fact implies the seriousness of their situation. They were too afraid to report to their own authority, the Roman military. They would receive no sympathy from them. Knowing the Jews' interest in the matter to be quite fanatical, they decided to consult them. So the guard left the grave and dispersed in several directions into the city each having to find and call some of the Jewish leaders. They all had to be brought to meeting in the synagogue where the problem could be discussed. According to Matthew **this meeting was taking place** while Jesus appeared to several women "as they departed from the sepulchre"<sup>28:8</sup> and "went to tell his disciples".<sup>9</sup> (Refer Par. 5.3.4.) This appearance had to have been Jesus' First appearance to the **group** of women, but in sequence it had to be another and later appearance because "He **first** appeared to **Mary Magdalene**", alone, "early (*prohi*) on the First Day of the week".<sup>Mk.16:9</sup> "Early on the First Day" can be **any time after midnight**, even if the day is reckoned from sunset to sunset because by "early" – *prohi*, **morning** is meant, **however the day is reckoned**. To estimate the time of Jesus' appearance recorded in **Matthew** soon **after sunrise** would be reasonable. That would make the idea of the resurrection, **also at sunrise, impossible**.<sup>See Par. 5.3.3.</sup>

### 5.3.2.

#### Resurrection

#### "After the Sabbath At Dawn On the First Day"

#### Or

#### "Late Sabbath's With Light Declining Toward the First Day"?

### 5.3.2.1.

#### A Sunrise or Sunset Reckoning in Mt.28:1?

"(It) *cannot be accepted*" that Mt.28:1 indicates the time of the Sabbath for the resurrection, "*for at least two reasons*", Bacchiocchi claims. "*First, because the verb "to dawn" (epiphosko) literally means not "to become dusk" but "to grow light", "to dawn". Second, because a figurative interpretation (i.e. to become dusk) in this instance runs against the explicit statements of the other Gospels which tell us that the women came to the empty tomb at daybreak "when the sun had risen" (Mark 16:2; cf. Luke 24:1; John 20:1).*"<sup>TCR 49c</sup> Bacchiocchi also alleges that "*the broader meaning of the adverb "opse" which is translated in the KJV as "in the end of"*", is "*after*", as "*in the RSV and most modern translations.*"<sup>49d</sup>

Bacchiocchi's three arguments are **secondary** and depend on his presupposition of Matthew's application of a reckoning of the day from **sunrise to sunrise** in 28:1. "*The evidences for the sunrise reckoning provide a plausible explanation for the apparent contradiction present in the time references of Matthew 28:1. If Matthew ... sometimes used the sunrise to sunrise reckoning, then the statement that the two Marys came to see the sepulchre "in the end of the sabbath, as it began to dawn toward the first day of the week" (KJV), makes perfect sense, because the end of the Sabbath would indeed mark the dawning of the first day of the week.*"<sup>84b</sup>

It follows that if Matthew never used the sunrise but always the sunset reckoning, he could not have described Sunday morning as "*after the Sabbath*". And he could not have described the beginning of Sunday "*after the Sabbath*" as the "*dawn*". It would not have been possible to argue a problem that had been non-existent.

The **condition** on which the rendering of Mt.28:1, "*after the Sabbath at dawn*", rests, therefore, is a **sunrise reckoning** of day. The use of the sunrise reckoning in the Bible **generally** is set out to be proved by Bacchiocchi, from which finding he deduces the possibility of a similar use in **Matthew generally**, from which finding he deduces the possibility of a similar use **in 28:1**.

Bacchiocchi's method fails in the first place to distinguish between the use of the sunrise reckoning in the **Old Testament** and the **New Testament**.<sup>Refer Par. 5.1.1.4, especially Par. 5.1.1.4.1.2.</sup> Although Bacchiocchi writes of "*both reckonings*" to be "*found scattered throughout the Bible*" and "*through the Old and the New Testament*",<sup>80a, 85b</sup> he could not provide a single instance of the sunrise reckoning in the **New Testament**. Of the "**50 references**" referred to as illustration of a sunrise reckoning,<sup>(listed under note 23 chpt.5 p. 91 in TCR)</sup> where "*Day*" (is) *Mentioned Before "Night"*,<sup>76b</sup> **only 6** are from the New Testament. As shown in Par. 5.1.1.4, **not one** instance of these six references was a legitimate case of the use of the sunrise reckoning.

Bacchiocchi's only other references from the "*cumulative witness of the Gospels*"<sup>60d</sup> of an alleged use of the sunrise reckoning, pertain to the word *opse*, "late", Mk.11:11;<sup>77/78</sup> See Par. 5.1.3, the word *epaurion*, "morrow", Acts 4:3<sup>78b</sup>; See Par. 5.1.1.4.2 and Mk.16:2 and Mt.28:1. Bacchiocchi **particularly fails** to show the sunrise reckoning in **Matthew**. No wonder because Matthew is thoroughly Jewish in respect of his worldview of time. Bacchiocchi's supposition, "*If Matthew sometimes used the sunrise to sunrise reckoning*",<sup>84b</sup> is **totally** baseless. The case which Bacchiocchi has to prove, Mt.28:1, is the only example he uses as proof.

Beckwith's remark, "the two reckonings were not in rivalry with each other ..."<sup>TCR 85b</sup> is correct for no other reason than that the sunrise reckoning **does not exist** in Matthew or anywhere else in the New Testament. (Refer Par. 5.2.1.1.) Beckwith's "conclusion" that both reckonings "co-exist harmoniously" in Matthew, prompts Bacchiocchi to ask, "How could two methods of day reckoning (sunset as well as sunrise) coexist harmoniously side by side at the same time and within the mind of a single writer?" Bacchiocchi is compelled to admit his **surprise** but immediately looks for an excuse to nevertheless accept such an improbability. "The astonishment is lessened" says he,<sup>85c</sup> "when one considers two facts", First, in a society where the sun is the major point of reference to measure the beginning and ending of the day, sunrise is just as good as sunset to mark the division of the day." What is so factual about this observation? Fact is that the day was reckoned against the sun's orbit, and that different peoples took different starting points. For different peoples the one way of starting and ending the day was **not** as good as any other for reasons of their own, which implies how **much the differences mattered**. For the Jews and the writers of the Bible it was a matter of divine guidance and will. Whether modern man may find that a reasonable "fact" or not is immaterial. Bacchiocchi's "second" reason or "fact" in effect amounts to the same as his "first". He refers to Roger Beckwith who "aptly explains, "since the greater part of the night is consumed in sleep, for most practical purposes, it makes little difference whether the night is reckoned with the period of daylight preceding or with that following"."<sup>85d</sup> (Emphasis CGE) The matter of "practical purposes" has been referred to under "Theological Reasons for Sunset Reckoning".<sup>Par. 5.1.1.4.1.3.</sup> As far as Matthew is concerned, the practicality of the sunset reckoning is very apparent. The Jews would not even have their sick healed before sunset on a Sabbath, and various controversies are recorded with the underlying perception of a Sabbath rest that lasts from sunset to sunset ever present.

A "fact" as clear as daylight is discernible through the nebulous twilight of Bacchiocchi's whole argumentation of the problem of the "two apparently contradictory statements" of time in Mt.28:1. **He treats of the sunrise reckoning as nothing but a hypothetical possibility.** "If that is true (the coexistence of both the sunset and sunrise methods of reckoning), and the available indications make it plausible, then Matthew's statement ... makes perfect sense ..."<sup>57a</sup> "There is a possibility that Matthew could have used the sunrise-to-sunrise reckoning which seems to have coexisted with the sunset-to-sunset reckoning ..."<sup>58d</sup> "The sunrise reckoning is possibly implied ..."<sup>82c</sup> "If Matthew, like Josephus, sometimes used the sunrise to sunrise reckoning ..."<sup>84b</sup> "Matthew could think of the day as ending at sunrise ..."<sup>86d</sup> "The possible coexistence side

by side of the sunset and sunrise methods of day reckoning offers a plausible explanation for the apparent contradiction found in Matthew 28:1."<sup>87c</sup> We would rather not accept such an opportunistic approach to distinguish "perfect sense".

Another characteristic of Bacchiocchi's answer for the alleged contradictory time phrases is that what it lacks in substance it tries to gain through **repetitiveness and appropriation**. The same argument of supposing the possible use of the sunrise method in Mt.28:1 can be found in repeated previews, repeated contents, repeated conclusions and repeated "summar(ies) of evidences". Bacchiocchi's assertive **claims** are in sharp contrast with unfounded **suppositions** and "facts" and conjectured reasoning. When giving the "facts" and "numerous evidences" on which these claims and conclusions are supposed to be established, Bacchiocchi is always alert not to draw a clear line, as shown above. It always may be "possible", "plausible" or only "sometimes" and "not as explicit". However, **when concluding** on these "evidences", the sunrise reckoning is "supported" by "the cumulative witness of the Gospels and of history (which) clearly supports the traditional chronology of the ... Sunday-Resurrection of Christ."<sup>60d</sup> When the opposite stance is judged, it is "concluded" that the "contradiction" in the time phrases of Mt.28:1 is "apparent". The "effort" to reconcile – "the attempt to construct a ... Saturday-Resurrection theory" – "must be regarded as ... baseless because it lacks both Biblical and historical support".<sup>60d</sup> "In the light of the above considerations on the language and context of Matthew 28:1, we conclude", says Bacchiocchi, "that this passage offers no support whatsoever to the view of a late Sabbath afternoon Resurrection ... The indications submitted have amply established that the plain sense of Matthew 28:1 is: "After the Sabbath, at dawn on the first day ...""<sup>55b</sup> Bacchiocchi's **overstated affirmations** of his **preconceived findings** on the subject of the days of Jesus' crucifixion and resurrection fall short of his own standards of thorough investigating and consideration.

A third "fact" resulting from a scrutiny of Bacchiocchi's "evidences" and arguments is that he creates a **false impression of scholarly substantiation** for the supposition of a sunrise reckoning in Mt.28:1, for example by counting Roger Beckwith's remark above as a "second fact", "considered" to "lessen" "astonishment" at the conclusion that Matthew uses the sunrise reckoning.<sup>85d</sup> And the references made by Bacchiocchi are to the arguments and conclusions of "a host of scholars"<sup>55d</sup> that consist of nothing but their **own opinions and feelings**, repeatedly but **merely copied** from one another.

A fourth characteristic of Bacchiocchi's handling of the problem of the "contradictory time phrases in Mt.28:1" is his attempt to prove the



subject in question **with itself**. Even “*if*” Matthew “*sometimes*” used the sunrise reckoning, even though “*loosely*”, at least one or two **other** instances should be discoverable which could serve as examples of a similar use in Mt.28:1. **Not a single** case in support of this theory is presented **but ... Mt.28:1!**

Truth is, as shown above, Matthew **never** uses the sunrise reckoning, and “*the indications submitted*” could never have “*amply established that the plain sense of Matthew 28:1 is: “After the Sabbath, at the dawn on the first day of the week”*”. If this basic argument can not be positively indicated, how could conclusions be drawn so assertively? The moment the conditional argument of Matthew’s use of the sunrise reckoning fails, all other arguments become abstract. Bacchiocchi vents **dependant** arguments with **as little thought**. For example, “*Matthew also may have used opse loosely, simply to indicate that the women went to the sepulchre after the Sabbath was over and as day was dawning*”.<sup>51a</sup> When applied to the sunrise point of departure, *opse*’s meaning is “*simply*” and without any difficulty – for Bacchiocchi – “*dawn*”, but, when applied to the sunset point of departure, it only creates an “*other difficulty*”.<sup>54b x 55b</sup>

### 5.3.2.2.

#### **The Adverb Opse**

##### **“After the Sabbath” or “Late In the Sabbath”?**

“*A first solution (for “what many scholars view as two apparently contradictory statements”<sup>49b</sup> in Mt.28:1 – “late in the Sabbath” and “at dawn on Sunday”) is suggested by the broader meaning of the adverb “opse” which is translated in the KJV as “in the end of” but in the RSV and most modern translations as “after”. The two translations reflect the dual meanings of the term, namely “late” or “after”.*”<sup>49d</sup>

### 5.3.2.2.1.

#### **Use of the Term in the Setting of a Greek and Jewish Civilisation**

It is “*suggested*” as “*a first solution*”, that “*the adverb*” *opse* has “*dual meanings*” or a “*broader meaning*”, which means it has **two** meanings, “*late*” (“*in the end*”), as well as “*after*” – according to Bacchiocchi and “*many scholars*”. If *opse* had the “*broader meaning*” of “*after*”, then its use with this meaning should reflect “*broader*”, “*Hellenistic*” Greek thinking because the term’s meaning reflects the way society thinks. According to these scholars, society thought “*broadly*” or **indiscriminately**, reckoning the day in **any** two ways. As far as **occurrence** of such dualistic use of this term is concerned, one would also expect a “*broader*” **incidence**. However, it is **totally absent**.

It is not surprising that Pliny (the elder, Roman historian, 23-79 A.D., Natural History, Quoted in TCR 79a, quoted from Jack Finegan, Handbook of Biblical Chronology.) says that the

“*Athenians*” – the Greek speaking and writing civilisation – “*count the*

*period between two sunsets*” as one day cycle. In contrast, he says, “*The Babylonians count the period between two sunrises*” and “*the Umbrians (central Italy) from midday to midday*”. “*The Romans ... who fixed the official day, also the Egyptians and Hipparchus, (count) the period from midnight to midnight*”. “*The common people everywhere*” – these were the illiterates – only counted their hard day of toil while disregarding the night. They reckoned the day “*from dawn to dark*”. When used by the Greeks, the “*Athenians*” – literate people – the term *opse* should be expected to occur in their **literature** with a meaning that will be in agreement with their **worldview** of the day cycle: **from sunset to sunset**.

**The Greeks’ (Athenians’) way was the same as the Jews’ way of reckoning the day**. The New Testament, and Matthew in particular, was written in Greek by a Jew for the Jews. It is therefore not “*astonishing*” to find *opse* “*within the mind*” of this “*single writer*”<sup>85c</sup> with the **singular** meaning of “*late*” – in accordance with the Jewish **and** Greek view of reckoning the day.

### 5.3.2.2.2.

#### **Occurrences of the Use of Opse in the New Testament**

Besides its incidence in Mt.28:1, says Bacchiocchi, “*In the New Testament the term opse occurs only twice again in Mark 11:19 and 13:35. In Mark 11:19 (“And when evening [opse] came they went out of the city”) it is hard to tell by the context whether opse designates the late afternoon of that day or the time after sunset, which, according to the Jewish sunset to sunset reckoning, would be the beginning of the new day.*”<sup>50a</sup>

### 5.3.2.2.2.1.

#### **Mark 11:11**

*Opse* also appears as a variant reading in Mk.11:11. As explained in Par.5.1.3, *opsia*, the **beginning** of day, would be the natural term to indicate the evening – **after** sunset, whereas in **Mk.11:11**, the **late** of day – afternoon – is supposed. The inference that the afternoon is meant in Mk.11:11 is supported by the idea of Jesus’ **habit to leave** Jerusalem “*late*” in day apparently **before** sunset (for Bethany, “the mountain”, or some “desolate place”). The **variant**-use of *opse* in Mk.11:11 thus supplies an indication of what the term should mean in Mk.11:19 as well, which would be **not** “evening” (*opsia*) but “*late*”. The dawn lies an eternity off.

### 5.3.2.2.2.2.

#### **Mark 11:19**

*Opse* in **Mk.11:19** may mean nothing later than about 2 p.m.. Jesus probably had not had anything to eat for the day. After he could find no fruit to eat on the fig tree, He went to the temple where He expelled the

traders. It likely was at the busiest time of trading. Being trading in animals for offering it was quite early. Jesus and his disciples, later on, when “late”, left city. This verse with nothing “*hard to tell by the context*” supports the meaning “**late in daytime**”. Why Bacchiocchi finds it “*hard to tell by the context whether opse designates the late afternoon* or for that matter early afternoon yet already “late” in the morning “*of that day*”, is the only thing hard to tell.

### 5.3.2.2.2.3.

#### Mark 13:35

“*In Mk.13:35, however*”, says Bacchiocchi, “*“opse (“evening”) clearly designates the first watch of the night, from about sunset till about 9:00 p.m.: “Watch therefore for you do not know when the master of the house will come, in the evening (opse) or at midnight, or at cockcrow, or in the morning”. The fact that “opse” could mean not only the late hours of the day [Mk.11:19], but also the early hours of the new day, suggests the possibility that Matthew have used the term as an approximate time reference simply to indicate that the Sabbath was over when the women went to the sepulchre.”*<sup>50b</sup>

According to Bacchiocchi, *opse* meant “*the late hours of the new day*” while being its beginning. While meaning also “*the early hours of the new day*” *opse* actually means “*after*”. But worst: “*The fact that “opse” could mean not only the late hours of the day but also the early hours of the new day suggests the possibility that Matthew have used the term as an approximate time reference simply to indicate that the Sabbath was over when the women went to the sepulchre*” ... on Sunday at dawn! This total confusion of every impossible “*time approximation*”, Bacchiocchi calls a “*fact*” which “*simply*”, that is, singularly, functions as “*approximate*” indication of time. He without any consideration accepts the translation of *opse* with “*evening*” and immediately applies it as a “*fact*” to justify his further assumption “*that “opse” could mean ... also the early hours of the new day*”. That, again, according to Bacchiocchi, “*suggests ... that the Sabbath was over ...*”. He then identifies the “*early hours of the new day*”, with “*an approximate time ... when the women went to the sepulchre*”. That, of course, was “*when it was dawning toward the First Day (Mt.28:1)*.” From “*the late hours of the (Sabbath) day*”, one is brought through **shear conjecture** to “*dawn on the First Day*” for the time indicated by the term *opse*.

Even if *opse* could indicate “*in the evening*”, that meaning is “*clearly*” **contrasted** in Mk.13:35 with “*in the morning*” as well as with “*at cockcrow*”. **If *opse* would have had the meaning “in the evening” in Mk.13:35, this verse would have spelled the death knell to the idea that *opse* could have meant “after the Sabbath at dawn” because it would have implied “evening at dawn”!** By allowing for argument’s

sake the meaning which *opse* does **not** have – “*evening* (after sunset)”, the incidence of this word in Mk.13:35 completely disannuls the possibility that *opse* could **anywhere** mean “*after*”. Thus this incidence of the use of *opse* in the New Testament implies that Mt.28:1 would **not** have used *opse* to indicate “*dawn*” “*after the Sabbath*”, “**on** the First Day”.

Mk.13:35 does not permit even the meaning of “*in the evening*” for *opse*. *Opse* consistently means nothing but “late” – also in this case. “The master (may) come **late** (in day) – *opse*, (very late) **against midnight** (accusative) – *mesonuktion*, **at cockcrow** – *alektorofohnias* (Genitive – while very early after midnight), or, (any time) **early** (in the day) – *prohi*. Nothing at all necessitates the idea that *opse* should mean “**evening**”. Nothing also necessitates the idea that every time description in this verse should indicate a specific part of the **night**. It only would be natural and common sense that the Master could come **any** time of the **whole day**, night **and** day. As a matter of fact, *opse* should stand in the chiasm contained in this verse for the **opposite** of the duration of day after midnight till midday. The day in the form construction of this verse extends from midday till midnight – *opse* and *mesonuktion* – over against the day’s continuation from midnight till midday – *alektorofohnias* and *prohi*. *Opse* thus indicates the **end** of day. (This is no case of a noon to noon reckoning of the day. The chiasmus is simply used as a literary form without any ulterior implications.)<sup>Cf. Par. 5.3.1.3.1.</sup> This meaning emphasises the Master’s warning to his labourers not to get slack – obviously when it gets late – but to be zealous and watch throughout the **working** day. Christ tells of the time of judgement in the **end of days** when “the Master will come”. He begins by referring to the **end of the day** as such as a possible time for the coming of the Master, and ends with the early day to allow for **any** other possible time for his coming. Christ’s coming could be near – “*early*”, or “*after a long while*” – “*late*”.<sup>(Follet Classic Greek Dictionary)</sup>

Whether *opse* has relevance to the night, the day, or both, it indicates the “late” part or time of the night, or, of the day, or, of the whole cycle. But it **naturally excludes the morning** “*as it begins to dawn toward day*” because that time of day **can only** be “early”, and **never**, “late”. Whether in terms of Hellenistic Greek, “late” Greek, or of any language or culture, the “**morning**” is the **early time of day** because of the inevitable implications of understanding time in relation to the earth’s rotation. If *opse* would have meant “**after**” the previous day (Sabbath, in Mt.28:1) at dawn on the following day (Sunday, in Mt.28:1), its meaning would have been “**early**”, which can not be substantiated with as much as **one** incidence of its use – not even at the hand of **Philostratus**. If Philostratus used *opse* with the meaning of “*after*”, he in **no** case intended to indicate “*in the beginning*” of a subsequent period or

series with the term AND LEAST OF ALL intended to indicate THE BREAK OF DAY. Cf. Par. 5.3.2.2.5.3.

This theory identifies the time of the resurrection according to Mt.28:1, “*after the Sabbath*”, with the time according to Mk.16:1, “when the Sabbath was past”. Such an association is only possible after *opse* in Mt.28:1 has been manipulated into meaning “*after*” – but still invalid. Again it is a case of preconceiving an outcome and then using the outcome to conclude the preconception. The comparison of these two texts could be refused out of hand. Nevertheless it will be taken under further scrutiny.

Mk.16:1 tells **not** of the women’s **arrival** at the grave which Matthew supposedly describes, but of the women’s **buying** spices – not near the grave. The women could not be at the traders and at the grave at once. The **women** were not the same on the two occasions. Mark in 16:1 names **three** women while Matthew names only **two**. These are different experiences and will need **different times** on which to occur. **Mark certainly does not agree with Matthew but at the same time there is no contradiction.** If Matthew depended on Mark for the **time**, why would Matthew not also have mentioned the women’s **act** of purchasing? Why would Matthew not use **Mark’s** distinct description of time, that the Sabbath “had gone through”? Why would Mark mention the same time of day **twice**, in verse 1 and in verse 2 – yes, thrice, the third time in verse 9? According to this interpretation of Mt.28:1 the women **saw** how the grave was opened because it says that they went to see the grave and then **were there** in order for the angel to answer them immediately, verse 5. But according to Mark the women discovered an opened and unattended grave. If the women’s visit to the grave was the **first and only** and simultaneous with Jesus’ resurrection – according to this theory – how could He have appeared to Mary Magdalene “**first**”?<sup>verse 9</sup> If Mark’s “second ending” is not accepted as canonical, the same question applies to **John’s** mention of Jesus’ First appearance to Mary – alone, the other women nowhere near, and no allusion to the spices or ointment (like in Luke)! All these discrepancies – **and they are nothing less than “glaring inconsistencies”** – are only the result of presupposing Jesus’ resurrection to have occurred “*on the First Day at dawn*”, and not “**late the Sabbath’s afternoon**”.

Matthew will have to be judged on its own merit in order to find the time it speaks of in 28:1. Its uniqueness already is becoming clear. To reconcile Matthew on this point with **any other** source but the occurrence of the same word in Lk.23:54 invariably and inevitably fails.

### 5.3.2.2.3.

#### Opse in Other Sources

##### 5.3.2.2.3.1.

#### Opse in the Letter to the Philomelians

*“Police and cavalry went out on Friday about dinner-time (peri deipnou hohran) ... And late of hour (kai opse tehs hohras) they came up together against (Polycarp) and found him lying in the upper room ... So when he heard that they had arrived he went down and talked with them, while those who were present wondered ... whether there was so much haste for the arrest of an old man. Therefor he ordered [lunch “food and drink”] supper to be set before them at that same 25. (en ekeinei tehi hohrai) ... And he asked them to give him an hour to pray ... and he prayed ... so that for two hours he could not be silent. ... [The outgoing hour (of day) having come – tehs hohras elthousehs tou eksienai] the hour came for (Polycarp’s) departure they set him on an ass, and led him into the city while becoming Great Sabbath (ontos sabbatou megalou). Now the blessed Polycarp was martyred on the second day of the first half of the month of Xanthicus the seventh day before the kalends of March, on a great sabbath, in the eighth hour (sabbatohi megalohi hohrai oghdoei)”* Loeb Classical Library Vol. 2, *The Martyrdom of St. Polycarp*, 7:1-8:1, 21.

The date and actual hour on the clock so to speak when Polycarp was burned on the stakes are given against Roman reference points in time. The “*eighth hour*” is the **Roman** equivalent of the second hour of night, Jewish calculation. The time called *opse* was **several hours earlier**. Two hours were spent in prayer by Polycarp. Then he was led into the city **as the sun set** and “*The Preparation*”<sup>7:1</sup> – Friday – “*became the Great Sabbath*”. This would have been about six o’clock. His trial and martyrdom took about two hours. He died “8 p.m.” that **Friday evening “on the Great Sabbath”**.

Kirsopp Lake’s translation of *opse* with “*evening*” can **not be correct**, and the interpretation of *deipnou* with “*supper*”, is untenable because the **midday meal**, “**lunch**”, is described. The translation, “*the hour came for (Polycarp’s) departure*”, also fails to show the **direct relation** of the “**closing (outgoing) hour**” of “**Preparation**” (Friday – *paraskeueh*, “**late**” – *opse*) and the **transition into** the “**Great Sabbath**”. “**Late**”, or, “**evening**” for *opse*, **in any case**, has nothing to do with **early morning** as claimed in the case of Mt.28:1!

##### 5.3.2.2.3.2.

#### Opse in the Paschal Ode of Melito

In section 71 of this Ode it is said of Jesus, “The One who was sacrificed **late** – *opse* – and was buried at **night** – *nuktos*”. If *opse* meant “**evening**”, Melito’s statement about the night would be meaningless repetition because “**evening** (after sunset)” already means “**at night**”. It is

also an acknowledged fact that Christ was crucified – “sacrificed” – during **daytime**, afternoon, about 3 p.m. **here indicated with opse**. Again, the **early morning is nowhere given thought**.

#### 5.3.2.2.3.3.

#### Opse in Classical Greek

Robertson mentions one “*classical*” writer as representative of the occurrence of *opse* with the meaning of “late”, “late on”, or, “late in”, the relative period concerned, Thucydides. “*Of Athens, c. 460-396 B.C., the classical historian who as a contemporary wrote a history of the Peloponnesian War, edited by C. Hude, 1898*”.<sup>Kittel</sup> The soldiers had to take position for battle because “*it indeed was already late in the day*” – *ehdeh ghar kai tehs hehmeras opse ehn*. This is the **usual** meaning of *opse*. Compare *opse tou kairou*, “*late in the season*”, Dinsysius, *De Aucurio I, 6*. It is the **simple Genitive of time**, or, the partitive Genitive “*late (part) of season*”. There is no suggestion of *opse* being a preposition, “**after** the season”. That definitely means that “**it was the season**”. It literally and contextually indicates, “late in the (bird-catching) season before the hunt begins” – *pros argan hormahn*. Exactly the same applies in Mt.28:1. Because it was “late in the Sabbath”, or, because it was “late Sabbath’s”, “**it was the Sabbath**”. “It was” **not**, the First Day! Even without the word *opse*, the meaning is “The season”, “The Sabbath”. The English, without inflection shows **time belonging** to “the season”, “the Sabbath”. It is the Genitive. The Greek words are inflected, meaning “The season’s”, “The Sabbath’s”, or, “In the season”, “On the Sabbath”. *Opse* in Mt.28:1 would still have meant nothing but “late” in the time of Philostratus, it still means “late” today, and forever will. Even if in another thousand years it may mean “apples”, *opse* in Mt.28:1 will still mean “late Sabbath’s time”.

*Opse* is said to mean “*after a long time*”, “*at length*”.<sup>Follet series Classic Greek Dictionary</sup> This Dictionary gives no examples of *opse* with such usage. This Dictionary also supplies examples of “late” Greek usage of *opse* – some of those usually referred to by scholars. Nevertheless the phrases mentioned here mean nothing but “**After a long time**” ... **within the period** intended, be it after a long time within one or several days or only within an hour or several hours or within one year or several years. Whatever happened, happened “**at length while being the current period**”. It simply was “**late**” in or on or during the relative time.

#### 5.3.2.2.3.4.

#### Opse in “Late” Greek

“*Unfortunately*”, says Bacchiocchi,<sup>TCR 52b</sup> “*some translations, such as the Revised Version, have ignored the late Greek usage of opse and thus they have translated Matthew 28:1 as “now late on the Sabbath day”. This translation would mean that the women came to the tomb late*

*on a Saturday. This might be the sense of the Greek words used in the classics, but, as R.C.H. Lenski perceptively points out, “in the koine opse is used as a preposition and means “after”, B.-P. 958; B.-D. 164; Stellhorn, “long after something”; Zahn, erst nach; R. 517. Mark agrees, “when the Sabbath was past”.*” (Presumably Lenski’s abbreviations stand for Bauer page 958, Blass and Debrunner paragraph 164 and Robertson page 517 respectively.)

#### 5.3.2.2.3.4.1.

#### Dionysius

“*The word opse is used by late Greek writers as a preposition meaning “after”. Standard Greek lexicons and modern translations recognize that this is the sense in which the word is used in Matthew 28:1*”, says Bacchiocchi, *TCR* p. 58c.

Dionysius of Alexandria **A.D. 200–265**<sup>Ante Nicene Fathers, Vol. 6 p. 94/95 Eerdmans</sup> a **later** writer than **Philostratus** who **died 217 A.D.**, writes, (Emphasis and bracketed comments added.)

“*Dionysius to Basilides, my beloved son, and my brother, a fellow minister with me in holy things, and an obedient servant of God, in the Lord greeting.*

*You have sent to me, most faithful and accomplished son, in order to inquire what is the proper hour for bringing the fast to a close on the day of Pentecost.* (The time the Resurrection is supposed to have occurred indicates the time the fast should be ended.) *For you say that there are some of the brethren who hold that that should be done at cockcrow, and others who hold that it should be at nightfall. For the brethren in Rome, as they say, wait for the cock (about 3a.m.); whereas, regarding those here, you told us that they would have it earlier (usually about midnight). And it is your anxious desire, accordingly, to have the hour presented accurately, and determined with perfect exactness, which indeed is a matter of difficulty and uncertainty.* (Not if Matthew is taken at face value.) *However, it will be acknowledged cordially by all, that from the date of the resurrection of our Lord, those who up to that time have been humbling their souls with fastings, ought at once to begin their festal joy and gladness. But in what you have written to me you have made out very clearly, and with an intelligent understanding of the Holy Scriptures, that no very exact account seems to be offered in them of the hour at which He rose. For the evangelists have given different descriptions of the parties who came to the sepulchre one after another, and all have declared that they found the Lord risen already. It was “in the end of the Sabbath,” as Matthew has said; it was “early, when it was yet dark,” as John writes; it was “very early in the morning,” as Luke puts it, and it was “very early in the morning, at the rising of the sun,” as Mark tells us. (Only Matthew writes of the Resurrection “in the Sabbath”. The other*

Gospels record **only visits** to the grave – **time stated, next morning** without any connection with the time of the resurrection.) *Thus no one has shown us clearly the exact time when He rose.* (Matthew minutely shows the exact “hour of the day”.) *It is admitted, however, that those who came to the sepulchre in the end of the Sabbath, as it began to dawn toward the first day of the week, found Him no longer lying in it. And let us not suppose that the evangelists disagree or contradict each other. But even although there may seem to be some small difficulty as to the subject of our inquiry, if they all agree that the light of the world, our Lord, rose on that one night, while they differ with respect to the hour, we may well seek with wise and faithful mind to harmonize their statements.* (No Gospel indicates that “our Lord, rose on that one night”. Just here the “wise and faithful mind” should “seek” to respect the Gospel-facts, or never be able “to harmonize their statements”.) *The narrative by Matthew, then, runs thus: “In the end of the Sabbath, as it began to dawn (not “dawn” but “light-declining”) toward the first day of the week, came (not “came”, but “went”) Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone, and sat upon it. And his countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said.” Now this phrase “in the end” (opse) will be thought by some to signify, according to the common use of the word, the evening (“Evening”, here, obviously meant as the afternoon or late Sabbath when still day as over and against “a late hour in the night”). of the Sabbath; while others, with a better perception of the fact, will say that it does not indicate that, but a late hour in the night. (Note: not “early hour in the night or morning”).) as the phrase “in the end” denotes slowness and length of time. Also because he speaks of night and not of evening, he has added the words, “as it began to dawn toward the first day of the week.” (“Dawn” directly contradicts the connotation of “slowness and length of time”. Here lies the basic problem with the traditional interpretation. What makes Dionysius think that Matthew speaks of the “night” no one knows but that he purely presumes. Matthew of course also did not add the words “as it began to dawn toward the first day of the week”, but, “Sabbath’s it-being-of-the-essence-of-after-light”) “And the parties here did not come yet, as the others say, “bearing spices,” but “to see the sepulchre” (Therefore they “went / departed to (go) see” and not, “came / arrived seeing”).) and they discovered the occurrence of the earthquake, and the angel sitting upon the stone, and heard from him the declaration. “He is not here, He is risen.” (Here is*

**repeated the basic problem with the traditional interpretation.**

Nothing at all in Matthew creates the impression that the women “discovered the occurrence of the earthquake, and the angel sitting upon the stone”. The women experienced the earthquake not while at the grave, but while at the place from where they “came to see the grave”. They never “discovered the angel sitting upon the stone”. An angel, the one who “answered the women”, told them of the Resurrection and how the angel who at first had rolled away the stone, sat down upon it. **The women didn't see it happen.** See Par. 5.3.3.2. Nothing at all indicates that they experienced the phenomenon while they “heard from the angel the declaration”. They “heard from the angel the declaration” only the next morning – after sunrise! Had the women “discovered the occurrence of the earthquake, and the angel sitting upon the stone” while they “heard from him the declaration”, Matthew would have been at odds with the other Gospels, with himself as clearly creating the impression that the women knew nothing of the resurrection, and with the nature of the event as well being an event no human eye could behold and live.

“And to the same effect is the testimony of John. “The first day of the week,” says he, “came Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.” Only, according to this “when it was yet dark,” she had come in advance. (This would have been impossible, were Dionysius' assumptions of Matthew's report true.) And Luke says: “They rested the Sabbath-day, according to the commandment. 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 they found the stone rolled away from the sepulchre.” (Again, this cannot be harmonised with Matthew's report, were Dionysius' speculations on Matthew's story practical.) This phrase “very early in the morning” probably indicates the early dawn of the first day of the week; and thus, when the Sabbath itself was wholly past, and also the whole night succeeding it, and when another day had begun, they came, bringing spices and myrrh, and then it became apparent that He had already risen long before. (Dionysius clearly contradicts himself. The women obviously came not and “discovered the occurrence of the earthquake, and the angel sitting upon the stone, and heard from him the declaration”, then.) And Mark follows this, and says: “They had bought sweet spices, in order that they might come and anoint Him. And very early (in the morning), the first day of the week, they come unto the sepulchre at the rising of the sun”. For this evangelist also has used the term “very early,” which is just the same as the “very early in the morning” employed by the former (Luke); and he has added, “at the rising of the sun.” Thus they set out, and took their way first when it was “very early in the morning,” or (as Mark says) when it was “very early”:

*but on the road, and by their stay at the sepulchre, they spent the time till it was sunrise. (Dionysius does nothing but surmise, and wrongly.) And then the young man clad in white said to them, "He is risen, He is not here." As the case stands thus, we make the following statement and explanation to those who seek an exact account of the specific hour, or half-hour, or quarter of an hour, at which it is proper to begin their rejoicing over our Lord's rising from the dead. Those who are too hasty, and give up even before midnight," we reprehend as remiss and intemperate, and as almost breaking off from their course in their precipitations for it is a wise man's word, "That is not little in life which is within a little." And those who hold out and continue for a very long time, and persevere even on to the fourth watch, which is also the time at which our Saviour manifested Himself walking upon the sea to those who were then on the deep, we receive as noble and laborious disciples. On those, again, who pause and refresh themselves in the course as they are moved or as they are able, let us not press very hard: for all do not carry out the six days of fasting either equally or alike; but some pass even all the days as a fast, remaining without food through the whole; while others take but two, and others three, and others four, and others not even one. And to those who have laboured painfully through these protracted fasts, and have thereafter become exhausted and well-nigh undone pardon ought to be extended if they are somewhat precipitate in taking food. But if there are any who not only decline such protracted fasting, but refuse at the first to fast at all, and rather indulge themselves luxuriously during the first four days, and then when they reach the last two days – viz., the preparation and the Sabbath – fast with due rigour during these, and these alone, and think that they do something grand and brilliant if they hold out till the morning, I cannot think that they have gone through the time on equal terms with those who have been practicing the same during several days before. This is the counsel which, in accordance with my apprehension of the question, I have offered you in writing on these matters."*

*Opse* in this letter is the time which, when contrasted with "night", indicates "evening" – using the terminology of this translation. "The evening of the Sabbath" is the meaning "according to the common use of the word" – Dionysius supposing the meaning "late in / on" and not Friday evening **after sunset** the Jewish and New Testament "evening of the Sabbath". "Evening" is actually meant as the **end of the Sabbath**, which is "late" "Sabbath's", "in the end" of the Sabbath! "A better perception of the fact" **according to Dionysius though**, "will say that it does not indicate that (i.e., "in the end" of the Sabbath before sunset), "but a late hour in the night", i.e., **the start of the First Day after sunset**. He gives three reasons for his conclusion. **First**, "as the phrase

"in the end" denotes slowness and length of time". **Second**, "Also ... he (Matthew) has added the words, "as it began to dawn toward the first day of the week"". Matthew does NOT say "as it began to dawn toward the first day of the week" it is **this translator** who says so. The fast was a Roman invention, and lasted between midnights. Dionysius means, **Third**, "And the parties (the women) here did ... come ... to the grave during the night, "very early"" – which is the late hours of the day towards the First Day – the hours **before** 12pm.

The following conclusions should be carefully noticed: **One**, Dionysius reasons **not** that these factors indicate the actual **time of the resurrection** but that "all have declared that they found the Lord risen already". At this "hour in the night" – the "very early" **nightly** hours before midnight, "it became apparent that He had already risen long before". **Two**, Dionysius regards the meaning of **late before sunset** as the "common" meaning of *opse*, but prefers as a "better perception" the "late" of day, **indeed night after sunset**. He, while considering the very factors that by scholars are argued indicate the meaning for *opse* as "after", **gives that alleged possibility not a moment's thought!** **Three**, Dionysius eventually chooses for the "better perception" of "a late hour in the night" on the basis of **pietistic** considerations and **for no other**. **Four**, Dionysius does not consider the **morning after** such late after–sunset–time of night as the time of day indicated by the term *opse*. **Five**, Dionysius is a **Greek writer** of the "late" period of Greek literature under discussion but nevertheless drew **not** on Philostratus' use of the term *opse*, neither seems to have been aware of the meaning "after" as a possible interpretation of *opse* in Mt.28:1. **Six**, While scholars fail not to refer to Philostratus for the "late Greek usage" of *opse*, the "late Greek usage" of *opse* in Dionysius is **never mentioned**. **Seven**, Refer , e.g., *De Ausyrio* 15, 6 (*opse tou kairou pros agran horman* – "late season before the hunt starts") and 1, 18 (*opse pote epi tohn kladohn methallomenehn autehn* – "late when seeing it (bird?) upon the branches") where **Dionysius** uses *opse* **quite ordinarily** in the sense of "in the end of / on" / "late in / on". And remember that he is a **later** writer than **Philostratus**. **Eight**, It has been found from this document that the problem here considered is an **ancient** one indeed.

Dionysius

"... It was "in the end of the Sabbath," as Matthew has said .... It is admitted, however, that those who came to the sepulchre in the end of the Sabbath, as it began to dawn toward the first day of the week, found Him no longer lying in it. ...."

Opse in this letter is the time which, when contrasted with “night”, indicates “evening” – using the terminology of this translation I here am quoting. I don't have the Greek. “The evening of the Sabbath” is the meaning “according to the common use of the word” – Dionysius supposing the meaning “late in / on” and not Friday evening after sunset the Jewish and New Testament “evening of the Sabbath”. “Evening” is actually meant as the end of the Sabbath, which is “late” “Sabbath's”, “in the end” of the Sabbath! “A better perception of the fact” according to Dionysius though, “will say that it does not indicate that (i.e., “in the end” of the Sabbath before sunset), “but a late hour in the night”, i.e., the “end of the Sabbath” after sunset (reckoned as a Roman would).

Dionysius gives three reasons for his conclusion. First, “as the phrase “in the end” denotes slowness and length of time”. Second, “Also ... he (Matthew) has added the words, “as it began to dawn toward the first day of the week””. The fast was a Roman invention, and lasted between midnights. Dionysius means, Third, “And the parties (the women) here did ... come ... to the grave during the night, “very early”” – which is the late hours of the day towards the First Day – the hours before 12pm.

The following conclusions should be carefully noticed: One, Dionysius reasons not that these factors indicate the actual time of the resurrection but that “all have declared that they found the Lord risen already”. At this “hour in the night” – the “very early” nightly hours before midnight, “it became apparent that He had already risen long before”.

Two, Dionysius regards the meaning of late before sunset as the “common” meaning of opse, but prefers as a “better perception” the “late” of day, indeed night after sunset. He, while considering the very factors that by scholars are argued indicate the meaning for opse as “after”, gives that alleged possibility not a moment's thought!

Three, Dionysius eventually chooses for the - according to him - “better perception” of “a late hour in the night” on the basis of pietistic considerations and for no other: the protracted hours of the fast - the longer you can fast the better person you are; so get 'opse' as late as possible into "night".

Four, Dionysius considers it the morning After such late after-sunset-time of night-fasting as the time of day indicated by the term 'early'.

Five, Dionysius is a Greek writer of the “late” period of Greek literature under discussion but nevertheless drew not on Philostratus' use of the term opse, neither seems to have been aware of the meaning “after” as a possible interpretation of opse in Mt.28:1.

Six, While scholars fail not to refer to Philostratus for the “late Greek usage” of opse, the “late Greek usage” of opse in Dionysius is never mentioned.

Further, Refer , e.g., De Ausyrio 15, 6 (opse tou kairou pros agran horman – “late season before the hunt starts”) and 1, 18 (opse pote epi tohn kladohn methallomenehn autehn – “late when seeing it (bird?) upon the branches”) where Dionysius uses opse quite ordinarily in the sense of “in the end of / on” / “late in / on”. And remember that he is a later writer than Philostratus.

#### 5.3.2.2.3.4.2.

#### “Late” Greek identified with “Koine”

From the above quotation (TCR 52b) it is clear that the scholars referred to accept the notion that Philostratus wrote “koine” Greek, and because the New Testament is written in “koine” Greek, it also uses the term *opse* with the meaning it, allegedly, has in Philostratus' writings, namely, “after”. In Mt.28:1 it would translate, “After the Sabbath at dawn on the First Day”. Use of *opse* in the “koine” accordingly would differ in meaning from its use in the “classics”, where, as the scholars admit, *opse* would be found to mean “late”. It is questionable though whether the “koine” Greek employed by Philostratus, can be identified with the “koine” Greek employed in Matthew. Of the “koine” Greek written by Philostratus, it can be said, and must be said, that it was “late Greek”. That can not be said, and may not be said, of New Testament Greek. Of the “koine” Greek written by Matthew, it can be said, and must be said, that it was “Hellenistic Greek”. That can not be said, and may not be said, of the Greek Philostratus wrote. Despite its close(r) resemblance with “late” Greek, Hellenistic Greek is determined by “classic” Greek of about six centuries' establishment. The Greek Philostratus used developed over two centuries **after** the composition of the New Testament. If a **precedent** for the meaning of *opse* during the first century should be found, it **has** to be found from the Greek of **preceding** times and not from the Greek of later times. The total appeal of scores of scholars who use “*examples*” of *opse*'s use with the meaning of “after” from “*later Greek*” in order to justify their interpretation of this word in Mt.28:1, should be ignored. **It is an invalid argument.** We shall nevertheless pay more attention to it.

The quote above reflects (1) scholars' total **dependence on one another** when it comes to this crucial point in the interpretation of the term *opse* for its understanding in Mt.28:1 where it is (2) **CLAIMED** to mean “after (the Sabbath)”. It also reflects their mutual dependence on (3) **one** writer specifically, “*Flavius Philostratus of Lemnos, representative of the Second Sophistic School, author of “The Life of Appolonius of Tyana”*”

and “*Heroicus*”, edited in 1870 by C.L. Kayser”.<sup>Kittel</sup> It reflects, most importantly, the scholars’ dependence on (4) a **few** references from a single Greek author of (5) another and **later** era. They treat the relevancy of “later Greek” to the problem of the meaning of *opse* in Mt.28:1 in such a way as to (6) completely **minimise** the significance **contemporary and earlier** Greek must have had for the meaning of *opse* in Mt.28:1. Refer authoritative Lexicons like Sophocles’ *Gr. Lex. Of the Roman and Byzantine Period*, 1914 (Harvard Cambridge) and Liddell and Scott, *Gr. Eng. Lex.*, Oxford, for many contemporary and earlier instances. They presume the “later” Greek the **only** factor that determined the meaning of *opse* in Mt.28:1. In fact only earlier and contemporary Greek could have exerted influence while later Greek of course could not. While treating on the “later Greek”, these scholars, ignorantly or deliberately, (7) fail to acknowledge the use of *opse* with the meaning of “**late**” in their specific and only source – **Philostratus**. (See p. 37.)

(Schmidt also compares **Plutarch** who died AD 120, *opse tohn basileohs chronohn* – “*after the times of the king*”. Refer *New Testament Studies, Matthew, Chapter 28*, p. 309. The reference has bearing on the rule of various kings (plural) and must pertain to the **later stages during** monarchical “times”. Despite Schmidt, this Commentary concludes, “*But it rather means here, literally, late in the Sabbath, that is, at its close; though by strict Jewish reckoning, it ended the evening before*”.)

These scholars do not (8) present the isolated “examples” of their case from Philostratus in **context** because they merely copy one another. (9) These modern researchers and commentators and translators get their exemplary phrases of Philostratus’ use of *opse* from **Walter Bauer’s** “*Wörterbuch zum Neuen Testament*” and make it the norm for the meaning of “after” for *opse* in Mt.28:1. (10) Even Bauer refers to Philostratus and the others by way of these **excerpts only**, while he in turn depends on Kayser who only **edited** Philostratus’ works. (11) The first consideration of these excerpts with reference to Mt.28:1 were made by scholars like Blass, Bauer, and Moulton. That indicates that the argument from “later Greek” for the meaning of “after” for *opse* is **recent** and is raised because of its **fashionableness** rather than for its scientific value.

### 5.3.2.2.3.4.3. Scholars’ Views 5.3.2.2.3.4.3.1.

#### **Stellhorn, Beckwith, Goodspeed, Bacchiocchi**

“*The two phrases in M.28:1, (opse sabbatohn and tehi epifohskousehi eis mian sabbatohn), “Late in the Sabbath” and “at dawn on Sunday”, constitute “what many scholars view as two apparently contradictory statements”, according to Samuele Bacchiocchi. “The contradiction lies in the fact that the end of the Sabbath at sunset does not mark the dawning of the first day, since the two events are about 12 hours apart.”*<sup>TCR 49b</sup> (On page 52 par. b Bacchiocchi quotes R.C.H. Lenski who refers to **Stellhorn**, who describes *opse* as meaning, “**long after something**”. The Old Afrikaans Translation has “**Late after the Sabbath at dawn on the First Day**” in Mt.28:1.)

The source of the idea of “*long after the Sabbath*” comes from the extract from Philostratus, *opse trohikohn*, interpreted as “*long after the Trojan War*”.<sup>Follet Classic Dictionary</sup> “*Long after*” the war would imply months or years after. Such an interpretation of *opse* supposes a **marked interval** between detached periods. **See Par. 5.3.2.2.5** p. 248-249. “*Long after the Sabbath*” – supposing a complete break in connection – cannot be **immediately** after the Sabbath and just as Sunday started. Surmising like this is the result obtained for taking **extra Biblical, secular**, and much **later** sources as basis for interpreting *opse* in Mt.28:1 while ignoring the Bible’s own use and earlier or contemporary use of the term – just to accommodate the traditional concept of a Sunday resurrection.

If the day were reckoned from sunset to sunset, “long” after the Sabbath, or, “late after” the Sabbath, must be **late on Sunday** which contradicts the idea that the resurrection occurred **early** on Sunday. The whole issue thus becomes more confused. The number of hours between the two times of day indicated by the phrases (“*about 12 hours*” according to Bacchiocchi) do not determine their contradictory nature. The ascent as the decline of the sun – or day or “light” for that matter – lasts for twelve hours respectively. **Twelve hours can thus separate the beginning and the end of either the morning or the afternoon while it still is either morning or afternoon.** (Compare the Genesis story, “It was evening and it was morning the first day”. Only these two divisions constituted the whole day.) The end of day, measured against the earth’s rotation in relation to the sun begins at noon while the dawning of the day can be as late as about seven o’clock (depending on season and degree of latitude). If the day is reckoned from sunrise to sunrise it in fact “*could be in the end of the Sabbath and morning at the same time*” while the number of hours in between could be even more than twelve. But the phrases under consideration are irreconcilable because one, momentary



event can not happen on **different days**. If the day is reckoned from sunset to sunset the resurrection could not occur “in the end of the Sabbath” which is “**on** the Sabbath” and “at dawn” which would be “**on** the First Day”. “According to one interpretation, the verse (Mt.28:1) states that the women came to the Lord’s tomb “late on the Sabbath day, as it began to dawn toward the first day of the week”. If this is right (and opse with the Genitive certainly can mean “late on ...”), what Josephus says implicitly of the Passover is here said explicitly of the Sabbath, that it ends at daybreak”. Roger T. Beckwith quoted in TCR 85a

“By suggesting the possibility”<sup>85b</sup> Roger T. Beckwith acknowledges no more than that “late” may be an **alternative** for “after”. It “can mean” “late” but actually, according to him, means “after” in Mt.28:1. “Late” is also just “one”, “interpretation”. There should be the other, and correct interpretation, the real meaning being, “after” the Sabbath – and “daybreak” Sunday! Beckwith’s conclusion rests on a supposition merely: “If this is right” (that Matthew uses the sunrise reckoning of the day with the inference that *opse* would mean “after”), it “is here said explicitly of the Sabbath”! What logic is this? For this supposition, Bacchiocchi says, “Beckwith finds in Matthew indications for the sunset reckoning, and thus concludes by suggesting the possibility that the two reckonings were not in rivalry ... but co-existed.” Based on these suggested possibilities – and they indeed are nothing but **suggested** possibilities of “indications”, Beckwith “concludes” “an explicit endorsement” of the sunrise reckoning”<sup>84d</sup> in Matthew 28:1 – and consequently of the meaning of “after” for *opse*. This truly is amazing reasoning and even Bacchiocchi finds it “astonishing”.<sup>85c</sup>

“Edgar J. Goodspeed, another renowned Greek scholar ... explains “the adverb opse is sometimes used in the sense of “late”, with a Genitive of time ... which would mean “late on the Sabbath (in Mt.28:1). ... But opse has another sense; it is also used by late Greek writers [he mentions none] ... as a preposition meaning “after”, followed by the Genitive ... This is the sense of the word in Mt.28:1 and (it) at once clears up any difficulty ... The plain sense of the passage is: “After the Sabbath, as the first day of the week was dawning”.” Quoted in TCR p. 51c

Goodspeed uses the same technique as Beckwith to mention the meaning “late” in such a way as to make it only the improbable alternative: “Late” does occur as the meaning for *opse*, yes, but, only “sometimes”. “The plain sense of the passage is: “After” ... This is the sense of the word in Mt.28:1 ... (that) at once clears up any difficulty”. The identical subtle technique of understatement and overstatement is employed in Bacchiocchi’s reference above to R.C.H. Lenski, “(“Late”) might be the sense of the Greek words used in the classics”. But, “perceptively”, “in the koine opse is used as a preposition and means

“after””. Bacchiocchi in this passage refers to Blass and Debrunner in connection with the use of “after” in Philostratus. But he seemingly deliberately keeps silent on their conclusion that Philostratus “also uses opse with the meaning of “late on”.” (Robertson See below under “Walter Bauer”. Or Bacchiocchi never took the trouble to look up the reference.

One thing is clear, however, *opse* shall in each instance where it is found translated “late”, **be from the classic or Hellenistic Greek**, and its occurrence shall always be in the sense of “**late on / in**” – **never** in the sense of “after”. When claimed to “also mean”, “after”, the occurrence of *opse* in “late Greek” **particularly Philostratus** is meant. To say that *opse* “is sometimes used in the sense of “late””, is misleading. Goodspeed “explains” nothing at all.

Bacchiocchi takes advantage of Goodspeed’s insinuating reasoning. On Goodspeed’s remark that “After the Sabbath”, “is the plain sense of the passage”, Bacchiocchi immediately continues, “The same explanation (for the meaning of *opse* in Mt.28:1) is given in several standard Greek lexicons of the New Testament.”<sup>51d</sup> That creates the impression that “several” “Greek lexicons” that set the “standard” beyond doubt, give the “same explanation” that “the plain sense” of *opse* in Mt.28:1 is “after (the Sabbath)”. Putting it this way provides impressively persuasive style, but no content.

### 5.3.2.2.3.4.3.2.

#### A.T. Robertson

How convincingly Bacchiocchi employs his argumentation that “the usage of opse” “supports” “the broader meaning” of “after”,<sup>51a and 49d</sup> is striking where his quote from A.T. Robertson is compared with the passage **as it appears** in Robertson’s “Grammar”. What Bacchiocchi **omits** from this paragraph makes it say a lot **different** from what Robertson has to say. Bacchiocchi’s reference, p. 51b, reads:

“Late Greek Usage (of the term *opse* with the meaning of “after”), The latter conclusion (“after the Sabbath was over”,<sup>51a</sup>) is supported by the usage of opse in late Greek writers as meaning “after”. While in the ancient Greek, as A.T. Robertson explains, “opse ... occurs as a preposition with the Genitive (Thuc. 4, 93) with the sense of “late on”, later Greek authors, like Philostratus, use the word in “the sense of “after”, like ... “after these things”.”<sup>4</sup>

Here is A.T. Robertson’s own “explanation”: (p. 62, A.T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research, Nashville, 1923, p. 645, 646)

“31. *Opse*. This word seems to be another variant of opis and occurs in the ancient Greek, both as an adverb and as a preposition with the Genitive (Thuc. 4, 93) with the sense of “late on”. But Philostratus

shows examples where *opse* with the ablative has the sense of “after”, like *opse toutohn* = “after these things”.<sup>3</sup> Blass, *Gr. of N.T. Gk.*, p.312.

**Philostratus uses it also in the sense of “late on”.** The papyri use it in the sense of “late on” with the Genitive.<sup>4</sup> Moulton, *ProL.*, p. 72f. So *opse tehs hohras*.<sup>37</sup> (ii/B.C.) Hence in Mt.28:1, *opse sabbatohn* may be either late on the Sabbath or after the Sabbath. Either has good support. Moulton is uncertain,<sup>1</sup> Moulton, *ProL.*, p. 72f while Blass<sup>2</sup> Gr. Of N. T. Gk., p. 97 prefers “after”. It is a point for exegesis, **not for grammar**, to decide. If Matthew has **in mind** just before sunset, “late on” would be his idea; if he means after sunset, then “after” is correct. Cf. *dis tou sabbatou* (Lk.18:12).” (Emphasis CGE) ‘Just before sunrise’, never entered the mind of A.T. Robertson as it never entered the mind of Matthew! The idea is Bacchiochi’s altogether.

**1**, Says A.T. Robertson, “**Philostratus (and no other) shows examples where *opse* with the ablative has the sense of “after”**”. Says Bacchiochi, “**Later Greek authors, like Philostratus, use the word in “the sense of “after”, like ... “after these things”.**” **2**, Bacchiochi unreservedly concludes that the meaning “**“after the Sabbath was over”**”<sup>51a</sup> **is supported by the usage of *opse* in late Greek writers as meaning “after” ... as A.T. Robertson explains**”. But A.T. Robertson supplies **no** example and **no** explanation **himself**, but **refers** to Blass and Debrunner – **only!**

### **An Ablative!**

**3**, Bacchiochi also does not mention that Robertson **qualified** the instances of *opse*’s use “**in the sense of “after”**” as being cases of the **Ablative!** (Robertson does not, like Bauer, describe *opse* as an “**improper preposition**”). Robertson says that when “**this word ... occurs**”, whether “**as an adverb** (or) **as a preposition**” – it occurs, “**with the Genitive!**” **Not** with the **Ablative!** Robertson simply supposes some instances of the use of *opse* within a **case-function that determines** the Ablative! “**Case is a matter of function rather than form.**” E.g., “**In the simplest typical sentence the noun is the subject, and therefor in the nominative case. It is absurd to think of turning this statement around, and saying that the noun is in the nominative case, and, therefor, the subject.**” Therefore also, “**may a noun be used to denote the point of departure, in a thought of ...**” (\*) **derivation, for which the Ablative case is used**” – as in Mt.28:1, *sabbatohn*. \* I think Dana and Mantey could have done better to omit the word “**removal!**” because the idea of severence conveyed by this word is exactly opposite the Ablative’s **functional meaning**. “**Like father like son**” is Ablative – not “**to differ like day by night**”. Ablative indicates **connection** – like “**derivation**” of **effluent from source**. Not repelling “**removal!**” – like between the positives and negatives of magnets. Tyndale

sensed this perfectly when he translated Mt.28:1, *opse sabbatohn*, “**In the end of the Sabbath!**” The Ablative “**conceives of the whole**” (“**Sabbath’s**”) **as the source from which the part** (the “**late-part**” or “**end-part**”) **is taken**” or is **derived**.

The concept, or, “**sense of “after”**”, implies disconnectedness, separation and unrelatedness. But in the Ablative, “**That which is named in the noun is modified**” by it, and “**owes its existence in some way to that which is denoted in the Ablative**” – in Mt.28:1 in the form (declension) of the Genitive – “**Sabbath’s**”. **That which – the time**, “**late**” - *opse* – **is named in the noun modified by the Ablative**; and it **owes its existence to that which is denoted in the Ablative – the Sabbath** - *sabbatohn!* It gives time in, on, during and of the Sabbath Day; not the First Day after it!

Says Dana and Mantey’s *Grammar*, “**To emphasize derivation or source the Ablative with a preposition exactly serves the purpose; to emphasize definition or character would require the use of the Genitive, since the Ablative has no such significance. Therefor we had best regard the partitive construction without the preposition as a Genitive.**” In Mt.28:1 both the purposes of **derivation or source** and **definition or character** interplay; therefore we had best regard the partitive construction without the preposition **in Mt.28:1** as a Genitive.

According to the Collins Dictionary, *opse* in Mt.28:1 should by definition of the Ablative “**indicate the instrument, manner, or place of the action described by the verb**”. (“**Ablative of means**”, Dana and Mantey) The idea of “after” is quite irreconcilable with such a meaning in Matthew 28:1. On the contrary, considered as an Ablative the word “**Sabbath’s**” functions as the “**instrument**” or “**manner**” in the sentence, “**By being Sabbath’s-time late being-after-noon(light) towards the First Day came Mary ... was there a great earthquake ... descended an angel**”. The “**manner**” and “**place of the action described by the verb**” are implied and **indicated** by the Ablative, “**Sabbath’s**”. A locative though is hardly the case in Mt.28:1.

**4**, Bacchiochi **only** tells of Robertson’s reference to *opse*’s use by Philostratus meaning “**after**”. He does not mention that Robertson **also** says that *opse* is used “**both as an adverb and as a preposition with the Genitive with the sense of “late on**”.

**5**, Robertson concludes the meaning of *opse* in Matthew from **Philostratus**’ use. Going to two centuries after New Testament times could not be accepted a legitimate method of interpretation. Robertson in any case certainly **does not take sides** in favour of the meaning “after” in Mt.28:1. Robertson being the great scholar he is, **affirms the fact** that Philostratus “**uses *opse* also in the sense of “late on**”.” Had other researchers but have the courage to also call attention to this. Bacchiochi

either deliberately keeps silent of this statement of Robertson or has never consulted A.T. Robertson first-hand.

Robertson is of the opinion that “*either* (of the meanings “after” and “late”) *has good support*”. He mentions “*the ancient Greek*”, “*Philostratus also*” and “*the papyri*” as sources that use *opse* “*with the sense of “late on*”.” Robertson says of Moulton that he is “*uncertain*” in the case of Mt.28:1 whether *opse* should mean “late” or “after”. That implies that Moulton, in the **other** cases of *opse*’s occurrence with the meaning of “late”, **is certain**. “*Blass prefers “after”*”, says Robertson. Blass’ **preference** applies for **Mt.28:1 and for no other occurrence of the term**. This appears to be a very uneven weight of “*evidences*” in favour of the meaning “late on” and Robertson’s discretion like Blass’ quite subjective pertaining the **only** alleged exception, Mt.28:1!

For Robertson the problem must be resolved on the basis of which method Matthew uses to **reckon the day** – not on the basis of what the meaning of the word *opse* is. *It is a point ... not for grammar*”, says he. “*If Matthew has in mind just before sunset, “late on” would be his idea; if he means after sunset, then “after” is correct.*” **Robertson actually admits defeat** and concludes, “*It is a point for exegesis, not for grammar, to decide*”. Approaching the question then from the angle of **exegesis**, it must be determined whether Matthew “*means after sunset*” or “*has in mind ... before sunset*” in Mt.28:1. Whether or not Matthew means the dawn of the next day is irrelevant. Bacchiocchi’s attempt at an overall investigation of Matthew to indicate his use of the **sunrise** reckoning proved futile while the incidence of the sunset reckoning in Matthew was shown to be abundant and convincing (Par. 5.3.2.1.). Specific investigation of the terms *opsia* and *opse* in Matthew and the whole New Testament underscored the finding of a **sunset** reckoning in Matthew as well as of *opse*’s meaning in Mark to be “late on”. The present research as an exegetical attempt at solving the question of *opse*’s meaning in Mt.28:1 confirms that the old scholars were correct. Translators and commentators like Tyndale and Wycliffe, the committee for the translation of the Authorised Version, the committee for the translation of the Revised Version, Lightfoot with his translation, Young and Webster, are all in the same company. The “*host of scholars*” who favour a rendering of *opse* in Mt.28:1 with “late on” need not retreat one bit for Bacchiocchi’s “*host of scholars*” favouring the “after” meaning.

#### 5.3.2.2.3.4.3.3.

#### **Friedrich Blass**

Before the second world war a debate was started in certain circles on the meaning of the word *opse* in Mt.28:1. At that time Dr. Young <sup>(His Concordance was first published 1879)</sup> and Dr Knoch’s translation of Mt.28:1 formed the core of contention. Blass was the authority called upon for support for

the meaning of “after” for *opse*. Walter Bauer’s Wörterbuch was published in 1958. It instantly was *regarded “a standard Greek lexicon”* and was extensively used. Bauer’s work became the “*classic*” work of reference also in this ongoing debate.

W.E. Howell, in an article that “appeared in the Review and Herald” of August 1939, <sup>(quoted from *Answers to Objection* by Francis D. Nichol, 1952, p.798)</sup> wrote, “*This interpretation (“after the Sabbath”) is further supported by Friedrich Blass, Ph.D., Th.D. Litt.D., in his Grammar of New Testament Greek, in which he says on page 97: “Opse sabbaton Matthew 28:1, but not “late on the Sabbath”, since the next clause and Mark 16:1 show that the meaning must be “after the Sabbath”.*” *In his appendix, Dr. Blass cites two instances in the Life of Apollonius, by Philostratus, a philosopher of Roman Imperial Period (A.D. 193–211, Sic.), in which opse with the Genitive has the meaning “after”; namely, opse musterion, “not till after the mysteries”, and opse touton, “after these”.*

“*From these ... considerations*” says Powell, “*we must conclude, either – 1. To follow blindly the literal and usual meaning of opse, that it denotes the last part of the Sabbath, and therefor make the passage mean that the Sabbath continued till daylight on the first day of the week, which view would be absurd; or, 2. To interpret opse in the light of its context and of the confirming testimony of three other Gospel writers, and give it the obvious meaning of “after the sabbath” ... which is entirely rational.*”

“*Confirming testimony of three other Gospel writers*” ... We would like to see this claim substantiated!

“*To follow the literal and usual meaning of opse*” is no “*blind*” act but sound hermeneutic principle and “*entirely rational*”. *Opse “denoting the last part of the Sabbath”, does not “make the passage mean that the Sabbath continued till daybreak on the first day of the week”*. It is of course “*absurd*”, “*that the Sabbath would continue on the first day*”. The idea as such is entirely irrational and results, not from the concept that *opse* should mean “late”, but from the concept that it should mean “after”. Therefore Mt.28:1 should read “Late the Sabbath’s afternoon **against** the First Day”. “Daybreak” is irrelevant and arbitrarily involved. *Opse* in Mt.28:1 implies the “Sabbath’s” “late” part – not daybreak the morrow following.

Blass chooses for “after” as the meaning of *opse* in the case of Mt.28:1. “After” is not what Blass supports as its predominant meaning. Blass chooses for “after” as the meaning of *opse* in the case of Mt.28:1 **not because “after” is the real meaning of opse**, but, as he says, “*Since the next clause (“at dawn on Sunday”) and Mark 16:1 (“when the Sabbath has passed”) show that the meaning must be “after the Sabbath”*”. Blass’s reason is nothing but inference from a **preconceived** meaning of “*the next clause*”, *tehi epifohskousehi*, and an abstract

association between the women's "going to look at the grave" (of Mt.28:1) and their purchase of spices (according to Mk.16:1). It is "shown", Blass alleges, "that the meaning **must be** "after the Sabbath". It is **only to accommodate tradition** and a biased personal conviction that it "**must be**" "after the Sabbath" when the angel descended from heaven to open the grave. **Only tradition** further demands that it "**must**" not only be "after the Sabbath", but also "**at dawn** on Sunday". By saying it "**must be**", Blass reveals the same biased preconception betrayed by Bauer's remark, "**our literature**". Blass, as Bauer, decides as **traditionalist** Christian for the meaning of "after" for *opse* in Mt.28:1.

**Mk.16:1 should not be associated with Mt.28:1 at all.** The subject matter differs completely. The meaning of the "**next clause**" *tehi epifohskousehi* is the object of investigation here and has already been shown not to mean "**at dawn**", but "afternoon". (See further discussed below, 5.3.2.4.) Blass's depending on "**the next clause**" and Mk.16:1 is meaningless. Mark 16:1 would not "**show**" that *opse* "**must**" mean "**after**" even if Sunday was not **presupposed** to be the day of Jesus' resurrection because Mk.16:1 **has nothing to do** with the **resurrection or its time**. Blass further uses the two quoted phrases from Philostratus to illustrate the meaning **he** attaches to *opse* in Mt.28:1. These are those phrases from two centuries **after** Matthew was written. Why could Howell – who completely depends on Blass for both his argument and information – not remind his readers of the myriad of occurrences of the use of *opse* with the meaning of simply "late" **before and during the time Matthew was written**? Why is Mark compared with Matthew while he does not even use the term in connection with the women's alleged visit to the grave in 16:1? Why is no reference made to Mark where he **does** use the term *opse*? Obviously because Mark uses it with no other meaning than "late". But the most important reason for quoting Howell here is to illustrate the fact that after **60 years** nothing has changed but the length of the list of scholars who depend on the grandiosity of the array of their references. See further under "Walter Bauer".

#### 5.3.2.2.3.4.3.4.

##### **Modern Greek Translations**

Howell, in his conclusion, point 2, also claims that "**the obvious meaning of "after the sabbath", (is) supported by the Modern Greek translation, by a Greek, from the original New Testament Greek**". (Emphasis CGE) Howell does not quote the scholar who did this "**Modern Greek translation**". We hope to have had the same version available. The version here quoted in Mt.28:1 reads, *Argha de kata tehn nukta tehn hohran pou ecsemerohmen*. Literally translated: "Light (being) about / almost / against night the hour somehow outgoing day". This is a description that fits the afternoon like a glove. Whether

afternoon or dawn, this time specification in any case limits the event – the resurrection – to the day that was running "**out**", the Sabbath. It does not place the event on the **incoming** day, Sunday, like: *Meta to sabbaton, molis archise na phohtidzehi heh prohteh tehs hebdomados* which obviously echoes Justin. It's not so modern after all and says exactly the opposite the Textus Receptus says.

#### 5.3.2.2.3.4.3.5.

##### **Walter Bauer**

When explaining the meaning of *opsia* as a "**Substantive**" (noun), Bauer unhesitatingly defines it, "**Der Abend**". But when he explains *opse* in the phrases *es opse*, *mechris opse* and *heohs opse*, no time at dawn or before sunrise is implied, but time "**before evening**" – "**bis zum Abend**" = "**till evening**". *Opse* as complement of an incomplete predication ("**als Prädikat**"), e.g. in *hotan opse egeneto*, is explained as "**wenn es Abend geworden war**". This phrase is ambiguous and means – just as the English, "when it became evening". The meaning can be before, **or** after it **had** become evening. Where simply an adverb, *opse* means "**spät**" ("late"): *opse tehs hohran*, "**spät an der Stunde**" ("a late hour"). When it is *opse ousehs tehs hohras* (literally, "late being the hour"), Bauer gives "**wenn es Abend geworden war**" – "when it became / had become evening"! It is obvious that Bauer's use of the noun, "evening" is out of place **unless** the phrase is taken to mean still late afternoon "**while becoming evening**". Bauer's explanation thus is in agreement with the "late" meaning of *opse*. His interpretation "**am (an dem) Abend**" for *opse* in Mk.13:35 should also be understood in the sense of "**before evening**" (taking "evening" as from sunset on). **In the LXX opse in Gn.24:11 indicates the late of day, afternoon "towards the evening"**. Bauer's expression very closely resembles the English "**toward evening**". Bauer clarifies: "**spät am Tag, das heist, am Abend**" – "**late in day, that is, against / toward / at evening**". Young translates *opse* in Mt.28:1 with, "**In the eve of the sabbaths**". "Eve" is defined, "**The period immediately before an event**"<sup>Collins</sup> "Eve" is the archaic term for "evening". "Evening" is defined, "**The latter part of the day, especially from late afternoon until nightfall**". **In this respect** Bauer's "Abend" for *opse* is in full agreement with the equivalent English **usage** of the word "evening" as an equivalent of the archaic "eve": **After-sunset-time is excluded**.

What **Bauer** thinks *opse* should mean is definitely not what almost every scholar who refers to his Wörterbuch for the purpose of this debate **wishes**. Like Bacchiocchi, who writes, "**The same explanation**", namely "**The plain sense of the passage ... "After the Sabbath, as the first day of the week was dawning",<sup>51c</sup> "is given in several standard Greek lexicons of the New Testament. Walter Bauer's lexicon, for example, points out that opse is "used as an improper preposition with Genitive [meaning]**

*after, (opse sabbaton) after the Sabbath (Matthew 28:1)*. Bauer gives several examples of this usage (“after”) including one of Polyaeus (sic) where the following phrase occurs: “later (opse) than the hour decided upon”.<sup>51d/52a</sup> (Emphasis Bacchiocchi’s.)

How could “later (opse) than the hour decided upon” mean “after”? it simply means later than the hour originally decided upon, or, “still later”! “After the Sabbath, as the first day of the week was dawning” is the plain sense of tradition!

The phrase, “Later than the hour decided upon”, cannot be “included” under the category of phrases that mean “after” because “after the hour of the relevant period decided upon” is still “later than the hour decided upon” within the relevant period. No fixed hour is inferred in relation to which the time could be compared, to say “after” that hour. The phrase intends to say only that it got “later than the hour estimated” within the implied period. It could have been “later than the originally planned hour” on the same day. “It was later than (we) thought”. Ironically Bauer translates this phrase using the word “later” and not “after” – “später als die [ausgemachte] Stunde”. “After” is not even mentioned as an alternative by Bauer. But Bacchiocchi claims “Bauer gives several examples of this usage (“after”) including one of Polyaeus (sic) where the following phrase occurs: “later (opse) than the hour decided upon”.

Bacchiocchi – even worse – while calling on Bauer’s explanation alleges the dawn for the time “after the Sabbath”! Bauer in no wise associates the idea of “after the Sabbath” with Sunday morning!

Blass and Debrunner define “the phrase” simply as “zu später Stunde” (comparative) which is nothing but saying “late”. The German comparative or no comparative, the Greek does not have the comparative. Blass and Debrunner’s use of the comparative, however, limits the word opse’s meaning to that of an adverb and excludes a prepositional meaning. The idea of “after” is completely foreign and definitely is not suggested by Bauer or Blass and Debrunner as a possible meaning for opse in this phrase which Bacchiocchi claims Bauer uses with the meaning “after”. Bacchiocchi totally relies on this statement in support of the meaning of “after” for opse also in Mt.28:1. Of course Bacchiocchi is not the only scholar who follows this method of hermeneutics.

Scholars like Bacchiocchi assume more than what Bauer ever claimed. Bauer never thought of opse to indicate the early morning – not in Mt.28:1 or anywhere! Bauer would still think of “after the Sabbath” as the “evening” which to him is a “late hour of day” even if he reckoned opse meant “after” in Mt.28:1. Bauer never defines opse the early

morning and if he had the early morning in mind as its meaning he is mistaken as anyone else that is led by traditional thinking. The only incidence of opse for which Bauer employs the word “after” (“nach”), is Mt.28:1. No other! And then he does not come near to equalising this time “after” the Sabbath, with Sunday morning!

Bauer notices the occurrence of opse “Since Homer, (in) Papyri, (the) LXX, Philo, Josephus and the Sibylline Oracles”, as an “Adverb”, meaning, “Late, with Genitive” (“Spät mit Genitiv”). Philo (one) died about the time the first documents of the New Testament began to appear. Josephus’ (two) life perfectly overlapped the time of the New Testament’s origin. The LXX (three) was most influential to the Greek of the New Testament, while the classic literature (four) formed the basis of the “Hellinistic” or “Koine” Greek of the New Testament. In this Greek of before the Greek of the New Testament and of the first century – the use of opse is with its meaning of “late” – without exception. Its use in Mt.28:1 should also be understood as with the sense of “late”. It would not only be the natural way to interpret this word, but the correct way. Nowhere in the vast etymological ocean of Greek literature can the mutation of the species “opse, Preposition with Genitive meaning After” be traced. It is the most conspicuous missing link in the etymological chain of the genus opis. But then it “appears suddenly” – two to three solid aeons of a century each later – only to be a literary coelacanth – all the while surviving unchanged, still, meaning “late”. (This will shortly be demonstrated and confirmed at the hand of the extracts from Philostratus’ “Life of Apollonius”.)

Bacchiocchi claims “several examples where opse (allegedly, according to Bauer) means “after”.” These “examples” are misquotes because Bauer only in the case of Mt.28:1 unequivocally states that opse, there – in Mt.28:1 – means “after”. Bauer also, for the incidence of opse used as an “(improper) preposition with the Genitive, meaning “after””, refers to one instance only, Mt.28:1. And the “several examples” claimed by Bacchiocchi – “examples” that Bauer gives as examples of the use of opse as an “improper preposition with the Genitive” – and not, “meaning “after”” – actually “include” but four phrases meaning “late”! This must be emphasised because Bauer with the usual phrases “quoted” from him is always called upon with fanfare to support the meaning of “after” for opse.

Bauer says of opse under point “-3.” “As (unreal) preposition used with the Genitive “after” opse sabbatohn “after the Sabbath” – “als (uneigentliche) Präposition mit dem Genitiv gebraucht, “nach” ...” He subsequently brackets the remainder of the instances of opse’s occurrence used “as preposition with the Genitive” under this point –3. From Aelianus, (Claudius, 175-235 A.D, of “second Sophistic school” – Kittel) edited in 1864 by R.

Hercher and Polyaeus, (of Macedonia. Wrote to Marcus Aurelius in 162 A.D.) edited in 1887 by J. Melber, (and Schöll)

Bauer takes the phrase *opse tehs hohras*. He then supplies his interpretation for this phrase, “später als die [ausgemachte] Stunde” – “later than the hour [discerned]”. **That’s all.** Bauer says “later”, not “after”!

The fact that Bauer **groups** other references to *opse* with Mt.28:1 under point –3. should not be interpreted as that he saw **identical meanings**, “after”, in all of them. The **only** thing identical between the excerpts of this **classification** is their **composition** – they **all consist** of the **presumed “preposition with Genitive”**.<sup>See Par. 5.3.2.2.4.1.</sup> When it comes to “meaning “after””, Bauer mentions **but one “example”** – **Mt.28:1!** To explain his immediately following references Bauer uses this sign: “=”. That means he defines Aelianus and Polyaeus’ use of *opse* as “**later**”: “= **später als ...**”. Again immediately after reference to Aelianus and Polyaeus, Bauer refers to **Philostratus’** use of the word. Bauer gives **no “meaning”** but refers to two other authors, “*E. Tobac and J. Maiworm*” without quoting anything from them. I can just imagine that these authors have nothing different to say than Bauer.

The **usual** explanation of a **late** time **within** the period concerned is **given** by Bauer and / or by Blass and Debrunner for **every** of the “several examples” that Bacchiocchi quotes **but one, opse toutohn** – “after these (things)”. This is the **one** – and only – instance which **Robertson** sees as a case of the **ablative**.

Blass and Debrunner do not give their **own** explanation of the phrase *opse mustehriohn*. Like Zahn’s statement, “*erst nach*” – “only after”, theirs, reflects a common interpretation.<sup>But see Par. 5.3.2.2.5.1.1, p. 51.</sup>

Bauer refers to Flavius Philostratus,<sup>second to third century, TCR 51c</sup> *Life of Apollonius* 4, 18 for the phrase *opse mustehriohn*;<sup>Ref. Par. 5.3.2.2.5.1.1, p. 54</sup> To 6,10, for the phrase *opse toutohn*;<sup>Ref. Par. 5.3.2.2.5.1.2, p. 56</sup> And to *Heroicus* 12, p. 190, 10, for the phrase *opse tehs machehs*.<sup>Ref. Par. 5.3.2.2.5.2.2, p. 59</sup> He **categorises** these phrases under the type of *opse* being used “with the Genitive”, bracketed under “point” “-3”. **Bauer gives no interpretation or explanation of his own.** He does however supply reference to Blass and Debrunner and their paragraph 164. Blass and Debrunner in their par. 164.1 say of the excerpts *opse tohn trohikohn*, and *opse tohn Olumpiadohn*:<sup>Ref. Par. 5.3.2.2.5.2.3, p. 59</sup> “but [in contrast with the meaning of “after”] surely partitive (Genitive), late in the Trojan war” – “aber sicher partitiv, spät im troianischen Krieg”.<sup>Ref. Par. 5.3.2.2.5.2.1, p. 58</sup> (“Surely” then, it should be “late in the **Olympic** (games)” as well!) There seems to be no difference between *opse tehs machehs* and *opse tohn trohikohn*. Both phrases relate a **late time during a war**. “And likewise”, that is, “surely late in”, says their Grammar, does the phrase *opse tehs hohras* in the

Letter to the Philomelians, mean, “at a late hour” – “zu später Stunde”.  
See Par. 5.3.2.2.3.1, p. 25, 5.3.2.2.5, 5.3.2.4.6.1.1.2.

Bauer cannot allow *opse* to mean “late” in **Mt.28:1** because, for him, it should indicate the Sabbath as the day of resurrection and not Sunday. Bauer does not state this supposition in so many words, but it without doubt forms the background against which he interprets *opse* in **Mt.28:1**. Bauer derives the conclusion that *opse* means “after” **not** from Philostratus, **not** from the ancient writers, **not** from Matthew 28:1, and **not** from its use with a Genitive. He forms his opinion of Mt.28:1 on the basis of the **traditional belief** that Jesus’ resurrection took place “after the Sabbath, on the First Day”. He specifies this Scripture as “our literature”, thus revealing the biased position of traditionalist Christian from which he ascribes the meaning of “after” to *opse* in Mt.28:1. “Our literature” is traditional Christian literature. Scholars and translations that depend on Bauer’s interpretations, also accept **a priori** a Sunday resurrection indicated in **Mt.28:1**. **Bauer** – unlike some dependants – **was never involved** in a debate to determine the validity of his assumption of a Sunday resurrection when he investigated the various **incidences** of the use of the term *opse*. Bauer did not give the word its **meaning** – he only researched its **occurrence**. A Sunday resurrection was accepted without question. **Bauer does the same.** Appeal made to Bauer by scholars to **confirm** the meaning “after (the Sabbath)” in Mt.28:1 does injustice to Bauer. It results in an incorrect understanding of Bauer’s explanations of *opse* **generally and usually but for Mt.28:1**. They make Bauer say what **they** want him to say. The way Bauer is inappropriately applied, are Blass and “Blass Debrunner” misapplied.)

#### 5.3.2.2.3.4.3.6.

**Bacchiocchi “Concludes”** See Appendix p. 300

In Dr Samuele Bacchiocchi’s document *The Times of the Crucifixion and Resurrection* whatever he fails to prove with evidence or argument as it pertains the meaning of *opse*, he transforms into “fact” by **presumption or conclusion**. “The existence of these time approximations in the Gospels” – the allegedly different times given by the Gospels for the women’s “visit to the sepulchre”- says he, “suggests the possibility that Matthew also may have used opse loosely, simply to indicate that the women went to the sepulchre after the Sabbath was over and as the first day was dawning.”<sup>50/51</sup> “The fact that “opse” could mean not only the late hours of the day [Mk.11:19], but also the early hours of the new day, suggests the possibility that Matthew have used the term as an approximate time reference simply to indicate that the Sabbath was over when the women went to the sepulchre.”<sup>50b</sup>

Bacchiocchi had at his disposal nothing but a “suggested possibility” for arguing that Matthew “also” used *opse* “loosely” as an

“approximate time reference”. But he **precludes** that it is a “fact”. He starts page 87, *Times of the Crucifixion and Resurrection*, with the heading, “Conclusion”. The 4<sup>th</sup> paragraph of this “conclusion” reads,

“... we have shown in chapter 4 that even if Matthew used the sunset reckoning consistently, it is not necessary to place the Resurrection and the visit of the women to the sepulchre on Saturday afternoon, in order to do justice to Matthew 28:1, since the term *opse* is used in the New Testament and in contemporary Greek literature as meaning not only “late” but also “after””. (Emphasis CGE).

In the above considerations on each and every incidence of *opse* “in the New Testament” (only in Mark <sup>11:11, 19; 13:35</sup>) and “in contemporary Greek” it was found that *opse* is used **exclusively** as the opposite of *prohi* – “morning”. It is used for the “late” part of day or afternoon “on” any given day, or, for the “late” part within any given period. In **no** “contemporary Greek” – Greek of the first century A.D. – is *opse* “also” to be found with the meaning of “after”. Such a use is – also but **allegedly** – to be found **only** in the “late Greek” of two centuries after the writing of the New Testament, and **only** in the *Life of Apollonius* written by Philostratus. Bacchiocchi’s “conclusion” is lauded with startling nonchalance but (using his own words), it merely is an “ignoble and baseless” claim that “lacks both Biblical and historical support” and which “the cumulative witness of the Gospels and of history clearly supports”<sup>(60d)</sup> **not and clearly contradicts. It “does no justice to Mt.28:1”!**

How does Bacchiocchi arrive at the “conclusion” that *opse* is used in the New Testament with “also” the meaning of “after”? He says Matthew “also may have used *opse* loosely”. Saying “also”, implies that *opse* is used by **other** writers of the New Testament, “loosely”. But **only Mark** “also” uses *opse*. And he uses the term with **exact** meaning, in fact, Mark applies the word as the exclusive **opposite of “dawn”**. (See Par. 5.3.2.2.2.) Saying that Matthew “also may have used *opse* loosely”, implies that **Matthew** used *opse* **more than once** without discriminating between its alleged “dual meaning” of “after” or “late”. This implication makes Bacchiocchi’s assumption unfounded because Matthew uses *opse* **but once** in Mt.28:1.

#### 5.3.2.2.3.4.3.7.

#### Sitz im Leben

“In an age of quarts watches, when even seconds count, we expect the same accuracy from Bible writers, who had only the sun at their disposal to measure time”.<sup>50c</sup>

Being dependent on one another and on astrological indications for living with time, man of earlier times developed an acute intimacy socially and with nature for communicating time. Words and custom

meant something, not anything or nothing. A greater awareness and accuracy of time perception even to the half of an hour pervades the literature of early ages.<sup>Cf. Dionysius 5.3.2.2.3.4.1.</sup> Those people did not “loosely” go about time and the observance or recording of time. **Unambiguous use of language** during these eras was **essential** for indicating and recording time. **Only the sun served as “watch”**. The very etymology of the term “watch” illustrates the relevancy of this observation. **Basic logic of time perception** has also not changed in the least. “Early” still is a relative concept while “**dawn**” **never was a “time approximation” of “late”!** “Late” remains a relative concept that is never mistaken for “dawn”. Neither would the Gospels use “late” – *opse*, for “glow of dayspring”.

Bacchiocchi mentions an example of how careless the writers of the New Testament allegedly went about with time indication. “The concern of Bible writers however, seems to have been more with reporting the actual events than with the precise time of their occurrence. Mark, for example, says that Jesus was crucified approximately three hours earlier (“it was the third hour” – Mk.15:25) than John (“it was about the sixth hour” – Jn.19:16).” See Par. 5.2.1.1. “Similarly”, says Bacchiocchi, “the visit to the sepulchre occurred “while it was still dark” according to John (20:1) and “when the sun had risen” according to Mark (16:2). The existence of these time approximations in the Gospels suggests the possibility that Matthew also may have used *opse* loosely, simply to indicate that the women went to the sepulchre after the Sabbath was over and as the first day was dawning.”<sup>50/51</sup> The question should be allowed: While the Gospels go about “loosely” with “time approximations”, why not use *opse* “simply to indicate that the women went to see the sepulchre” “**late** Sabbath’s in the light being toward the First Day”? The answer is audible: Because *opse* means “after”, and not “late”. In other words, when not suiting tradition, these time indications are no “approximations” but specific indicators. And if they are specific and precise, then the differences in time concerning the crucifixion and resurrection used to illustrate the “loose” use of the term *opse*, become irrefutable contradictions. Emil Brunner’s observation that Christianity is **dishonest** in the way it tries to reconcile the contradictions must come to mind as long as the traditional explanations are maintained and refused to be demolished by a suitable alternative. These very “contradictions” in the records of Christ’s crucifixion and resurrection are the foremost “evidence” which **atheists organisationally** use for propagating not only the denial of the truth of the Bible but of God himself.

## 5.3.2.2.4.

**Opse Grammatically**

## 5.3.2.2.4.1.

**Opse a Preposition or Adverb?**

Robertson unambiguously states that *opse* is used “as a preposition with the Genitive with the sense of “late on””. It should not be argued that because *opse* is a preposition it must mean “after”. No factor of grammar or syntax makes it an exigency in Mt.28:1 that *opse* should be a preposition, or that, because a preposition it must mean “after”. Bauer admitted this absence of necessity by describing his concept of *opse*’s use in Mt.28:1 as an “*improper*” preposition. *Opse*, meaning “after”, according to Robertson, would imply the **ablative**. An ablative in Mt.28:1 would be of **means**, thereby further confirming time **on** the Sabbath, and not “after” the Sabbath: “**Late by Sabbath’s afternoon toward the First Day started out the women to go see the grave when suddenly there was a great earthquake.**”

*Opse* is not a preposition **because it occurs with the Genitive**. Bauer also does not say that. That *opse* is a preposition is not found in the **text** like the Genitive is. If “*use with the Genitive*” is the needed formula to catalyst *opse* into changing from an adverb into a preposition, then it would as a **rule** have meant “after” because it is used with the Genitive **regularly**. *Opse* normally occurs **with** the Genitive while acting as an **adverb** – which it “properly” is – and as a rule means “late (in)”. Being an adverb, the comparative and superlative, *opsiateros*, *opsiatata*, are derived from *opse*. Were *opse* a preposition a comparative and superlative would have been impossible.

*Opse* is not a preposition **because it occurs with a nomen** either. It functions adverbially while in relation to a noun. The word *prohi*, for example, is applied without other syntactical correlation with a noun, acting as an adverb. E.g., “Early (in the morning) the First Day” – *prohi miai tohn sabbatohn*. As with *prohi*, *opse* acts also as adverb to the **main verb**. In Mk.16:2 it is, “early the First Day came (the women)” – *prohi miai erchontai*; In Mt.28:1–2 it is “late Sabbath’s came an earthquake” – *opse sabbatohn seisimos egeneto*. Bauer states that *opse*, “*since Homer*”, acted as an “*adverb with the Genitive*” – **of the noun**. (In par. 5.3.2.2.5.2 *opse toutohn* as substantivised phrase.)

A **preposition is implied** as in the phrase “late (**on**) the day”, “late (**in**) the season”. *Opse* as an **adverb** will pertain to this preposition. No **verb** need be active, given or implied. *Opse* is **not attributive** – pertaining to the noun like a preposition does. An adverb – *opse* – does not describe **direct** relation to the noun, like, e.g., the preposition “after”, would: “After the day”, but it directly relates to the implied or given preposition: “Late **on** the First Day”, “Late **in** the season”, “Late **in** time”.

In the Greek this supposed prepositions are presented in the case–inflection: *prohi miai*, *opse kairou*, *opse tehs hohras*. They “rule” the verb and the time of the occurrence of the verb and thereby they rule an implied dative of time (or accusative of status). On such constructions a **verb will follow** which indicates the event that occurred “on the day”. In Mk.16:1 the women “came (*erchontai*) on the First Day”; In Mt.28:1f an earthquake “came (*egeneto*) in the end of the Sabbath”.

## 5.3.2.2.4.2.

**Opse “With the Genitive”**

## Refer Par. 5.1.2.1.

Bauer calls *opse* an “*improper preposition*” in Mt.28:1, (“*ein uneigentliche Präposition*”) “**with the Genitive**”, (meaning) “*after*”. An “*improper*” preposition is an **unreal** preposition, and can not be substantiated with as much as one “real” example. Mt.28:1 does not support Bauer’s idea. It has already been referred to above that the use of *opse* “*with the Genitive*” does not make it a preposition, even if it were an “*improper preposition*”. (Neither does Robertson.) Just by assuming another meaning for the word its nature is changed. **Thinking of *opse*** as meaning “*after*” requires it to function as a preposition. **Thinking of *opse*** as meaning “late” requires it to function as an adverb. **Grammatically** everything stays as it is. One’s **approach** makes the difference, **right or wrong**.

The Genitive results from the ellipsis, “day”, in the phrase, “Late on the **day** of the Sabbath” – *Opse hehmerai (tohn) sabbatohn*. The same happens in the phrase “against the First **Day** of the week”, Accusative – *eis mian hehmeran (tohn) sabbatohn*. The Genitive from this point of view is of **kind**, “**the week’s** first day”, (Mk.16:2) “**the week’s** (making, finishing day)” (the seventh or last day). (Mt.28:1) This inference implies that a **dative** (or accusative) is supposed in such cases. “Late **in the (seventh) day** of the Sabbath” – *opse tehi (hebdomehi) sabbatohn*; “Early on the First Day of the week” – *prohi tehi miai (hehmerai) tohn sabbatohn*. (“Against the First Day of the week” – *eis mian (hehmeran) sabbatohn*, a preposition ruling the status of the day pending and the accusative.) These adverbs as “*improper prepositions*” do not **directly** rule the Genitive.

*Opse* is an adverb and is used with the Genitive as an adverb in Mt.28:1–4. It could be viewed as a **substantivised adverb**: “It became / had become **the late** of Sabbath’s time” – *Egeneto opse sabbatohn*. But *opse* remains an **adverb** – even if no verb is used. The **verb** is ever–present, mentioned or as an ellipsis. Such is the case in Mt.28:1, “It was late Sabbath’s time” – *Ehn opse sabbatohn*. One could even suppose *Esabbatisen opse sabbatohn* – “**Being** late Sabbath’s’ time”. But *opse*’s first function as an **adverb** in Mt.28:1–4 **concerns the main verb or**



**predicate of the sentence.** Is that not just natural? It is, and it “*at once clears up any difficulty*”: “Late ... **there was a great earthquake** on the Sabbath!”

#### 5.3.2.2.4.3. **Only one Way**

To say “*After the Sabbath on Sunday morning*” is a **waste of words**. The First Day **automatically** follows on the Sabbath. Cf. Mk.16:1. No one would think to **instruct** anybody on the subject. **Why mention the Sabbath at all** if the idea is to say that the resurrection took place “on the First Day”? Just “on the First Day” **would have said it all** – as in the case of the women’s visits to the grave “on the First Day”. Then **why repeat** with “after the Sabbath” that it had happened “on the First Day”?

Matthew, if he wanted to say “after the Sabbath”, could (very unlikely) have said, “**Outside** the Sabbath” using the Genitive. But then he would have used the word *ecs*. He could have said “**Through** the Sabbath”, using the Genitive. But then he would have used the word *dia*. He could have meant, “**Upon** the Sabbath”, but would not have said *epi sabbatohn* – using the Genitive. He would have used the accusative. Matthew could have meant, “**Beyond** the Sabbath”, using *huper*, but he would have used the accusative, *huper sabbaton*.

Matthew could have meant, “**Past** the Sabbath”, but would have said *apo sabbatohn*. The construction with the preposition *apo*, whether used inclusively or exclusively with regard to relative time, always concerns some period of long or short **duration**. “After the sixth hour there **was darkness**”. “Hereafter you will **see** the Son of man **sit**”. In Mt.28:1 no event **in progress** follows. A sudden and momentary incident “late the Sabbath” occurs like lightning – nothing **keeps on happening** “**after** the Sabbath”.

Matthew could very aptly have said (*heohs*) *opisoh tou sabbatou* – “(Till) **after** the Sabbath’s (had ended)” – adverb and ellipsis, like in Nh.13:19. Or he could effectively have used *dieleusetai ta sabbata* – “the Sabbath having gone through” – nominative subject, like in Am.8:5.

Had Matthew used *meta* with the **Genitive** instead of *opse*, it would have meant, “**With / being / the Sabbath**”. To have meant “after the Sabbath”, *meta* with the **accusative** could probably have been employed. Matthew uses this construction **more than a hundred times**. In nearby 27:62 he employed *meta* to say “after (preparations’ time)”. Why didn’t Matthew use it in **Mt.28:1**? See also 2Macc.8:20, *meta to sabbaton*, 2Macc.12:32, 1Macc.10:34, “After Pentecost”, “after the Feast”. Matthew uses *opse* but this once. If he precisely wanted to have said “**after**”, he without doubt would have used *meta* with the accusative.

He specifically uses *opse* with the Genitive because he wanted to precisely say “**late**” – “on the Sabbath”!

#### 5.3.2.2.5.

##### **Philostratus’ Use of Opse**

Even **without** having the **contexts** of Bauer’s references available, they can be interpreted **on face value** to mean “late”. *Opse tehs hohras* (in Aelianus and Polyaeus) need to mean nothing but what the same phrase means in the Martyrdom of Polycarp or what *opse* means in the Gospels, e.g. in Mk.13:35 = 6:35, where it stands for the “*opposite of prohi*”. Cf. *The Classic Series Dictionary*, Follet Publishing Company “early (morning)”, Philomelians, see above. Philostratus’ phrases of *opse mustehriohn* (Apollonius 4, 18, Kayser part I page 138, 8) and *opse toutohn* (Kayser part I page 213, 24) should mean nothing but “late in the mysteries” / “late in events”, or, “during the late(r) mysteries” / “the late(r) events”. *Opse tehs machehs* need not mean anything else than “late(r) in battle”. But to put the seal on the whole matter the **contexts** of these references should be investigated from their texts and not from the strain of borrowings.

#### 5.3.2.2.5.1.

##### **Life of Apollonius of Tyana**

#### 5.3.2.2.5.1.1.

##### **Opse Mustehriohn**

#### **Kayser I, IV, 18, p. 138 line 8**

**Loeb Classical Library p. 384-387**, renders this passage as follows,

*“It was then the day of the Epidaurian festival, at which it is still customary for the Athenians to hold the initiation at a second sacrifice after both proclamation and victims have been offered; and this custom was instituted in honour of Asclepius because they still initiated him when on one occasion he arrived from Epidaurus too late for the mysteries.”*

In this translation (by the respected Samuel Taylor Coleridge, for whom “*the Bible shon in its own light, or rather with the light of divine revelation*”, - Alec Vidler) nothing suggests the idea of “**after the mysteries**”. Asclepius “*arrived too late for the mysteries*”. Simply a matter of “**too late**” it was! Nevertheless, *opse* is here translated “*late*” and not “*after*”.

So here’s my own attempt,

It was then the day of the Epidaurian festival  
*Ehn men deh Epidauriohn hehmera.*  
On this festival, after announcements as well as  
*ta de Epidauria meta prorrusin te*  
rites – to the present – comes initiation  
*kai iereia deuro muein*  
by the Athenian fathers, with a second sacrifice.

*Athehnaiois patrion epi thusiai deuterai,*

This custom was instituted in honour of Asclepius,

*touti de enomisan Asklehpiou*

who, once when they initiated him,

*heneka hoti deh emuehsan auton*

arrived from Epidaurus **late during the mysteries.**

*hehkonta Epidaurorthen opse mystehriohn.*

Initiation “with / during the second **sacrifice**” – *epi thusiai deuterai* (“with / during afternoon” – *epi-fohs-k-ousehi*, Mt.28:1), became customary “after both proclamation and rites” = *iereia*. That implies that “**sacrifice**” – *thusia*, and “**rites**”, are **not** identical. *Iereia* should **not** be rendered “victims **offered**”. Initiation came “**after**” – *meta*, “proclamation and rites”. Philostratus expresses **chronological order** with *meta*. He expresses the **reletativity** of a “**late**” time, with *opse*.

The **original chronological order** of the festival was “initiation with sacrifice”, and then, “proclamation and rites”. Asclepius arrived at Epidaurus after the original first and only **sacrifice**, which did **not end** the “*mysteriēs*”, but only **started** it. Asclepius therefore arrived at Epidaurus “**late during the mysteries**”, but, **too late for initiation** “with the sacrifice”. In honour of him, a second sacrifice was introduced and Asclepius was initiated “after proclamation and rites”. That created the precedent for the **new chronological order** of “proclamation and rites”, and then “initiation with the second sacrifice”.

No **sequential order** of one period or event **preceded or followed by another** appears here. What happened – “initiation”, did not happen “**after**” a first and “**on**” a second occasion of “*mysteriēs*”, but after the first **sacrifice** in stead of “with” the first sacrifice, **during the one** occasion of “*mysteriēs*”. On this occasion “initiation” happened “with the second sacrifice” and “after (meta) proclamation as well as rites”, “during” the same “*mysteriēs*”. *Opse mystehriohn* here can mean but “**late during**” the **single event** “of the mysteries”. That means that *opse* is used as an **adverb** telling **when** Asclepius “**arrived**” in Epidaurus. He “**arrived**” there, “late during the mysteries”. *Opse* is no preposition relating “*mysteriēs*” to any period or event “**after**” or before. It says nothing of “**evening**” “**after**” the previous day and it says **nothing at all** of “**dawn**” “**after**” the previous day as being the meaning or implication of the adverb *opse*! *Opse* in this passage means exactly what it means in Mt.28:1. It was “late during the mysteries” – *opse mystehriohn*”, after “initiation with sacrifice” – *muein epi thusiai*”, as it was “**late during** the Sabbath – *opse sabbatohn*”, after “**noon with being light** *epifohskousehi*”. **Observe**, “**during sacrifice**” – *epi thusiai*, cf. *Epifohskousehi*.

#### 5.3.2.2.5.1.2.

#### Opse Toutohn

Kayser I, VI, 10, p. 213 line 24; Loeb Classical Library p. 28-31

The contents of the passage explains the true meaning of the words, *opse toutohn*, which, as in the case of *opse mustehriohn*, has **not the remotest semblance of “evening after” or of “dawn after”**.

Meeting Appolonius, “*Thespesion led a group of philosophers who followed him in procession just as the jury of the athletic sports at Olympia follow the eldest of their number. When they had sat down, they all fixed their eyes on Thespesion as the one who should regale them with a discourse, which he proceeded to do as follows: “They say, Appolonius, that you have visited the Pythian and Olympic festivals. Stratocles of Pharos who says that he met you there reported this of you here.”*

Thespesion first confirms Appolonius’ familiarity with the two festivals, because his discourse assumes knowledge of both.

“*Now those*”, Thespesion continues, “*who come to the Pythian festival are, they say, escorted with sound of pipe and song and lyre, and are honoured with shows of comedies and tragedies; and then last of all (opse toutohn) they are presented with an exhibition of games and races run by naked athletes. At the Olympic festival, however, these superfluities are omitted as inappropriate and unworthy of the place; and those who go to the festival are only provided with the show of naked athletes originally instituted by Heracles. You may see the same contrast between the wisdom of the Indians and our own. For they, like those who invite others to the Pythian festival, appeal to the crowd with all sorts of charms and wizardry; but we, like the athletes of Olympia, go naked. Here earth strews for us no couches, nor does it yield us milk or wine as if we were bacchantes, nor does the air uplift us and sustain us aloft. But the earth beneath us is our only couch, and we live by partaking of its natural fruits, which we would have it yield to us gladly and without being tortured against its will.”* (Emphasis CGE)

No literal games are supposed. A debate on **philosophy** is waged and the different games are used as **paradigms** of these schools of **thought** and different **approaches to life**. The concept of time contained in the word “late” is used **figuratively**. Chronological time-sequence is nowhere of concern.

Thespesion argues for the supremacy of his “*wisdom*”-cult, which obviously is more ascetic and earthly than the “*Indian*” types of wisdom. The great **difference** between them lies in the **paraphernalia** and **gaudiness** of the latter. Thespesion’s “*sect*”, **after the example of the Olympic games**, “*goes naked*” – *gumnoi*, and “*natural*” – *ta kata fusin*. “*In contrast with ours*”, the Indian wisdom, **to the analogy of the Pythian games**, “*appeal to the crowd with all sorts of charm and wizardry*”. For the true wisdom of Thespesion’s “*sect*”, “*the sound of*

*pipe and song and lyre ... comedies and tragedies*” – the **main** dish at the Pythian games – represent nothing but pretense and sophistry, “**superfluity**” and “**inappropriateness**”. In contrast, in the Indian types of “**wisdom**”, as in the Pythian games, the genuine, the “**pure**” or “**naked**” and “**natural**”, are the **superfluous and inappropriate** – “**these last things**” – *opse toutohn*. The disciplines “**originally instituted by Heracles**” are **reduced** to a scanty **after-dish** – *opse toutohn* (= *epiforehma*).

“*Those who come to the Pythian games are escorted with sound of pipe and song and lyre and honoured with shows of comedies and tragedies, and then last of all* – *eita, they are presented with an exhibition of games and races run by naked athletes last of all*” – *opse toutohn*. *Opse toutohn* will not be the **mere duplication** of “*and then*” – *eita*. Giving *opse toutohn* the meaning “*last of all*”, makes for **nonsensical repetition**. The passage intends to say, “*Those who come to the Pythian games are escorted with sound of pipe and song and lyre and honoured with shows of comedies and tragedies, and then last of all (eita), they are presented with an exhibition of games and races run by naked athletes as mere superfluities (opse toutohn).*”

The naked games came “after”, the bands and comedies of the Pythian games, true. But it came “**last of these things**”, that is, “**late**” **within** the single occasion of the Pythian games, and not “after” it on a following occasion. Exactly similarly does the “afternoon”, in Mt.28:1, come “after” the noon, but “late” within the same day of the Sabbath, and not “after” it on the following day of the First day of the week.

#### 5.3.2.2.5.2.

##### Hehrohikos

#### 5.3.2.2.5.2.1.

##### Opse tohn Trohikohn

Kayser II, V, I, p. 171 line 4

Refer Par. 5.3.2.2.3.4.3.5, p 61

*Philoktehtehs de ho Poiantos estrateuse men opse tohn Trohikohn, arista de anthrohpohn etocseuen, Hehrakleous, phasi, tou Alkmehnehs mathohn auto, kai klehronomehsai legetai tohn tocsohn, hopote Hehraklehs apiohn tehs anthrohpeias phuseohs auton te parestehsato kai to en tehi Oitehi pyhr.*

“*Philoktetes strategised late in the Trojan war ...*”. There’s no sense in strategising when the war is over. Philostratus uses *opse* just like he uses it elsewhere, namely to describe the **end-phase of a greater event**. So Tyndale and the Authorised Version translated the word in Mt.28:1, “**in the end of the Sabbath**” – **not** “after” it. *Opse* consequently and consistently with Philostratus means “in the end of ...” = “late during

...”. In the instance here yet another, be it a **last exercise of war**. What the outcome was, is not of importance for finding the meaning of the phrase of interest to us, except that what happened, happened not “after the Trojan war”, but “late during” it. We may confidently echoe Blass and Debrunner, “*Well surely late in the Trojan war*”! Where the *Classic Greek Dictionary* “*Prepared by George Ricker Berry, Ph.D*” gets the idea from of “*long after the Trojan war*”, only he knows.

#### 5.3.2.2.5.2.2.

##### Opse tehs Machehs

Kayser II, X11, p. 190 line 10

Refer Par. 5.3.2.2.3.4.3.5, p 61

*... alla karterohs agohnisamenon kai monon tohn Trohohn katameinanta ecsoh tou teixous pesein opse tehs machehs, apothanonta de helchthehnai men anehrtehnemon tou harmatos, apodothehnai de, hohs Homehrohi eirehtai. “...staying outside the wall to fall late during the battle hung behind the chariot being dragged to die as it had been told Homerus”.*

**This happened not “after the battle”; this happened “in the battle’s end”**— which is the precise meaning of an Ablative!

#### 5.3.2.2.5.3.

##### Gumnastikohs

##### Opse tohn Olympiadohn

Kayser II, XIII, p. 268 line 21

*Damaretos de kata tehn hecsehcostehn pemptehn prohtos hoplitou legetai tuchein Hehraieus, oimai, ohn. hekatostehi kai tessapakostehi kai pemptehi Olympiadi paida pankratiastehn enegrapsan ouk oida ecs hotou bradeohs auton ennoehsantes eudokimounta ehdeh par” heterois – opse gar tohn Olympiadohn Aigyptou ehdeh stephanoumenehs ehrcsato, kakeineh de heh nkeh Aigyptiou Phaidimou.*

As in any games the laurels are given and the conquest celebrated **after the contest** but still **during** the games. It is **part thereof** and constitutes “the Games’ **ending**” – here, “**in the end of the Olympics**”. This is **typical** of Philostratus’ use of the **adverb**, *opse* – which he uses **not once** as “*an improper preposition*”. (Bauer)

#### 5.3.2.2.5.4.

##### Philostratus, Dionysius and Modern Lexicons

Dionysius (d. 265) uses the word *opse* several times every time with the meaning of “**late in**”. (e.g. *De Ausurio* 15,6, *opse tou kairou*; 1,18, *hohste opse pote epi tohn kladohn idohn methallomenehn autehn*. He tries to explain *opse* in Mt.28:1 with **this** meaning. (Par.5.3.2.2.3.4.1.) Dionysius also wrote a treatise against the *Life of Apollonius* by Philostratus (d. 217). Philostratus’ alleged usage with the meaning of “after” never occurred to Dionysius? Not even in his attempt to explain

its meaning in Mt.28:1? Obviously not! Then why does *opse*'s use with the meaning of "after" so conspicuously increase in Commentaries and Dictionaries of the twentieth century?

**425 Vulgate**, *Vespere autem sabbati quae lucescit in primam sabbati venit Maria Magdalene*

**Wycliffe 1395**, But in the euentid of the sabbat, that bigynneth to schyne in the firste dai of the woke

**Tyndale 1526**, The Sabboth daye at even which dauneth the morowe after the Sabboth Mary

? In the ende of the Sabbath, as it began to dawne towards the first day of the weeke, came Mary

**Mile Coverdale 1535**, Upon the euenynge of the Sabbath holy daye, which dawneth ye morow of the first daye of ye Sabbathes

**Bishop's 1568**, In the later ende of the Sabboth day, whiche dawneth the first daye of the weke

**Geneva B 1587**, Now in the end of the Sabbath, when the first day of ye weeke began to dawne

**Webster's Bible 1833**, In the end of the sabbath, as it began to dawn towards the first [day] of the week

**JN Darby 1890**, Now late on sabbath, as it was the dusk of the next day after Sabbath

**Douay-Rheims ?**, And in the end of the sabbath, when it began to dawn towards the first day of the week

**American Standard Version 1901**, Now late on the sabbath day, as it began to dawn toward the first [day] of the week

**Young's literal**, In the end of the sabbath, as it began to dawn towards the first [day] of the week

**J.B. Rotherham Emphasized Bible**, And, late in the week, when it was on the point of dawning into the first of the week, came

**The Bible in Basic English**, Now late on the Sabbath, when the dawn of the first day of the week was near

**Jay P. Green's Literal Tr.**, But late in *the* sabbaths, at the dawning into *the* first of *the* Sabbaths

**Strong**, In the end of the sabbath, as it began to dawn toward the first day of the week

**English Revised Version**, Now late on the sabbath day, as it began to dawn toward the first [day] of the week

Refer John **Calvin**, book 3, 6, 'Law'.

### 5.3.2.2.6.

#### **Some Understandable Questions** **Professor Bacchiocchi Might Recognise**

##### **Not Too Strange to Answer**

I include here, questions on just this point – the point of Jesus' resurrection from the dead "*in Sabbath's time*" (Matthew). The reader will find it is a continuation of my discussion with SK in Part 1 / 2, Par. 5.2.2.5.

(Professor Bacchiocchi is acquainted with my views and criticisms – well enough to say he cannot understand me. I limit my questions to what Professor Bacchiocchi had time for to write books about and what he understands well enough to apply in confutation of men like Tyndale, Webster, Lightfoot, Young and Knoch, Coleridge – and centuries before them, Dionysius.)

**Professor Bacchiocchi**, I today have some **questions** for you on your interpretation of the phrase in Mt.28:1, "*In the end of the Sabbath*". (We all know what happened in *the end of the Sabbath* although, it seems to me, we do not all believe it.)

**First Question:** Professor Bacchiocchi, How can you claim "*numerous evidences*" (*The Time of the Crucifixion and Resurrection*, p. 49, 84 *et al.*) that Matthew uses the **sunrise** day-reckoning and not the sunset day-reckoning in chapter 28:1 while you fail to present a **single example** of his use of the sunrise reckoning – but 28:1 **itself**?

(Professor Bacchiocchi most probably will explain with reference to the Greek word *opse* which in most **translations** of Mt.28:1 is rendered "after".)

(( At this point my Roman Catholic friend, SK, asks, "*Without Greek, I would argue that if the word (opse) is best translated "dawn" or "sunrise" then that must be the case. If it was always read this way by its readers, then that must also be the case. So we are left with explaining why the Sabbath is even mentioned ... surely the fact that Matthew wanted to emphasise the time-line (Prep day ... Sabbath ... Third day) is*

*sufficient? He could even have wanted to emphasise that the Sabbath events of the priests (see vv 62-66 of chapter 27) were now over, and he did that by ending the Sabbath in verse 1 of the next chapter?*"

Dear SK, please explain to me how you come to conclude that "*If it was always read this way by its readers, then that must also be the case ... that if the word (opse) is best translated "dawn" or "sunrise" ???*"

Maybe the strong traditional predisposition of a Roman Catholic may find it not too strange to fathom. However, *it was NOT always read this way by its readers*, which must be deduced from *opse*'s use during **ages of Greek before and during the first century** wherein it had the exclusive

meaning of “**late**”. Even the modern Greek translation of Mt.28:1 says “About outgoing day before the First Day”. Ref. P. 42, 5.3.2.2.3.4.3.4, p. 83, 5.3.2.4.6.1.1.2. )))

**My Second Question is:** Professor Bacchiocchi, You claim the Greek word *opse* in Mt.28:1 should be understood to mean “**after**”, and not “**in the end of the Sabbath**” as in the King James Version or “**late on the Sabbath**” as others explain it. In *The Time of the Crucifixion and Resurrection*, **your** statement reads as if **A.T. Robertson** is saying, “Later Greek authors, like Philostratus, use the word in the sense of “after”, like *opse toutohn* “after these things””. Mark the quotation marks – the emphasis and underlining are mine. But the quotation marks are **Bacchiocchi’s!**

**The question is, 1,** Does A.T. Robertson **simply** say that “*Philostratus shows examples where opse has the sense of “after”, like opse toutohn – “after these things”*” – as **you**, Professor Bacchiocchi, assert he does? (Robertson says, “*Philostratus shows examples where opse with the ablative has the sense of “after”, like opse toutohn – “after these things”*”. Bacchiocchi keeps Robertson’s consideration of the **Ablative, mum**. If the use of *opse* in Mt.28:1 is regarded as a case of the Ablative, the KJV supplies the perfect example, “**In the end of the Sabbath!**”)

(( ( Here SK suggests, “*Why? My Greek is poor, but of ablatives and such I know a little. If Matt 28:1 uses an ablative, and if Philostratus does show examples, and Robertson agrees, then surely Bacchiocchi’s interpretation IS acceptable?*”

Tuesday my son had his birthday party. After the party all enjoyed watching as he opened his presents. That is the meaning of the Ablative. “After” in fact is still part and parcel of the party. The example given from Philostratus, “after these things”, contextually has the meaning of “*superfluities*” (Coleridge) that should come after the games but were made such a fuss of one might think they are the games! (Refer Part 2, Par. 5.3.2.2.5.1.2, p. 56) Bacchiocchi’s interpretation IS UNacceptable and *opse’s* use in Mt.28:1 means “in the end of the Sabbath” = “Late-Sabbath’s time”! )))

**The question further is, 2,** Does A.T. Robertson say, “*later Greek authors, like Philostratus*” – as you, Professor Bacchiocchi, assert he does? Does A.T. Robertson use the plural?

(Robertson says, “*Philostratus shows examples*”, “*Philostratus uses it* (the word *opse*) *also in the sense of ...*”. Robertson speaks of no other author than Philostratus.)

The question further is, 3, Does A.T. Robertson say, “*Philostratus use(s) the word “in the sense of “after”*” – as you, Professor Bacchiocchi, assert he does?

(Robertson’s exact words are, “*Philostratus uses it (opse) also in the sense of late on*” – directly the opposite of what Bacchiocchi pretends Robertson says!)

(( ( Here SK says, “*Okay. So opse can mean either.*”

SK obviously misses the point that Robertson says Philostratus uses the word *opse* “**with the Ablative in the sense of “after”**” – **which Bacchiocchi omits to say** – and **also**, that “*Philostratus uses it also in the sense of late on*” (supposing a use with the Genitive) **which Bacchiocchi also keeps silent! I bet Bacchiocchi never himself looked at Philostratus or at Robertson. And if he did, his reference to either is dishonest!** )))

**My Third Question is:** Professor Bacchiocchi, In your 4<sup>th</sup> paragraph on page 87 of *The Time of the Crucifixion and Resurrection*, you state, “*...the term opse is used in the New Testament and in contemporary Greek literature as meaning not only “late” but also “after”*”. (Emphasis as I supplied it.) I take it you mean with “*contemporary Greek literature*”, **first** century “*Greek literature*” – that is, “*Greek literature*” “*contemporary*” with “*New Testament*” “*Greek*”.

Now, Professor Bacchiocchi, please supply us with **just one example from THIS Greek** of the incidence of the “*use*”, of *opse*, with the “*meaning ... (of) “after”*”? Will it be Mt.28:1, perhaps?

(( ( Here SK comments, “*That answer would be interesting, yes.*”

Dear SK, I mean that Bacchiocchi **certainly** will present Mt.28:1 for his example, and **no** other. )))

Then, Professor Bacchiocchi, please explain to us how you “*... have ... (done) justice to Matthew 28:1*” by applying to the word *opse* in Mt.28:1, **your, alleged** meaning from Philostratus of **two centuries later** than the time of the New Testament’s composition?

Then, Professor Bacchiocchi, please explain to us how your “*conclusion*” is lauded with such startling nonchalance, that, **1,** To say that *opse* means “*late in / on the Sabbath*” in Mt.28:1, is an “*ignoble and baseless attempt*” that “*lacks both Biblical and historical support*”, and, **2,** that **your** meaning for *opse*, “*after*”, <sup>(60d TCR)</sup> is “*clearly support(ed)*” by “*the cumulative witness of the Gospels and of history*”?

(( ( Here SK comments, “*I have ... also not seen the case in favour of your view.*” SK won’t have had the privilege to read Mt.28:1 correctly translated. His inability must be forgiven. But he will find every incidence I could lay my hands on of *opse’s* use in the history of classic and Hellenistic Greek literature as well as in Philostratus’ works, considered in *LD*. )))

**My fourth question** for you, Professor Bacchiocchi, today is on your use of **Walter Bauer’s** interpretation of the phrase “*In the end of the Sabbath*” in Mt.28:1.

In *The Times of the Crucifixion and Resurrection*, p. 51-52, you assert, "The same explanation ... "after the Sabbath, as the first day of the week was dawning", is given in several standard Greek lexicons of the New Testament. Walter Bauer's lexicon, for example, points out that opse is "used as an improper preposition with Genitive [meaning] after, (opse sabbaton) after the Sabbath ... Bauer gives several examples of this usage ("after") including one ... where the following phrase occurs: "later than the hour decided upon"."

**The question in the first** place must obviously be, Professor Bacchiocchi, How can you say Walter Bauer "gives several examples of this usage "after"", when the phrase that occurs in the very example you quote from him, reads, "later than the hour decided upon"?

But, **the question in the second** place, Professor Bacchiocchi, for any person who has not checked your references, is less obvious. **It is this:** How can you say Walter Bauer "gives several examples of this usage "after"", when he gives **but four** examples, and **all four** of *opse* meaning "late", and **none** but Mt.28:1 **itself** as an example of *opse* meaning "after"?

**The question in the third** place, Professor Bacchiocchi, is: Where does Bauer ever state or imply that *opse* means "after ... as ... day ... was dawning"?

(While Bauer favours "after the Sabbath" in **Matthew 28:1**, he would think of *opse* with regard to Mt.28:1 as representing the "evening". He defines *opse*, a "late hour of day". Bauer **never** defines *opse* in terms or concept of the **early morning** "dawning"! **Neither does A.T. Robertson**, or **any** "Greek author" of **any** period of history!)

((( Here SK remarks, "I would like independent corroboration of that. If the Christian world for 2000 years – including those who read the original texts in their own language – read it the way I do, and passed it on to their descendants the way I do, I need conclusive proof of what you claim."

Dear SK, you have said it here. You explain exactly why and how Tradition gets a foothold and retains it in general opinion. I cannot think of a better or more recent instance that came to the fore of such Tradition-determined understanding of **the direct opposite meaning of words' actual meaning** than Mark 15:42 and Mt.27:57! What made me aware of it at first was no pre-conceived ideas – I believed the traditional way! – but **the very changes** new Versions make to the older translations. Nobody ever made an issue of the fact that evening had come before Joseph asked Jesus' body of Pilate. Everybody – like I – just never noticed. Despite the very words they read – that "**evening had come**" – people through the centuries read these verses while seeing in their minds how it all happened **before sunset. Then came the new Translations**

and all of a sudden there's reason to ask, But why do these new Translations no longer say "when evening had come", but "as evening approached" or "late noon"? )))

**My last question**, Professor Bacchiocchi, **on Mt.28:1**, is: Kindly tell us Robertson's final conclusion on this matter?

( "It is a point for exegesis, not for grammar, to decide. If Matthew has in mind just before sunset, "late on" would be his idea; if he means after sunset, then "after" is correct." **Robertson allows the "morning" or "dawn" no consideration! The time of day involved revolves around sunset, according to Robertson!** )

Then, Professor Bacchiocchi, in your *End-Time Issue No. 73*, you claim, I quote, "... were the Gospels' writers alive today, I have reason to believe that they would appreciate help in correcting some of their inaccuracies. Incidentally, some of the inaccuracies are very glaring. For example, the Synoptic Gospels place Christ's crucifixion on the day after Passover (Nisan 15), while John on the actual Passover day (Nisan 14). It would be nice if we could ask them to reconcile their differences and give us the exact date of the Crucifixion."

Dear Prof. Bacchiocchi, you say John places Christ's crucifixion "on the actual Passover day" (that is, on the actual Feast Day), which is plainly untrue, because John says "it was the **Preparation** of Passover". This day, you say, "the Synoptic Gospels place on the day after Passover" – while they say it was **the very day** "the passover should be slaughtered"!

I wrote on my book, *The Lord's Day in the Covenant of Grace*, over twenty five years. I had the arguments of Paragraphs such as 5.3.2.3.2.1 p. 60, 5.3.2.5.3, page 102, 5.3.3.4.3.2, p. 155 of Part Two, etc., fully formulated when for the first time only I took Justin's reference to Mt.28:1 under scrutiny in the original. I as it were anticipated what I discovered, that the grammatical and syntactical factors of the text are exactly switched about in order to arrive at Justin's desired meanings essential for a Sunday-resurrection. Modern "versions" of Mt.28:1 **do no different**, like *The New Authorised Version* and this modern Greek translation, *Meta to Sabbaton, molis arxise na photidzehi heh proteh hehmera tehs hebdomados* – "After the Sabbath ... with dawn (being – nominative) the First Day". This, as Emil Brunner would have said, is dishonest! It is no translation, but typical of manipulations of the text. To call the rejection of such methods and the insistence on the **only grammatically correct** translation and interpretation of the original, "hair-splitting", does not solve the problem. One should rather with the courage of one's Christian conviction **come to conclusive grips** with it.

### 5.3.2.3. “Sabbath’s”

#### 5.3.2.3.1.

#### The “Second Time Element”?

*“Further support for the meaning of **opse sabbaton** as “after the Sabbath” rather than “late on the Sabbath”, is provided by the second time element given by Matthew to date the visit of the women to the sepulchre, namely, “toward the dawn of the first day of the week (Mt.28:1).”*<sup>52c</sup> (Refer Par 5.3.3.)

To regard the phrase “*toward the dawn of the first day*” as “*the second time element*”, implies that the Greek for “*dawn*” is **taken with** the Greek for “the First Day” as **one**. As presented by this “translation”, the Greek would have required nothing but a **Genitive** or **dative**, “of / in the First Day” – *mias / mi ai sabbatohn*. And it would have required the **preposition to govern the accusative** of the word for “dawn”: “toward” – *eis*, “the dawn” – *tehn epifohskonta*. Because, if the morning broke into the light of day, Mt.28:1 would have read, **not**, “with being light” – *tehi epifohskousehi*: **participle in dative, and**, “toward the First Day” – *eis mian sabbatohn*: **substantive in accusative**, but, “**in the First Day** – *tehi mi ai sabbatohn*: **dative, and**, “**toward the being light**” – *eis (epi)fohskonta*: **accusative**. Also “the Sabbath” would have been in the **accusative** because the meaning would have been “**after the Sabbath**” (*meta* plus accusative<sup>Lk.1:24, Mk.14:1</sup>) and not Genitive, **Sabbath’s** (time)!”

#### 5.3.2.3.2.1.

#### Case and Coincidence

What is found in the Greek though, is no Genitive of the First Day, but of the **Sabbath** – *sabbatohn tehi epifohskousehi*, and no preposition to govern the accusative of the word for “dawn”, but the preposition that governs the accusative of the word for “**the First Day**” – *eis mian sabbatohn!* To regard the phrase “*toward the dawn of the first day*” as “*the second time element*”, implies that the word for the Sabbath be completely ignored as if it were no time element of itself. But “Sabbath’s” – *sabbatohn* (in the phrase *sabbatohn tehi epifohskousehi*) is as definitely an element of time as the word *tehi epifohskousehi* (here translated “*toward dawn*”) is. To regard the phrase “*toward the dawn of the first day*” as “*the second time element*”, implies that the time phrase “*toward the First Day*” – *eis mian sabbatohn* also, will be completely ignored as if it were no time element of itself. The actual “*second time element*” is “**Sabbath’s**” – *sabbatohn*, so that *tehi epifohskousehi* in fact constitutes the **most important “time element”** of the comprehensive adverbial time clause of Mt.28:1.

### 5.3.2.3.2.1.

#### The Sabbath Distinctly!

The **plain** meaning of the noun in the Genitive, “Sabbath’s” – *sabbatohn*, implies **time of the Sabbath** – “Sabbath’s (time)” – or time **on** or **in** the Sabbath – Genitive of Time. **Expressed by the absence of the definite article**, “Sabbath’s” **denotes quality**. It was **real** Sabbath’s time. The Genitive of the noun “Sabbath’s” – *sabbatohn*, occurs **not** as result of the ruling of a **preposition** (“after” – *opse*). The Genitive as in Mt.28:1 in *sabbatohn*, “Sabbath’s”, is **intrinsic**, and indicates source, possession, presence, **attribute, kind. The time was of the Sabbath**. It was the Sabbath’s time. The time was Sabbath’s. It was *Sabbathly* time – **Genitive of Reference** – “*to refer* (its) *qualifying force to certain definite limits*”. “*The adverbial force is obvious*” – it was time of Sabbath-**keeping**, it **was** Sabbath. (One could think Dana and Mantey comment on Mt.28:1!) Matthew says, “**Sabbath’s** time late by the afternoon towards the First Day” – **Adverbial Genitive** – it modifies the verbal idea, Christ’s **resurrection’s** as verbal idea is **Sabbath’s action**.

*Opse* forms part of the concept represented by the phrase *sabbatohn* – “Sabbath’s”: “It was the **Sabbath’s time late**”. The phrase *tehi epifohskousehi* **also** forms part of the concept represented by the phrase *sabbatohn* – “Sabbath’s”: “It was the **Sabbath’s afternoon**” – *sabbatohn tehi epifohskousehi*. To interpret *opse* with “after”, the **kind** of time must change. Now there should be **separation and discontinuity**. The time now is **away from “Sabbath’s”** time. It now is on **another**, in its own right, time – **on, the First Day. The significance of the Genitive must be destroyed**.

The adverbial function of *opse* in Mt.28:1–4 means that the Genitive noun, “Sabbath’s” – *sabbatohn*, also acts **independently** as an **adverbial phrase**: “Sabbath’s ... there was a great earthquake”. The phrases also function in unison, forming a single adverbial clause of indicating time: “Late on the Sabbath afternoon / Late Sabbath’s time with afternoon ... there was a great earthquake”. *Opse* may even be taken for being **substantivised**: “Late (**day**)”,<sup>Refer Par. 5.3.1.1.1–2</sup> “**while–Sabbath**”, and *Sabbatohn* may be taken for a Genitive **participle** – “**being Sabbath’s**”: “Sabbath’s–**keeping** with light being declining towards the First Day ... came an earthquake”. The participle acts as adverbial time clause: “**Sabbath’s late** ... there suddenly was a great earthquake”.

To convey the **idea** of “*after*” nothing but the **accusative** will do unless used with the preposition *apo* – in which case the Genitive or rather the **Ablative** would have applied. (“*In Modern Greek the use of apo is the regular partitive construction.*”) “*Yet the very fact that the Koiné* (of Mt.28:1) *had ready at hand a construction for the exact expression of the idea of source makes it all the more probable that* (he)

used the Genitive to stress character rather than source” – to borrow Dana and Manty’s words. *Opse* simply cannot be used with the Genitive with the meaning “after”. The meaning “after” as well as “toward” necessitates the accusative. This is no peculiarity of the Greek language. It is an attribute of logical expression of concepts of time and of time-relation in any tongue. Inflection is no prerequisite to create an accusative or Genitive or whatever form of speech. **Although no inflection** may reveal the fact **the idea of separation and discontinuity** also in English accompanies an accusative, while the idea of source, possession or attribute accompanies a Genitive or Ablative. “After Sabbath” is **Accusative – NOT Ablative!** “Late Sabbath’s” is **Genitive – of function!** In the Greek there is **added the inflection to the underlying logic** of expression so that no chance of misunderstanding exists. The inflection in the case of Mt.28:1 **mirrors** the logic of the Genitive – it was “late **Sabbath’s** (*sabbatohn*) afternoon”. The inflection in the case of Mt.28:1 **also** mirrors the logic of the accusative: It was **not**, “after **Sabbath**”, *sabbaton*, accusative. But before the “**First Day**”, *mian sabbatohn*.

The Genitive in Mt.28:1 is “**surely partitive**”. (Blass Debrunner on *opse Trohikohn*) *Opse* – “late”, forms part of the time–unit or “**source**” **it is connected with** by the Genitive. “*It is of Sabbath’s late time*”; **not**, “It is the First Day – after the Sabbath”. **Not**, “*It is of the First Day’s, early time*”! *Tehi epifohskousehi* – “in the being after light”, also forms part of the time–unit or “**source**” it is connected with by the Genitive. “Sabbath’s afternoon” – *sabbatohn tehi epifohskousehi*.

The Genitive’s use with the adverb *opse* and the adverbial phrase *tehi epifohskousehi* accordingly produces **nothing out of the ordinary**. It does not change the nature of the word from an adverb to a preposition, and it does not change its meaning from “late” to “after”. It doesn’t make of a proper adverb an improper preposition. Every possible grammatical and syntactical possibility is satisfied in the most regular and plain fashion while *opse* “with the Genitive” simply means “late”. Every impossibility grammatically as well as historically gets implied if *opse* were to mean “after”.

### 5.3.2.4.

#### “In the After–Light” : *Tehi Epifohskousehi*

##### 5.3.2.4.1.

##### Literal or Figurative?

Says Bacchiocchi, “*The Greek verb epiphosko literally means “to shine forth”, “to grow light”, “to dawn”. It must be said that this verb is used not only in a literal sense to describe the morning dawning of a new day, but also in a figurative sense to refer to the evening beginning of a*

*day. In Luke 23:54 epiphosko is translated “drew on” (KJV), in reference to the approach of the Sabbath at sundown. In Matthew 28:1, however, expositors are generally agreed that the verb epiphosko is used in its literal meaning of “to dawn”. This conclusion is based first of all on the parallel statements of the other Gospels, which explicitly place the visit of the women to the tomb “at early dawn” ...* <sup>52/53</sup> “*The verb “to dawn” (epiphosko) literally means not “to become dusk” but “to grow light”, “to dawn” ... a figurative interpretation (i.e. to become dusk) ... runs against the explicit statements of the other Gospels which tell us that the women came to the empty tomb at daybreak “when the sun had risen” (Mark 16:2; cf. Luke 24:1; John 20:1).*”

*Epifohskoh* **literally** means “**I (manifest) light upon**”. The word has three “elements” – the preposition “upon” – *epi*, the noun “light” – *fohs*, and the suffix of the first person present indicative. This first person indicative “declinational / conjugational form” is used for grammatical purposes in a way English would use the **infinitive**, “to light upon” – *epifohskein*. The actual subject of *epifohskoh* is not “I”, but “light” – “light (shines) upon”.

*Epifohsidzoh*, *epifohskoh* and *epifohskousa* are virtually the same word. Only the verb type (“mood”) differs (“finite” / “indicative” and “participle”). They are all structured by **idea**–word (“light”) + (verb) **ending**. *Epifohskoh* is formed by the primitive *-oh* ending, from which came *-idzoh*. *Epifohskousa* is formed by the participle ending with **substantive** conjugational declination. Lk.23:54 and Mt.28:1 are not the only passages in the New Testament from which to find an idea of the word *epifohskoh*’s meaning. Eph.5:14, “Arise (*anasta*) from the dead and Christ shall shine **on / over** you” – *epifausei*. The light of Christ does not rise from beneath but shines down from above upon and over the believer causing him to rise. Rev.22:5, “Because God will shed light **on / over** them” – *epifohsidzoh* (which is a variant). “There will be no more night there”, and the light is constantly over–shining and surrounding, never “rising” out of a previous darkness. “Neither shall the sun light **on** them nor light any heat **on** them” – *oude meh pesahi ep’ autous ho hehlios oude pahn kauma (ep’ autous)*. <sup>Rv.7:16 Ho kausohn</sup> – “the scorching of the sun”; Mt.20:12 Hb.6:8 Cf.

Plato: “Their bodies under the scorching heat of the sun” – *hoi ta sohmata hupo tou hehliou epikekaumenoi*, which implies the burning of the sun from above onto the bodies = the opposite of dawn, e.g. “And when the sun was up they were scorched” – *hehliou anateilantos ekaumatistheh*. <sup>Mt.13:6</sup> There is only a difference of **degree** between the light of the sun and the burning of the sun. The word *epikekaumenoi* otherwise resembles *epifohskousa* perfectly, and its meaning is the opposite of dawn!



In Lk.23:54 *epifohskoh* is used in the third person indicative – *epefohsken*, the element constitutive of the verb – light, itself being the subject: “**Light upon** (the Sabbath)”. That, **interpreted**, means: The Sabbath **drew on** or came nearer as “**light**” – not interpreted but **literally**, “**lighted upon**” the Sabbath. The word can only be **interpreted** “literally” because its translation or English equivalent must also represent the **idiomatic** significance of the Greek term. This idiomatic efficacy of the word *epifohskoh* is noticeable in Luke 23:54. It was the Preparation, the interment of Jesus’ body done, and now opportunity for the women to prepare spices as the “**light** (of the sun) **shon** toward the Sabbath”. The imperfect tense of the verb is used: “light **was going** down toward, gradually against / in the direction of the Sabbath”. Cf. Judges 24:31, “Israel served the Lord all the days of Joshua and all the days of the elders that lived **as long as** (*epheilkusan* “*epheilkoh* “*epi* + *elkoh* – to **draw, drag**) Joshua lived”. Nmb.9:19, “The cloud shall be **drawn over** (*epheiketai* “*epheilkoh*) the tabernacle ... many days”. Amos 6:3, “Ye who are approaching the evil day, who are drawing near and **incline** (*efaptomenoi* – to hang **suspended, impend** “*efaptoh* “*epi* + *haptoh* – to fix) to false sabbaths”. *Efaptoh* used as equivalent of “**approach**” – *erchomenoi*, “**drawing near**” – *enghidzontes*.) Lk.1:5, *ephehmeria* – during the day / *ephehmeros* – day-(lilly), Neh.12:8, *eis tas ephehmerias* – for the daily routine. *Chronos epherohn* – late time / time dragging on; *ephesperos* – western. **The same connotation is found in Mt.28:1**, *epifohskousehi* – “with light approaching the **impending end of the day**” = “afternoon” ... *eis mian sabbaton* – “towards the First Day”. There is absolutely no possibility of an **early** time of morning.

“The Sabbath” – *sabbaton*, is in the **accusative** case in Luke 23:54. The status of the Sabbath, then, was that of **pending** – **as** is the **First Day** in Mt.28:1! Light in its decline came **toward** the pending day. Light would eventually **stop against** the First Day (Luke) or the Sabbath (Matthew) – the perfect scenario for an accusative, so to speak. The literal meaning of *epifohskoh* being implied as far as it could, there can be no possibility in Luke that it could be ‘**after** the Preparation rather than **late** on the Preparation (Friday)’ – which would have meant, ‘early on the day **after** the Day of Preparation’. In Mt.28:1 the very same scenario exists both ways. It was – **literally** – “in the **being light toward** the First (Day)”. “Light” eventually would **stop against** the First Day” – “First Day” in the accusative. If, in Lk.23:54, it were the other way round, if it were “After Friday on / in the Sabbath” when the women made preparation – as the New Afrikaans translation implies, then “The Sabbath” can also be in the **nominative**, understood as the **subject** of the verb *epifohskoh* – *epefohsken*. “The **Sabbath** lighted” But the idea is the **nearing toward** the Sabbath **on Friday**, therefore, (“It”, or, “light”)

lighted **toward** “Sabbath” – *sabbaton* is in the **accusative**. Or, understood as a nominative, the intrinsic significance of the verb *epi* + *fohskoh* should still demand “Sabbath lighted (down) **upon**”, implying the **afternoon** toward the Sabbath, and not “to light by **rising** into” the **morning** of the Sabbath. The **circumstantial** indication of the “**Jews’ preparation**” (John) allows no other possibility.

What would cause the word *epifohskoh* to “**literally** mean”, “to dawn” but “**figuratively**”, “to draw near”? **Only the “interpretation”**. It could be interpreted “figuratively” to mean “to dawn” while literally to mean “to draw on”. In fact, “to dawn” is an absolute case of a “figurative” interpretation because “**dawn**”, **literally means “cockcrow”**. Nothing of the crow of the cock is discernible in the word *epifohskoh*. Words to the effect of “**to shine against**” will give a good enough **literal** rendering of *epifohskoh*. “Afternoon” represents a perfect literal **illustration** of the meaning of *epifohskoh* but is linguistically “figurative” because the **literal** idea of “light toward” is **represented** with the symbol of “noon” and the opposite of “toward”, namely “after”. “Noon + after” / “upon light” means looking at the **pending period** from the earlier point in time to the later point in time: Friday **noon** to sunset Sabbath beginning. *Tehi epifohskousehi* literally means looking at the pending period from the later point in time to the earlier point in time: Friday evening to Friday noon.

#### 5.3.2.4.2. “Afternoon”

“*Epiphosko* refer(s) to the evening beginning of the day”, Bacchiocchi says. Yet he alleges it was the morning, “*The evening beginning of the day*” means the after sunset **start** of the next day, Sunday in Mt.28:1, Sunday protagonists say. Yet they allege the day starts midnight. “**Late on**” for *opse* in Mt.28:1 would mean *epifohskoh* to refer to the **before evening end** of day, that is, to the **afternoon**. *Epifohskoh* points to the “Sabbath’s” **end**, “late” – “It was the Sabbath late, in the afternoon”. “*In Luke 23:54 epiphosko is translated “drew on” (KJV), in reference to the approach of the Sabbath at sundown*”, says Bacchiocchi. In Matthew 28:1, *epifohskoh* **should, naturally, also “refer to the approach of the next day toward sundown”**, in this case, the **approach of Sunday**.

*Epefohsken* – “the Sabbath approached”, Lk.23:54; and in Mt.28:1 in the phrase *opse sabbatohn tehi epifohskousehi* – “Late Sabbath’s with light being toward the First Day” (combined with the next phrase), there is no reason for doubt that the “afternoon” perfectly fits the description of the time of day implied. No one would insist that the Jews made “preparation” for the Sabbath (John 19:42) on the Saturday morning. It was done on Friday, especially on Friday afternoon till not later than 5

o'clock. This is the time of day indicated by the phrase *sabbaton epefohskhen* – “the Sabbath drew on” in Lk.23:54, and this is the time of day also indicated in Mt.28:1 by the phrase *opse sabbatohn tehi epifohskousehi eis mian sabbatohn* – “The first day drew on with afternoon of the Sabbath late”. As an adverbial clause of time telling when the angel descended and opened the grave, it should be rendered “While the first day drew on with afternoon of the Sabbath late”. Thus the phrase acts as a participle would in the Greek – which exactly is the case: “with–after–light–being (*tehi epifohskousehi* “*eimi*) toward the First Day”.

The phrase *tehi epifohskousehi* is connected with what precedes in context as well as with what follows in context. It relates to *opse* – “Late Sabbath’s in the afternoon”. It relates to *sabbatohn* – “Sabbath’s in the afternoon”. It relates to *eis mian sabbatohn* – “Afternoon toward the First Day”. *Tehi epifohskousehi* also relates to *ehlthen Mariam* ... – “In the afternoon Mary went” and to *seismos egheneto* – “In the afternoon came an earthquake”. *Tehi epifohskousehi* thus acts within the total context of all the time phrases of Mt.28:1–2 which constitute a single clause of time. Matthew describes the occurrence of the resurrection from every possible angle, taking much pains as to leave no uncertainty, not only of the resurrection as such, but more specifically of its time of occurrence. Of no part of which this greater time–clause is made up can a “*loose*” “*usage*” be deduced. Matthew’s whole idea is preciseness. Preciseness requires very specific use. Here a specific use presupposes the most literal sense possible. Of every part of which this greater clause is made up the most usual and most literal meaning should be supposed, and as such each is in full agreement with each other, indicating but one possible time – the afternoon of the Sabbath before the First Day. No other inference can be made from the fact that Matthew uses five or six time-phrases to define and confirm the day and time of day the resurrection took place. The First Day as a matter of course follows on the Sabbath Day. To have stated that it was “on Sunday” and that it was “after Saturday”, would imply unnecessary repetition. Matthew uses words to indicate time economically: 1. “On the Sabbath, 2. Late on the Sabbath, 3. When light (the sun) turned after noon, 4, Toward the First Day, 5. Started out Mary Magdalene and the other Mary to go look at the grave, 6. When suddenly there came a great earthquake ...”. The idea is not to tell “after”, but “when” and “as” the resurrection occurred – **The idea is to tell the time “on” which Day, and when “in” that day – Genitive.**

### 5.3.2.4.3. **Dusk, Dawn or Daylight?**

*Epifohskousa* is the participle substantive derivative of the verb *epifohskoh*.<sup>Lk.23:54</sup> *Epifohskousa*<sup>Mt.28:1</sup> is the compilation of the present participle of the verb *eimi*, *ousa* – “being”, the noun *fohs* – “light”, and the preposition *epi* – “upon”.

The **basic idea** of the word lies in the part, *fohs* – “light”. Follet *Classic Greek Dictionary*: *Faos*, *faeos*, *eos* contracted to *faous* contracted *fohs*, *fohtos*. Epic Greek also *foohs*: (*faoh*) – light, daylight; *en faei* by daylight, *eti faous ontos* while there was still daylight; often in phrases *horan faos ehelioio*, or *faos blepein*, to see the light of the sun, i.e. to be alive; so also *faos leipein ehelioio*, i.e. to be dead; *eis fohs lenai* to come into the light, i.e. into public. *Faethoh* (*faos*) *faethohn* as substantive: the beaming one, the sun. *Pannucha kai faethonta* – whole nights and days. *Fainoh* – to shine.

From this it is clear that **no part of night** – not dusk or dawn – forms the idea of the words derived from the basic term, which means “light” or “sun”. **The body of light is supposed visible.** The phrase containing the participle, *eti faous ontos* – “while there was still daylight”, resembles *epifohskousa* closely. If the morning broke / dawn growing into the light of day Mt.28:1 would have read, **notas** it does, “with being light (participle) toward the First Day” – *tehi epifohskousehi eis mian sabbaton*, but it would have read, “**while being the First Day toward the light**” – *tehi mi ai sabbatohn ousei eis fohskonta*. As it is, “it was in the being light”, i.e. “**while there was / being daylight (still)**” – (*eti*) *faous ontos*.

*Epifohskoh* – *epi* + *fohs*, is equivalent **in verb form** to the compound *heh epifasis* – *epi* + *fohs* **in noun form**. Lampe’s *Patristic Lexicon* defines *epifasis*: “*becoming visible; appearance of something high in the field of vision*”. In contrast, *hupofainoh* is explained by Follet *Series Classic Greek Dictionary*, “to dawn”, “break”, “the first glimmer of spring”, and is compared to *hupolampoh*, “to gleam beneath, to begin to shine or dawn” (**low in the field of vision**). *Hupofainousehs*, “in the break of day”.<sup>2 Macc.8:17</sup> Compare *diafauskoh* – “break of the new daylight”, *anatelloh* – “the rising of the sun or moon or reappearance of the day or night”. *Epilampoh* is defined by the *Classic Dictionary*, “To shine after or upon”. *Epilampoh* is also described as the time **after** dawn, “when day **had dawned**” – “had dawned” emphasised (not by me). The light appears from “high in the field of vision”, “upon”, that is, **from above the horizon and over** the object light being shon upon.

Compare words like, *epidermis*, the skin that **covers** the body from outside. Cf. *hypophysis*, an “outgrowth” **from under to outside**, but, *epiphysis*, “a growth **upon**” like “the end of a long bone”.<sup>Collins</sup>

A **basic difference** in meaning of all these similarly constructed terms is obvious. With the preposition *epi* the meaning is the “**after**”–(light), coming down **from above** and outside, “upon” or “**toward**” the end of the **same** object (day). With the preposition *hupo*, *dia* or *ana*, the sense is opposite and indicates the “**before**”–(light), coming up from within and **under** (*hupo*), “**into**” the “**new**” (*dia*) or “**repeated**” (*ana*) object (day).

*Tehi epifohskousehi* in Mt.28:1 is often interpreted either as “dusk”, or, on the other hand, as “dawn”. Both interpretations suppose no direct sunlight but the gleam after sunset or before sunrise. The reason for the association of *tehi epifohskousehi* with “dusk” or “dawn”, derives from **associating the event** of Mt.28:1–4, the women’s (alleged) visit, with the event of the other Gospels where **they** tell of the women’s visit to the grave “while the sun has not risen yet” – “early morning”, as it is traditionally understood. The meaning of “dusk” or “dawn” is not given to the event of Mt.28:1 **because of the inherent meaning of the term** *tehi epifohskousehi*. *Epifohskousa* has nothing to do with dusk or dawn.

Why would it, nevertheless, be understood that while this word *tehi epifohskousehi* so literally means “in the afternoon”, the resurrection took place on the Sunday morning? In the first place it is due to inexplicable tradition. The Church has always maintained with great authority that it was on Sunday morning. As a result some **contextual indication** in the Gospels had to be found, and the women’s visit on Sunday morning as described in the other Gospels became associated with the clause in Mt.28:1 about the women who “visited the grave on Sunday morning at the dawning of the day”. For tradition **it had to be the one incident** described by all the Gospels, and Matthew’s event also had to occur the same time “on Sunday morning at the dawning of the day” ... and with a visit to the grave. **For no reason found in the text** of Mt.28:1–4 can the traditional interpretation be accounted for.

The emergence in time of the use of the term *epifohskoh* / *epifohskousa* with the meaning of “daybreak” can be traced in the word *epifauoh*. In the third century apocryphal “**Acts of John**” the story is told of the bedbugs that kept the apostle and his companions from sleep. John was obliged to command the bugs to assemble at one spot and leave the tired to rest. **After the night’s sleep**, John again commanded the creatures to find their way to their hiding-place. This was “at daybreak” – *epifauoh*. But this is not the meaning of the word in the New Testament. In the New Testament the use of *epifohskoh* in Lk.23:54 provides **evidence enough** of what the term should mean in Mt.28:1 as well. Because the Sabbath starts with sunset and the evening, the time in Lk.23:54 during which the “**Jews’ preparations**”<sup>Jn.19:42</sup> were made and the Sabbath “**drew on**” was the Friday **afternoon**. Because in Mt.28:1 it

was the First Day that “drew on”, the time during which it “drew on” was “the Sabbath’s **afternoon**”, and “in the Sabbath’s after-light-being” the text literally says. Of course, this would be “in the Sabbath **late**”, what the text also says: “**high in the field of vision!**”

#### 5.3.2.4.4.

##### *Epifohskoh* in the Septuagint

It is already meaningful that the word *epifohskoh* (*epifauskoh*) occurs only in the book of Job. Job treats on the fickleness of human prosperity. The sun of man’s greatness will surely set. That was Job’s life story.

#### 5.3.2.4.4.1.

##### Job 31:24–25

Verse 24 tells how fleeting riches are. “If I made gold my treasure, and if too I trusted the precious stone; and if too I rejoiced when my wealth was abundant, and if too I laid my hand on innumerable treasures ... let this also then be reckoned to me as the greatest iniquity”.<sup>28</sup> Gold is unreliable, the precious stone is fickle. Wealth diminishes and fails. This truth is in verse 25 viewed as against the sun and moon in their orbit.

Do we not see	the afternoon sun	<b>abate</b>
<i>Eh ouch horohmen</i>	<i>hehlion ton epifauskonta</i>	<i>ekleiponta</i>
	and the moon	<b>fade?</b>
	<i>Selehnen de</i>	<i>Fthinousan;</i>
since it is not	of themselves	that they are
<i>ou gar</i>	<i>Ep’autois</i>	<i>esti</i>

Only God exists of Himself. Even the sun and moon – those bodies of heaven venerated for their greatness and power, exist by the power and will of God and of themselves must wane away. The sun shall **go down** – *epifauskonta*. Likewise the moon turns towards the end of its journey and grows dim – *kleipoh*. Cf. Jer.6:5, “The day has gone down” *kekliken heh hehmera*; “for the shadows of the day fail” – *hoti ekleipousin hai skiai tehs hehmeras*. A sun or moon rising is not fading or failing, neither does it rise when the day “goes down”. When the “day”, “goes down”, also the sun “goes down” and it is “afternoon” – *epifauskonta*.

5.3.2.4.4.2.  
Job 25:4–6

Word order of the Greek text in the below schematic arrangement has been adapted to suit our English version.

For how a mortal	Before the Lord	shall be just?	
<i>Pohs gar brotos</i>	<i>Enanti Kuriou</i>	<i>estai dikaios</i>	C
or who that is born of a woman	Before Him	shall be pure?	
<i>Eh tis an genehtos gunaikos</i>	<i>Auton</i>	<i>apokatharisai?</i>	B
If to the moon	He gives an order	it shines not indeed	
<i>Ei selehnei</i>	<i>Suntassei</i>	<i>kai ouk epifauskei</i>	A
and the stars	before Him	are not bright	
<i>astra de</i>	<i>enantion autou</i>	<i>ou kathara</i>	A
Then alas! Man		is corruption	
<i>Ea de, anthrohpou</i>		<i>sapria</i>	B
and the son of man		a worm	
<i>kai whuos anthrohpou</i>		<i>skohlechs</i>	C

A chiasm is discernible in this passage. “Mortal” and “who that is born of a woman”, is “man” and “the son of man”. Man is compared to “the moon” and “the stars”. How shall man “be just”, that is, “pure” or “bright”? “Not being bright”, “pure” or “just”, man shall be “corruption” and a “worm”. Central to this truth of man’s unavoidable perdition stands “the Lord” “before” whom man in his glory fails like the moon and the stars on the Lord’s “order” fade in their brightness.

The significance of this for the purpose of the investigation to the meaning of the term *epifohskoh* is that the whole passage treats on the **decline** of creaturely glory, pureness or brightness – its “corruption” to the lowest state, that of the “worm”. *Epifohskoh* cannot imply the **increasing** glory to brightness and pureness of light. In the context of the cycle and the time of the day, *epifohskoh* in Mt.28:1 would accordingly indicate the decline of light from its brightest, noon, to its lowest, sunset – and not the “rising” light of daybreak.

This passage from Job is sometimes translated as if **man** orders the moon not to shine. It then deals with man who, **even though** he might be mighty enough to stop the moon from shining, before God remains corrupted and as small and helpless as a worm.

Job answers Baldad with sarcasm, “How did you assist the weak, how did you help the arm which has no strength?”<sup>26:2</sup> Job insinuates his deteriorated condition. He is as it were buried under water, from where no giants are born.<sup>26:5</sup> His light must go down, for thus “the Lord orders”<sup>25:5</sup> – “by an appointed ordinance **until the end of light with darkness**

(*mechri sunteleias fohtos meta skotous*).<sup>26:10</sup> The pillars of heaven (the sun moon and stars) fall prostrate (*epetasthehsan*) at his rebuke”.<sup>11</sup>

The intent of the passage is not to describe how mighty God is to make the moon to **rise** and the stars to shine. On the contrary, verse 3 does that. In verse 3 the Hebrew has *or* – “light”, that “ascends” – *cum*. “Upon whom doth not his light arise?” KJV. (The LXX probably depended on a different source.) **But in verse 4 the Hebrew has *ahal***. *Ahal* is used in Gn.13:18 with the meaning “to **dismantle tent**” – not to pitch tent. The intent of the passage in verse 4 is to describe how passing the strength of the creature is, how the light of the moon goes down like a tent is taken down. The two verses – in the Hebrew – contains opposites, The power of God like light ever rising (verse 3), over against the fickleness of man like the moon which phases down or returns downward to its setting (verse 4).

5.3.2.4.4.3.  
Job 41:9 (verse 10 in the KJV)

*Epifauskoh* in this passage, verses 16 to 23 in the Hebrew, verses 7 to 15 in the Septuagint, is used in a sub-chiasm or an embraced thought rhythmic construction. “Hast thou not wondered at the things said of the serpent?”<sup>41:1</sup> The “mere skin” of this towering monster “would not be carried by all the ships come together”.<sup>40:26</sup> “A war is waged by his mouth”.<sup>40:27</sup> A serpent that prepares to strike lifts its body into the vertical, and one of such immense size should reach high over its victim. In fact this seems to be no earthly creature but a figurative description of some **astrological constellation**. Job elsewhere employs astrological illustrations, e.g. “the apostate dragon”, 25:13.

7	His scales juxtapositioned cling, no storm can enter through	A1
8	They will remain united each to the other: they are closely joined and inseparable	A2
9a	At his sneezing a light hurtles down – <i>epifausketai fenghos</i>	B1
9b	His eyes pierce down like the morning star – <i>eidos Heohsforou</i>	B2
10a	From his mouth shoots burning torches -	C1
10b	hearths of fire are cast abroad	C2
11a	From his nostrils smoke gushes –	B1
11b	a furnace of burning anthracite	B2
12a	His breath is live coals	C1
12b	and a flame protrudes from his mouth	C2
13a	Power is lodged in his neck; before him destruction sweeps	A1
14	The flesh of his body indeed is joined together, catastrophe upon him rides	A2

Woe is cast upon puny man from above and over him. At the sneezing of the serpent light like fire is cast down on him– *epifausketai fenghos*. Fire of the morningstar – *heohsforou*, protrudes from the monster’s eyes. Disaster strikes from the firmament **above** – not through **upcoming “earthly”** light as of the rising of the sun.

5.3.2.4.5.  
**“Daybreak”**  
 5.3.2.4.5.1.

**In the Septuagint**

While the Septuagint uses *epifauskoh* in Job to indicate “over”–shining, “after”–light, it employs the same **basic word** for light, *faus* / *faos*, as well as the same **way of forming** a term, preposition plus noun, to form the word *anafainoh*. In Job 11:17 the construction is *ana* + *faos* / *fohs* + third person present indicative (passive) – which virtually is the same ending of the word with the participle of *eimi* in *epifohsk-ousa*: “Peace shall **dawn** to thee **from out of** anxiety and care” – *ek de merimnehs kai frontidos anafaneitai soi eirehneh*. The opposite as with *epifohskousa* (**down going** light) is meant with *anafainoh*, namely the **upcoming** light “out of” the darkness of night.

From the root–word, *fohs* – “light” / “sun” of the composite term *epifohskousa*, also the word *diafohskoh* is derived. This word is often used in the LXX for “dawn”. Combining the preposition *dia* with the word for “light”, *fohs*, it is **perfectly descriptive** for the light (or sun) breaking through the darkness of night into the new day. *Dia*, in this word, meaning “**through**” conveys the idea of the light of “**day break**”; meaning “**anew**”, it conveys the idea of **initial** (day) light; meaning “**again**”, it conveys the idea of the **return** of daylight; meaning “**up**”, it conveys the idea of “sunrise”. Judges 19:26, for example, reads, “The woman came toward morning (*pros ton orthron*) and fell down at the door of the house **until it was light** (*heohs diefause*)”. (**Compare Mark 16:2 with Luke 24:1 – two events of different times!**)

**The writers of the New Testament had to have been fully familiar with this term.** They would not have used the much less used word from the LXX, *epifauskoh* (*epifohskoh*), while having the regular word *diafauskoh* available, had “daybreak / dawn” been the meaning required. The fact that *diafohskoh* is **not** used in Mt.28:1 says everything that is necessary to the effect that *epifohskoh* indicates a time **different** from “dawn”. These words are no synonyms, but antonyms. These different combinations of preposition and noun occur for the same reason the English language has the two combinations “sunrise” and “sunset”.

5.3.2.4.5.2.

**Break of Day in the New Testament**

Where the early day or morning is described in the Gospels, not Mark, Luke or John uses *epifohskoh*. “Very early” is *lian prohi* in Mk.16:2 and *orthrou batheohs* in Lk.24:1. The “morning” elsewhere is *diaughadzoh*, *aurion*, *epaurion*, *hecsehs* – never *epifohskousa*.

In the New Testament different words and expressions are common for the rising or increasing light of the sun at daybreak. *Epifohskoh* is not

one of them. In fact, *epifohskoh* is the opposite of *anatelloh* – “sunrise”. *Anatelloh* – the coming up of the sun – takes from midnight to noon; Mk.16:2 *Epifohskoh* – the going down of the sun – takes from noon till midnight. But the Bible way of reckoning the day – which also was the Athenians’ and the Jews’ way – is to start the day at sunset. To be a time while the sun goes down, but still Sabbath’s time, the time has to be **after noon but before sunset**. This is the time indicated by the word *tehi epifohskousehi* in Mt.28:1. **When the sun is set, as far as Jewish thinking is concerned, it does not exist.**

The preposition *ana* is significant in combinations such as in *anatelloh*. Compare *anaptoh* (*ana* + *haptoh*) – “to light (a fire)”; *fohs aneteilen*, “while it gets light”. Mt.4:16 *Ana* means “again”, “new”, “up”. “He maketh his sun **to rise** (*hehlion anatelei*) on the evil and on the good”. Mt.5:45 Lk.12:54 James 1:11 2Pt.1:19 From this comes the idea of the East, *anatoleh*. Mt.2:1 et al “Thy prayer shall be as the morning star, and life shall **arise** (*anatelei*) to thee as from the noonday – a **hyperbole**. Job 11:17 The resurrection, “to stand up again”, is called *heh anastasis*. Lk.1:14 et al Note the difference: “to fall prostrate” – *epetasthehsan* “*epi* + *anistehmi*”. Job 26:11 Therefore *epi* + *fohskoh* – the going down light as against *dia* + *fauuskoh* – the coming up light.

Notice the connotation of “**from beneath upwards**” with the preposition *ana*: “We discovered Cyprus” – *anafanantes Kupron*. Acts 21:3 Luke and company on ship “unto Phenicia” saw Cyprus rising out of the horizon, so to speak. “(Jesus’ disciples) thought that the kingdom of God should immediately appear” – *anafainesthai*. Lk.19:11 The disciples did not expect the kingdom to appear from heaven above as with the “brightness of his coming” – *epifaneia*, 2Th.2:8 but to be set up from earthly circumstances.

Notice the connotation of “**from above and upon**” with the preposition *epi* in *epifainoh*: “Neither sun nor stars in many days appeared (in heaven above)”; Acts 27:20 “Bringing salvation the grace of God hath appeared with all men”; Tit.2:11 “The blessing and love of God our Saviour appeared toward man”; Tit.3:4 “The appearing of our Lord who inhabits light unapproachable”. 1Tm.6:15–16 But, “I shall appear just (from my trial)” = “I shall step out of my trial just” – *anafanoumai*. Job 13:18

From these examples it is clear that *ana* means “up from ...” and *epi* means “down from ...”; *Anafainoh* = the opposite of *epifainoh*; *Diafauskoh* = the opposite of *epifauskoh* / *epifohskoh*. *Diafauskoh* indicates break of day when the sun rises and it begins to be light, and *epifohskoh* indicates after noonday when the sun turns down and light eventually, “in the end” – *opse*, denotes “*slowness and length of time*”. Dionysius “**While being the late light** of Sabbath against the First Day (beginning at sunset)”, Mt.28:1.

If *epifohskoh* had the meaning of “dawn” in Lk.23:54 Joseph would have buried Jesus in the night of what we nowadays call Saturday morning. The same applies to Mt.28:1. According to the reckoning of the day from sunrise, “dawn” on what we nowadays call Sunday morning, would be on the Sabbath. **So even if *epifohskousa*** in Mt.28:1 had the meaning of “dawn”, Jesus **still** would have risen **on** the Sabbath. “Dawn” on Saturday morning (Lk.23:54) **still** would have been **on** “the Preparation” according to a sunrise reckoning of day. But “dawn” was (1.) no time for “the preparations of the Jews”.<sup>Jn.19:42</sup> (2.) The morning of Saturday is called the morning “which is **after** the preparations”<sup>Mt.27:62</sup> – not “the morning **of** the preparations”. (3.) The women, according to Lk.23:56 rested the Sabbath according to the commandment which means from sunset and not from the morning on. And (4.) Matthew, who gives the time of the **resurrection** with the term *epifohskousehi* and which allegedly means “dawn at sunrise”, would give a time according to the other Gospels **later** than Jesus’ appearance. It **simply is not true** that the day was reckoned from sunrise, and it simply is not true that *epifohskousa* in Mt.28:1 has the meaning of “dawn” – ‘dawn’ in the sense Sunday-protagonists like Bacchiocchi mean (and not ‘dawn’ in the sense the KJV uses it, namely, the part of the day that was going on – the Sabbath – before, the beginning of the day still to come, which was Sunday).

#### 5.3.2.4.6.

#### The Compound *Epifohskousehi*

##### 5.3.2.4.6.1.

##### The Preposition *Epi*

From the above it is clear that **the meaning of these compounds depends on the ground word, in this case “light” or “sun”, but is determined as to its specific meaning by the preposition conjoined.**

##### 5.3.2.4.6.1.1.

##### Meanings

##### 5.3.2.4.6.1.1.1.

##### Emphasis

Emphasis is the key meaning of *epi*. For example, “Let not the church be charged” – *bareoh*; <sup>1Tm.5:16</sup> but, “That I may not **overcharge** you all” – *epibareoh*.<sup>2Co.2:5</sup> *ghinohskoh* – “to know”, but *epighinohskoh* – “to know **well**”. Compare 2Cor.7:13, “We were comforted (*parakelehmetha*), but **in addition** to our comfort (*epi de tehi paraklehsehi hemohn*) we were overjoyed for Titus”.

“**Fight** the good fight of faith”:<sup>1Tm.6:12</sup> “Fight” from *aghozhidzomai*. But “**earnestly** contend for the faith”,<sup>Jude 3</sup> from *epaghozhidzomai*.

*Sunhistehmi*, literally, “to stand together”. From this, *sunstatikos* “*suntassoh*, “meeting by appointment”.<sup>Mt.26:19</sup> But *episustasis*, an “insurrection” – a **violent** gathering.<sup>Acts 24:12</sup>

*Athrousteros* (“*hama + throos*) – “assembled”, but, *epathroidzohmenohn* – “gathered **thick** together”, KJV.<sup>Lk.11:29</sup>

*Teleoh* – “to end”, but *epiteleoh* – “**concluding** the ending”.

*Airoh* means “to take up”, but *epairoh*, “If a man **exalt** himself”,<sup>2Kor.11:20</sup> “lifting up holy hands”.<sup>1Tm.2:8</sup> *Airoh* can mean “to take away”, but *epairoh* “to be taken gloriously”.<sup>Acts 1:9</sup>

Meaning “moreover” or “next” as intensive or emphatic adverbial preposition with the correlative pronoun *eita* – “when”, as equivalent of the adjective *deuteros* – “**secondly**”: “Offer sacrifice first for his own sins, and **only then** – *epeita*, for the peoples”,<sup>Hb.7:27</sup> (Compare par. 5.3.2.4.6.2. *Epeimi / Epousa*) Epexegetically – to explain by an **added** word or sentence to make clearer, from *epi* plus *ecsagoh*, *epecsagoh*.

*Epi* will mean “**more than**” or “over” and “above” in word combinations, that is, it is used with more intense or superlative meaning. E.g. “**More** than (*epanoh* “*epi* + *anoh* – “above”, “top”) five hundred brothers”,<sup>1Cor.15:6</sup> “**Over** three hundred”<sup>Mk.14:5</sup> “**For the rest** of time” – *epiloipon chronon*.<sup>1Pt.4:2</sup>

#### 5.3.2.4.6.1.1.2.

#### “Late / After”

*Epi* can mean “after”, in the sense of “late” or “last”: *epinoia* – “afterthought”. Cf. the English, epitaph, epithet. *Epiblastanoh* – “late buds of spring”; *epifullis* – “grapes left for gleaners”; *heh epikomideh* – “late harvest” (*epikomios* – “after meal”); *epipolu* – “late hour”.<sup>3Macc.5:17</sup> The “after–feast”, like Boxing Day – *epibda*. “In the after–start of day” – *hupo tehn eperchomenehn hehmeran*.<sup>3Macc.5:2</sup> “As an appendage” – *opse toutohn*.

In the word *epaurion*, the remaining or “after” (*epi*) portion of the “east” (*aurion*) is indicated – the after–sunrise light of the sun of “**the next day**”. Exactly in the same way is the remaining or after–noon light of the sun toward the next day, or the anticipating portion of the western hemisphere, indicated by *epi–fohskoh*. Cf. 3Mac.5:20, “before the end of the day” – *eis tehn epitellousan hehmeran*. This is the equivalent time of what the modern Greek in Mt.28:1 describes as the “outgoing day” – *Argha de kata tehn nukta tehn hohran pou esemerohmen hehmeran*, or what the letter to the Philomelians (Martyrdom of Polycarp) describes as the “outgoing hour (of day)” – *tehs hohras elthouseys tou ecsienai*.

#### 5.3.2.4.6.1.1.3.

#### Anticipates

Since indicating the remainder or “after” portion of any given unit (of time), *epi* **anticipates** the next, pending unit (of time), *epi–eiktos* –

“yielding”, “to be more like”. *Epikēimai* – “to impend”, Acts 27:20 “to lean against, over to”. *Epibasis* – the “approach”, “nearing” of a time period. *Epibouleh* – “Their laying in wait was known of Saul”; Acts 9:24 “**Reaching forth** unto those things before” – *epekteinomai*. Cf. *angelia* – message, *epangelia* – promise; *agoh* – lead, *epagoh* – bring; *ainoh* – praise, *epainoh* – recommend; *sitos* – food, *episitismos* – proviand.

“**More** than – *epanoh*, five hundred”, “**Over** three hundred”, will be any number more than five hundred and any number over three hundred, but also **will not total** six hundred or four hundred, but will “**be in the direction of**” six hundred or four hundred. *Epanoh* implies any number **within** the five hundreds / **within** the three hundreds. **Similarly** *epifohskousehi* will indicate a time not later than the **current** “light–span” – *fohs–k–ousa* (of the Sabbath) or “after” it, but will **tend towards the pending** new “light–cycle / “light–span” / “light–being” (of Sunday) : *Epifohskousehi* indicates time “**on**” the day involved, **anticipating the next**.

#### 5.3.2.4.6.1.1.4.

##### “**In**”

*Epi* is often translated “**in**”, and correctly so for “in” can properly be its meaning. “To bring in step” (“correction” AV) – accusative *epanorthosin* “*epi* + *anorthoo*”, 2Tm.3:16 “Taken in the act of adultery” – *kateilehptai ep’ autofohrohi moicheuomeneh*, Jn.8:4 “In future” (“then”) – *epeita*, Jms.4:14, 1Th.4:17 “In passing” – *epekeina*, Acts 7:43 “In as much” / “while” / “because” – *epei*. The servant who “received authority over ten cities” had the authority **in** (*epanoh*) those cities. Lk.19:17

*Tehi epifohskousehi* accordingly would mean “**in** the being light” absolutely literally and in Mt.28:1 should translate “In the end of the Sabbath” with “end” being the “light” or “sun” of “afternoon”. *Tehi epifohskousehi* cannot mean “**while it was not light yet**”, or, “dawn”, because that would indicate just the opposite of its meaning!

It is a **most significant fact** that *epi* in the context of indicating time – with **which every case**, be it accusative, ablative, dative or Genitive – means “in”, whether interpreted as “to”, “by” “for” or “of”. It always indicates or implies time “**within**” the correlated time period. *Epi chronon* – “for a while” = “in the duration of a while”; *Ep’ ehoh* – “for as long as it is morning” / “till morning lasts” = “in the morning”. With ablative: *Sabbatohn* – “by / with Sabbath = “in Sabbath”. With Genitive: *Ep’ eirehnehs*, “in time of peace”; With dative: *Epi nukti* – “in the night”; *Ep hehmati tohideh* – on this day” = “in this day”; *Tehi epifohskousehi* – “in the being light”.

#### 5.3.2.4.6.1.1.5.

##### **Decline**

“To bring down upon” – *epiferoh*, Mt.17:1 in contradistinction to “To bring up from (under)” *anaferoh*, Mk.9:2 Cf. Eph.5:14 and Rv.22:5 quoted above (par. 5.3.2.4.1.); To bring peace “upon earth” – to let peace “descend on to earth”; “Take my yoke upon you” – the yoke is lifted and then brought down on to the shoulder; Seed falls “on the earth”; *Episfragidzoh* – “To press the seal upon”; “Do not let the sun set (*epiduoh*) while you are angry. Eph.4:5 “Their bodies under the scorching heat of the sun” – *hoi ta sohmata hupo tou hehliou epikekaumenoi*, (Plato. Ho kausohm – “the scorching of the sun”, Mt.20:12) which implies the burning of the sun from above onto the bodies. “From the trunk of the tree to its tip mirrored over the water – *Peri ton puthmehna tou dendrou kata to akron epifausas tohi hudati* Gregorius of Nissiantos, 3.559D

#### 5.3.2.4.6.1.2.

##### **Epi in Manuscript Variants**

Manuscript variants (for example the list compiled by Wigram) show that *epi* with one exception is never replaced in compounds with the prepositions *dia* – “through” / “up”. *Epifohskoh* / *epifohtidzoh*, e.g., found four times in the New Testament, is never represented in variants with *diafauskoh*. *Epifohskoh* can be no equivalent or simply a variant of *diafauskoh*. *Epifohskoh* consequently does not mean the same as *diafauskoh*, and does not mean the break of day or “dawn”.

The single instance where *dia* occurs as a variant for *epi* is Mt.26:20 where *epitimaoh* is replaced with *diastelloh*. *Epitimaoh* has a positive connotation. It means “to entrust” someone with responsibility. It is “**placed on to**” him. Mt.16:20 *Diastelloh*, on the contrary, means to “forbid” or “warn”. It has a negative connotation – responsibility is taken away from someone. He is discharged or exempted from it – it is “**lifted up from**” his shoulders, so to speak.

The preposition *epi* is in variants exchanged twice with the preposition *ana*. In John 13:25 John “leans **up against**” Jesus who occupied the seat of honorary Guest – *anapesohn epi to stehthos Iehsou*. Or John could have leant **over onto** Jesus’ chest, **leaning towards** Him – *epipesohn*.

In Acts 21:6 *anebemen* is used for *epibemen*. “To embark ship” can imply the walking **up** to ship by the stairway, or, to step **down** onto its deck. The variants have different meaning but cause no contradiction. Different possibilities of the same situation give rise to different terminology.

These variants are few and change not the **opposite** meaning of *epifohskoh* and *diafauskoh*. The implications of their use actually confirm their mutually exclusive significance.

*Eis, pros* and *pro* are the more frequent variants for *epi*. These prepositions have in common an anticipating meaning: *eis* – “against”, *pros* – “to”, *pro* – “until”. It may be deduced that *epi* will also have an anticipating meaning and in a compound like *epifohskoh* will imply the “drawing near” of the next day.

### 5.3.2.4.6.1.3.

#### ***Epi* with Participle of *Eimi* – *Epeimi* / *Epousa* – “In”–“Being”**

The similarity of the word *epeimi* / *epousa* with the word under consideration here, *epifohskousa*, is obvious, and of course will be of importance for finding the meaning of *epifohskousa*. Take the meaning of *epeimi* and relate it to the concept of “light” – *fohs*, and the meaning of *epifohskousa* should be clearer.

“During the day” – *epiousei hehmerai*; “while night” – *tehi epiousehi nukti*. <sup>Acts 7:26; 23:11</sup> These expressions are translated “the next day”, “the next night”. Does the idea of the “next” come from the word *epeimi*? **Literally** there is nothing in this compound that suggests it. (Compare Par. 5.3.2.4.6.1.1, *epeita*.)

“*Epiousios* may be explained as meaning, “conformable to the *ousia*”, cf. *epikairoi* and others – *epi* denoting a leaning to anything. We have now to inquire what *ousia* means. As signifying power, possession, property – as in *enousios*, *ecsousios*, *poluousios* – *epiousios* will be an epithet denoting what belongs to possession or property = own ... These passages may suffice to vindicate for *ousia* the meaning existence, and accordingly warrant for *epiousios* the meaning “what belongs to existence” ... To take *ousia* ... in the signification, essence, nature ... in the freer and wider sense as popularly used ... (is) not unjustifiable ...”  
Hermann Cremer, *Biblico-Theological Lexicon of NTG*

Applying these conclusions to the word at issue, *epifohskousa*, it can also not be unjustifiable to warrant for it the meaning “**what belongs to (sun)light**” and is of the “essence” and “**nature**” of “**(day)light**” – specifically that period of daylight – in Mt.28:1, the “Sabbath’s” – “**denoting a leaning to**” the next day – in Mt.28:1, “the First Day of the week”.

The last component of the adverbial participle *epifohskousa* is the present participle, *ousa*, of the verb “to be” – *eimi*. The verb *eimi* – “to be”, is used, and **not** words like “**come**” – *erchontai*, or “**become**” – *ginomai*, for the simple reason that it is not meant to indicate the **development into** light of day or the **approach** of day, but “**while being very light** (of day)”.

Literally this part of the compound means “**while it is**”, and in the construction gives it the meaning “while it is **light**”. This meaning is further enhanced by the meaning of “in” / “while” or “very” / “real” of

the **preposition** *epi*, resulting in the same but emphatic meaning “while the **very light** (of day)”. Now this is of course a clinical approach, which gives an artificial impression of the word’s meaning. Nevertheless it serves as a sure guide as to *epifohskousa*’s meaning in **practical, contextual and idiomatic use**. In fact its practical, contextual and idiomatic use had been found to confirm just such a meaning for *epifohskousa*. (See also *epeimi* below.) Mt.28:1 further, is no exception. The term here serves as adverbial phrase of time telling when the earthquake occurred and the grave was opened – **certainly not “while it was very darkness”** or “**both darkness and light**”, or, “night and day”, that is, “when it dawned towards light” – “**being of the essence**” of **neither**. But it was **light** proper, “light towards the First Day”, “on the Sabbath’s **being of the essence of light**” = “afternoon”.

### 5.3.2.4.6.1.3.1.

#### **Acts 7:26**

Acts 7:26, when compared with the Old Testament account of the incident, does not imply the idea of the “next” day. According to Gn.2:11 Moses “went out to his brethren” and “(after) having noticed their distress”, saw an Egyptian “smite” a Hebrew. Moses on purpose must have decided to see for himself what was going on in Pharaoh’s workplaces. “Having noticed” must have meant that he made a thorough inspection, which easily could have brought him to day’s end, when he saw the incident between Hebrew and Egyptian. Moses said nothing, but in the absence of witnesses, taking every precaution, “having looked round this way and that way”, he killed the Egyptian and buried him in the sand. Moses would not have assaulted this man in open daylight. The place was deserted where he killed the Egyptian, implying after work hours, which likely ended at darkness. Then “on the **second day**” – *tehi hehmerai tehi deuterai*, as Moses went out again, he saw two Hebrew men fight, and spoke to them. He was “alarmed” by one of the men’s answer that meant that his deed must have been witnessed nonetheless. “The next day” would have been literally “**when being**” day – *epeimi* in Acts 7:26. It followed the night between day one and day two, “**while being day**” – *tehi epiousehi hehmerai*. “While being day” in the LXX occurs in juxtaposition to the implied previous evening’s incident. In Acts it occurs in juxtaposition to “yesterday” – *echthes* in verse 28. “That was yesterday, this now is today, Moses!” The Hebrew is in perfect harmony, *sheni* meaning simply “**the second time**” when Moses “went out”. There is not the faintest suggestion of “next” or of “morning” in the whole story. Those ideas originated from translation with “next day”. This was crisis time for Moses. His deed was found out soon, actually witnessed first hand, and he himself learned that no sooner than he “went out the second time”. *Epeimi* had acquired **idiomatic force: “Immediately!”** –



“On being”, “On having arrived”. Accordingly Acts 7:26 may read, “**Just as** (*epeimi*) Moses during day (*tehi hehmerai*) arrived / went out (*ohfthe / escelthohn*) again (Hebrew and LXX) while the Jews were busy fighting among themselves” (*tois machomenois*). *Epeimi* relates to “the day” – “the **very day**” and time that Moses arrived and **found the men fighting** – dative. *Tehi epiousehi hehmerai* has to do with **events** that occurred “**while being in (day)**” – and not with sunrise so that it should be understood as “the next day”.

#### 5.3.2.4.6.1.3.2.

##### Acts 16:11

After Paul during night had a vision of a Macedonian who asked for help to proclaim the Gospel, he and companions departed “from Troas (*apo Trohiados*), and kept sailing “straight on course to Samothracia” (*eis Samothraikehn*) and “**while being on (course)**” (*tehi de epiousehi*) they kept on sailing to Neapolis (*eis Nean Polin*) “and from thence to Phillipi ... in that city abiding certain days”.

This passage is translated as though the company first anchored at Samothracia. That implies that they stayed over and only the “**next day**” (*epeimi*) would have departed “from there” – *katheithen*, to Neapolis. But *katheithen* marks the first day’s travel and has bearing on Neapolis. The day after Paul’s vision of the night, they departed from Troas in the direction of Samothracia to Neapolis, about two hundred kilometers. **Haste** is of the essence. “We **immediately** tried to go to Macedonia, assuredly gathering that the Lord has called us to preach the Gospel unto them”.<sup>10</sup> Once on their way they “kept straight on course”. The first city they passed “**while being on (course)**” – *tehi epiousehi*, and perhaps stopped by, was Neapolis. From there, they sailed further to Phillipi. The second day they sailed only the little distance to Phillipi.

Whether it was possible in those days to sail two hundred kilometers in one day would depend on many factors. God was with them on this journey, considering the urgency of the call from Macedonia. To have been able to do two hundred kilometers in one day seems possible when this journey is compared with Paul’s third evangelisation journey. He in a southward direction covered the same distance “within five days”.

<sup>Acts 20:6</sup> Compared to Paul’s journey to Rome a distance of two hundred kilometers in one day seems easy. “We departed (from the island Melita) in a ship and landing at Syracuse ... From thence we ... came to Rhegium and after one day (*meta mian hehmeran*) the south wind blew and we came the next day (the “second” day – *deuteraioi*) to Puteoli” – a distance about twice as far as between Troas and Neapolis or between Miletene and Samos.

It can be concluded that the time-phrase *epeimi* does not mean “the next day”, but in fact the soonest under circumstances, which in this case

was “the very same day”. The phrase *tehi epiousehi hehmerai* in this verse Acts 16:11 possesses nothing that implies the idea of the “next” day, just as the dative in verse 13, *tehi hehmerai sabbatohn*, “on the Sabbath” has nothing in it implying a “next Sabbath”. But compare that with *metacsu sabbaton* and *tohi erchomenohi sabbatohi*, meaning “the next Sabbath”.<sup>13:42, 44</sup> *Tehi epiousehi* means “next” in the sense of “without further delay according to the nature of events”, we, “on the same day”, the first day following the night of Paul’s vision, sailed off.

#### 5.3.2.4.6.1.3.3.

##### Acts 20:15

According to the information here given, Paul covered the distance from Mitylene to Miletus, in three days. Again Paul “**hastened**, if it were possible for him to be at Jerusalem the day of Pentecost”.<sup>16</sup> When he “met with” his comrades “at Assos, (they) took him in and came to Mitylene, and **upon being met / next / immediately** – *tehi epiousehi*, they sailed from there. And we arrived **over against** Chios (not going on shore)”. The distance travelled on day one is recorded. “And on the next day – *tehi heterai* (“on day two”) we crossed over to Samos. [Nestle omits “We tarried at Trogyllium”.] And the next day – *tehi echomenehi* (day three) we came to Miletus. For Paul had determined to **sail by** Ephesus because he would **not spend time** in Asia.”

Luke uses different words for “next day” and was **not bound** to use *tehi epiousehi* to indicate the “next day”. In 21:1 it is *tehi hecsehs*; in verse 8 it is *tehi epaurion*; in this verse, 15, it is, *tehi heterai*. *Heteros* is an ordinary expression for “another”. Cf. 23:7, “the next day”. In verse 28 it is *tehi echomenehi*. *Tehi echomenehi* “*echomeneh*, is the present participle of *echoh*, “to have” or “to take”. “We had / took the day (for ourselves)”. They didn’t sail all day. In 22:30 it again is *tehi epaurion*.

No reason can be inferred **why** the party would overnight after Paul was received in company and would only have departed “the next day”, especially while Paul “hastened”. “Upon (having taken Paul in)” – *tehi epiousehi*, they left “**while being the same day**” because the **further** journey is said to have occurred “on the **second day**” – *tehi heterai*. “Next day” / “next morning” is not the meaning of *tehi epiousehi* here or anywhere. If in Acts 20:15 *tehi epiousehi* meant “the next day” / “next morning” it would have been irreconcilable with the trend of the story.

#### 5.3.2.4.6.1.3.4.

##### Acts 21:18

“And when we were come to Jerusalem the brethren received us gladly. And “**following**” (KJV) / **upon / after being arrived / next** – *tehi epiousehi*, Paul went in with us unto James; and all the elders were present.” Because the brethren looked forward to Paul’s arrival they were all present and waiting. They were not disappointed in their joy of

meeting with Paul again. Surely Paul was not taken somewhere to spend the night alone before brought into their company only “the next day”.

*Tehi epiousahi* simply means “while of the very essence of being”. Consequently *tehi epifohskousehi*, “while being of the very essence of light”, can impossibly be while being the darkness or semi-darkness of dawn or pre-dawn. It can only be while being of the essence of light proper – *tehi epifohskousehi*. Taking into consideration the “toward” or anticipating, the “down” and “upon” or “after” meaning of the preposition *epi*, the adverb “late” – *opse*, the preposition “toward” – *eis*, and the accusative “First Day” – *mian*, *tehi epifohskousehi* should indicate the “late” or “after” phase of “being of the essence of light”, “toward the First Day”, that is, “Sabbath’s afternoon”!

#### 5.3.2.4.6.1.3.5.

##### Acts 23:11

Paul was flogged unlawfully.<sup>22:24-25</sup> The following morning / next day (*tehi epaurion*) the commander brought Paul in to try to find out what the trouble was all about. Clamour arose from the trial and Paul was taken back to the armory.<sup>(Living Bible)</sup> “The following night – *tehi epiousahi nukti*, the Lord stood by (Paul) and said, take courage ...”. The phrase *tehi epiousahi nukti* for which the Authorised Version has “following night”, is rendered by Living Bible and Modern Language Bible, “that night”. No doubt can exist that the Lord did not leave Paul in anguish a full night and day after his hearing to only “the next” night console him. It was “that same night” – the “very” first and same night Paul found himself locked up. The Jews conspired to kill Paul, but his nephew entered the camp and warned the captain of their intentions. “The Jews”, he said, “are going to ask you to bring Paul into council tomorrow morning” – *hopohs aurion*. But do not trust them because they only want to find opportunity to kill him.<sup>20</sup> The captain then ordered two centurions to make ready soldiers and horsemen for Paul’s escape, not only “the next day”, but “before the third hour” (before nine p.m.).<sup>23</sup> During night – *dia nuktos*, they brought Paul to Antipatris. “And on the morrow (*tehi epaurion*) they left the horsemen to go with (Paul).<sup>32</sup> Everything happened before the “next day” before “the following night”, and *tehi epiousahi nukti* means “the very same night still”.

Being mentioned with “night”, *tehi epiousahi* indicates time of the essence of “night” – of darkness. *Tehi epiousahi nukti* – where *nukti* stands for darkness – is thus the perfect opposite of *tehi epifohskousehi* – where *fohs* stands for day. And *tehi epiousahi nukti* represents the very same night of Paul’s stay in the camp. *Tehi epifohskousehi* should represent “the very same day while being Sabbath’s light”, in Mt.28:1.

Concluding it may be observed that Luke uses the term *epeimi* in the context of haste in order to convey the sense of urgency. Time should

not be wasted and therefore waiting till the “next day” as the meaning of this term is out of the question. Luke uses this word in contexts where other words plainly indicate the concept of the “next” or “following” day. He would not deliberately have chosen *epeimi* for the same purpose as these words, while in itself it contains nothing that tends to their meaning. If Luke’s intention were to only indicate chronological order with this word, he would have kept to only this word and would not have used sundry other terms with clear chronological connotation. *Epeimi*, meaning “while being the same day” where used in connection with the concept of “day”, will also mean “while being light” where used in connection with the concept “light”, as in Mt.28:1.

#### 5.3.2.4.6.1.3.6.

##### *Epeimi / Epousa in The Septuagint*

Where *epeimi / epousa* is used referring to place in the LXX, it means “in”. “In the land”,<sup>Ex.8:22</sup> “In the towers” / “on the corners”.<sup>2Chr.26:15</sup>

When applied to volume, it means “in”. “Three hundred shekels of gold in one spear”.<sup>3(1)Kings 10:16</sup>

Where applicable to time, *epeimi / epousa* means,

1. *Eis to epionta chronon*: “They had not sense to understand. Let them reserve these things against the time to come” = “against the end of time” (“Let them consider their end”<sup>Old Afrikaans Translation</sup>)<sup>Dt.32:29</sup> The LXX translates here from the Hebrew *agarith* as in the phrase “from the beginning of the year to the end of the year”.<sup>Dt.11:12</sup>
2. “At the return of the year” – *en tohi epionti etehi*, in the time when kings go to “war” – *en tehi ecsodohi tohn basileohn*.<sup>1Chr.20:1</sup> This “return of the year” is harvest time.<sup>1Sm.13:22</sup> Late year against harvest time preparations are made, not only for harvesting, but also to make war. This time of year had food available for soldiers and it also was the purpose of war to take booty. “Their fields were of late reaped ... and they laid up victuals for the provision of war”.<sup>Judith 4:5</sup> Gideon was harvesting when he was called to fight the Midianites.<sup>Jdg.6:11</sup> Abraham made war during harvest time and end of year.<sup>Gn.14:11</sup> So did Josua.<sup>3:15</sup> David and the Philistines.<sup>2Sm.23:13</sup> Nations from a far country consumed the harvest.<sup>Jr.5:17</sup> While the Israelites were subjects of the Philistines they were not allowed to prepare for war – even their implements for harvest had to be sharpened at the Philistines”.<sup>1Sm.13:21-22</sup> “Babylon is like a threshing floor, it is time to thresh her (make war against her)”.<sup>Jr.51:33</sup> “The carcasses of men shall fall as the handfil after the harvestman”.<sup>Jr.9:22</sup> “They joy before thee according to the joy in harvest as men rejoice when they divide the spoil.”<sup>Is.9:3</sup> “The field is wasted, the corn is wasted, the new wine is dried up ... the Lord shall utter his voice before his army”.<sup>Joel 1:11, 2:11</sup> “Prepare war ... Put ye in the sickle for the harvest is ripe ...

the day of the Lord is near”, Joel 3:9, 13–14 “When the fruit is brought forth immediately he putteth in the sickle (for sword) because the harvest (for war) is come.” Mk.4:29 “The harvest is the end of the world.” Mt.13:39 “Thrust in thy sharp sickle and reap : For the time is come for thee to reap; for the harvest of the earth is ripe.” Rv.14:15

**The harvest here indicated consistently is the harvest of grain.**

This is the harvest associated with war and the reaping of souls so to speak.

The year started for Israel with equinox. Nisan (about March, April) was their first month, also called Abib. Passover was celebrated on the fifteenth of Nisan and the first sheaf of **wheat / grain** harvest wave offering symbolising new life was brought before the Lord on the sixteenth. This was at the **end of winter and start of Spring**. Wheat was **grown over winter** and reaped as Spring and the new year approached. This harvest was celebrated with “the feast of weeks (Passover) of the firstfruits of wheat harvest”. Ex.23:16 This time of year is called the “**turn**” or “**return**” of year because it was at the eve of the **new** year.

In the **winter rainfall area** of Palestine the best time for war was between the rainy season and harvest time. (2Sm.21:10) Rain is not wanted while it is harvest time, Proverbs 25:13; 26:1 neither while war is on. Notwithstanding, rain and snow overtook both harvest and war as the **year ran out**. Much water impedes war; Judges 7:24 Mud because of rains; Zecharias 10:5, Gn.14:10 “Benaes smote a lion on a snowy day ... and the two sons of Ariel and Moab”; 2Sam.23:20 / 1Chron.11:22 “When the Almighty scattered kings in (the hill of Basan) it was white as snow in Salmon”; Ps.68:14

About five months later, at the **end of summer** and start of winter – during **late solar year or “Fall”**, the “feast of **ingathering**” of the summer crops, called the “**middle** of the year feast” in Ex.34:22, *heorteh sunagohgeh mesountos tou eniatou*, or, “time of **vintage**” in 1Sam.13:21, was celebrated. The “middle” feast was at the end of the **growing** year and the Spring festival (Passover) actually marks the **end of winter** or **dying** year, hence, *en tohi epionti etehi*.

The LXX translates with *epeimi* from the Hebrew *teshubach* or from the Hebrew *agharith* – “from the beginning of the year to the **end** of the year”. Dt.11:12 The word *teshubach* is found eight times in the Old–Testament and is translated with “**answer**”, “**return**” and “**be expired**”. Of the eight times, five indicate the end or “return” of **year**, 2Sm.11:1; 1Kings 20:22, 26; 1Chron.20:1; 2Chron.36:10. *Teshubach* is used in these instances in conjunction with the word *shanach*, which means “**year**” or “**cycle**”. *Teshubach* without exception stands for the “late” of the “year” or “cycle”. Where the LXX then uses *epeimi* to represent *teshubach* (as well as *agharith*) it can only be because *epeimi* indicates

the end or late period of the cycle – *shanach*. Therefore, surely, *epi – eimi / ousa* will also indicate the end or late period of the “light” or “day’s light” where used in conjunction with “light” or “day’s light”: *epi – fohs – k – ousa*. It will indicate the “declining light” and by definition and use, not day’s early period of increasing “light” before or after sunrise.

[The feast of fall – the summer’s harvest, and the feast of spring – the winter’s harvest, typified the two dispensations of divine revelation or history of salvation. The harvest of the vineyard typified Christ’s first appearing, incarnation, or oneness with man at the beginning of the “**last days**” or “**in the fulness of time**”. Having atoned **for the sins** of his people He with his own blood entered into the Most Holy Place of the heavenly sanctuary at the right hand of the glory of the Father making intercession for the redeemed. The Great Day of Atonement of the seventh month in Israel’s religious calendar was symbolic of this work of Christ. The epistle to the Hebrews comprehensively treats on this subject. Christ’s first coming in **mid–history** marked the solemn assembly unto repentance for sin. Beginning with the “seventh month”, Christ’s exaltation marked the distinction between the first dispensation of revelation (upgoing light) and “the end of time” or “last days” of the Age of (deciding) Judgement (setting light) – the **present era of the gospel of Christ. Jesus is proclaimed unto judgement and eternal destiny**. The era of the gospel of Christ is the “millennium” before the final “ingathering” or “reaping” of the grain at His **Second Advent** and the war of the “great Day of the Lord”. “The great Day of the Lord” **also already had come** when Christ vanquished the forces of evil in his death and resurrection. But the King on the white horse will go out to war again. Only then He shall come “**not to deal with sin again**” **but to execute judgement retributively**. We now live in the “eve” of human history before the “consummation of all things” at his coming. We find ourselves in the *epifohskousehi* or “**return**” of the Age of Judgement just before the second advent of Christ.]

*Epeimi / epousa*, forms the chassis of the structure of our term *epifohskousa* in Mt.28:1. Just as the grain festival indicated **year’s end or return, and is referred to with the word epeimi**, the time of **day as “being light”** referred to with the word *epifohskousa* in Mt.28:1, was the **latter or end** part of the Sabbath day “**returning**” “**toward** the First Day”.

3. “Say not, Come back another time, tomorrow I will give (*aurion dohsoh*); for thou knowest not what the next day will bring forth (*ti tecsetai heh epiousa*)”. Prov.3:28 “Boast not of tomorrow (*eis aurion*); for thou knowest not what the next day shall bring forth (*ti tecsetai heh epiousa*)”. 27:1

It is unnecessary to interpret *heh epiouosa* with “the **next** day”. **Contrast** is implied between the chances of life “tomorrow” – *aurion*, and the opportunities “**today**”, the here and now, has to offer – *heh epiouosa*. “Say not, Come back another time, tomorrow I will give” but give when the challenge arrives, for one does not know what the immediate future **even later today** will bring and one may be prevented from doing good **now**. “Boast not of tomorrow”, for **now is the time** and one does not have any idea of what **even today** might later bring forth.

Compare *nuktos epiousehs* – “(later) in the same evening” in the Acts of Thomas, below, Par. 5.3.2.4.7.2.

*Tehi epifohskousehi* in Mt.28:1 will accordingly have the meaning of “**while being light even today** the Sabbath, came Mary Magdalene and the other Mary ...”. The insinuation of the **late** Sabbath “while **still** being light” is one’s immediate feeling. And this expectancy is confirmed by the **actual mention** of the fact that it was “late” – *opse*, on the very Sabbath Day when Jesus’ tomb was thrown wide open and He rose from the dead Victor.

Matthew chose the expression *tehi epifohskousehi* for good reason, and the absence of descriptions for the dawn of the Sunday after, is conspicuous. Very nearby in 27:62 Matthew had used the phrase *tehi epaurion* for the Sabbath morning. If Christ rose from the dead on the Sunday morning, why should Matthew not have used *tehi epaurion* in 28:1? Cf. *epi tehm aurion* in Lk.10:35 and Acts 4:5. With these words Matthew could have said exactly what he meant if he meant that Christ was risen “on the Sunday’s morning” and not “on the Sabbath’s afternoon”. Cf. Acts 20:7 and 11, “Upon the First Day of the week (Paul conversed)” – *en tehi mi ai tohn sabbatohn*, and “light of day breaking, he departed” – *augehs ecsehlthen*. Why could not Matthew also have said so perfectly “Upon the First Day of the week light of day breaking, came a great earthquake ...”? Because he so perfectly did say “Upon the afternoon of the Sabbath late, came a great earthquake ...”!

### 5.3.2.4.7. Epifohskoh in Early Documents

#### 5.3.2.4.7.1.

#### The Christian Passover

Refer *Thesaurus Graecae Linguae*, 1891.

on that day	( <i>autehi tehi hehmerai</i> )	on that day
the moon kept on shining	( <i>selehnes echousehs</i> )	the moon kept on shining
from the nightly hour at five o’clock	( <i>igh’ hohrai nukterinehi e</i> )	from the nightly hour at five o’clock at daybreak
(and) in the afternoon	( <i>tehi epifohskousehi</i> )	
against the twenty fourth hour	( <i>eis eikada tetartehn</i> )	(till) the twenty fourth hour

(1). “From the nightly hour at five o’clock” **already** says that it was morning at daybreak. To interpret *tehi epifohskousehi* as the morning at daybreak is to **repeat** unnecessarily. (2). To say that the moon kept on shining “on that day”, “from five o’clock the morning at daybreak ... against the twenty fourth hour” implies the **impossible**. If the moon kept on shining “from the nightly hour of five o’clock the morning”, and **during the afternoon**, then the afternoon – which stretches over the latter half of the sun’s cycle – brings the time to “against the twenty fourth hour” i.e. “against midnight”. (3). To interpret the moon’s shining from daybreak till midnight, the word *heohs*, and not *eis*, should have been used. See “The Apostolic Constitution 5.19.3.” below. See also *Eis* – “Toward” / “Against”, par. 5.3.2.5. (4). The normal time for the moon to have gone under, having risen at five o’clock the morning, would be about five afternoon. But it set at the abnormal time of midnight after the full cycle of day which ended with the afternoon’s halve-cycle. The foregoing period before the setting of the moon was *tehi epifohskousehi*. (5). **Continuity** is of the essence of the passage and the **connection** between the start of the period and its end lies in the “afternoon” **in between**. Placing what should be the “afternoon” with the beginning and calling it “daybreak”, **leaving no interim period** destroys this continuity.

#### 5.3.2.4.7.2.

#### The Apostolic Constitution 5.19.3

#### Passover Victual

“During the afternoon of the First Day (*epifohskousehs mias sabbatohn*) after vespers (*apo hesperas*) till the third victual (began) (*heohs alektorofohnias aghrupnountehs*)” The **afternoon toward sunset** is called “vespers”. (See Par.5.1.2.1.) *Epifohskousehs* in the

Roman view of the day's cycle begins at noon and ends at midnight. The **last half** of the sun's "setting", begins "**after vespers**" (*apo hesperas*), when the sun has gone below the horizon. **The morning's dawn is unimaginable "after vespers"**. The "third watch" starts at midnight and is called "watch of cockcrow" (*alektorofohnias aghrupnountehs*). The period after sunset "till" (*heohs*), midnight is meant as the last part of *epifohskousehs*, here "the **First Day's** after noon" (*epifohskousehs mias sabbatohn*), i.e. Sunday night 6 p.m. till 12 p.m.

#### 5.3.2.4.7.3.

#### Epifohskousa in the Dating of Christ's Birth Epiphanius, Haeresis 51, 24

"The fifth of January at vespers (*pempte Janouariou hespera*) against the sixth sun's decline (*eis hektehn epifohskousa*). Here again, as in the case above, "Passover Victual", to interpret *epifohskousa* for dawn of day is irreconcilable with the time of vespers. In both these instances **vespers and epifohskousa are chronologically connected**. "It was light declining toward the sixth sun's decline" (*eis hektehn epifohskousa*) "on the fifth vespers" (*pempte Janouariou hespera*). Here an **accusative** is found (*epifohskousa*) as in Lk.23:54 when "light declined **toward** the Sabbath" – *epefohsken sabbaton*, implying **time on Friday**. Here, **time on the fifth** is not only **mentioned** – *pempte Janouariou hespera*, but it is also **implied** – *eis hektehn epifohskousa*. The phrase *eis hektehn epifohskousa* grammatically resembles the phrase *eis mian sabbatohn* in Mt.28:1, while the phrase *pempte Janouariou hespera* resembles the phrase *tehi epifohskousehi* grammatically. *Eis hektehn epifohskousa* **implies time on** the first day toward the next while *pempte Janouariou hespera* **states time on** the first before the next.

Not considering the time of year (Christ was not born in winter) the time of day here given – "**vespers the fifth after(sunset)–decline of light** toward the sixth" – starting midnight – can be reconciled with the Gospels' account of the time of Christ's birth. With the sun setting the star must have become visible for the men who inquired about Jesus' birth.<sup>Mt.2:2</sup> The shepherds reach "the place where the Child was"<sup>Mt.2:9</sup> in the night soon after his birth "this same day" – *sehmeron*.<sup>Lk.2:11</sup> This however does not imply a sunrise or midnight reckoning of day. "This same day – *sehmeron* – is used **retrospectively, recalling the event** of "today", rather than the time of the actual occurrence.

#### 5.3.2.4.7.4.

#### Epifohskousa in the Fast before Pentecost

The whole seventh day (*holehn tehn hebdomada tines*) till midnight victual's announcement of Sunday (*achri alektruonohn klanghehs tehs Kuriakehs*) anticipating midnight (*epifohskousehs*) The fast lasted for the whole of Saturday and for the midnight watch, starting

nine o'clock. **This watch anticipated the beginning of Sunday at midnight and was viewed as an announcement or "eve" of the "Lord's day"**. It is synonymous with *epifohskousehs* – Genitive: "being light toward" – Roman reckoning. Again no connection with early dawn exists.

#### 5.3.2.4.7.5.

#### Epifohskousa in the Gospel of Peter

#### 5.3.2.4.7.5.1.

#### Epifohskousa Used for Time of Night

In the above instances of the use of *epifohskousa* it has become clear that irrespective of the literal meaning of the word, "while being of the very essence of light", it is applied for **night** time when the sun no longer is visible and there strictly is no "light". Even though thus used, the word still implies the "down upon" and "towards" stage of the **sun**. "Light" implies light of the sun and the sun as such. Even though the sun has set it is still associated with the word "light" – *fohs*. The sun's cycle of light continues even after the sun has set. But this "declining" phase of the sun's "light" **stops at midnight** where it makes its "return up". At midnight the *epi-fohs* stage **ends** and the *ana* or *dia-fohs* stage starts.<sup>Mk.16:1, anateilantos tou hehliou</sup> Christianity at a very early stage accepted the Roman reckoning of day and no longer distinguished days from sunset after the decline of literal "light" of the **visible sun** according to the Jewish and strictly Biblical way. In the Gospel of Peter a twofold use of the term *epifohskousa* is especially noticeable.

#### 5.3.2.4.7.5.2.

#### Epifohskousa Used Strictly Jewish

If ever there was a passage **definitive** of the meaning of the expression *epifohskoh* in Mt.28:1 – and absolutely **unbiased** – it is **section 2:5** of this document which dates from the second century. It tells of the **same event** as Mt.28:1–4, the resurrection of Jesus. It tells of this event without being involved in any debate on the meaning of the word *epifohskoh*. It in section 5 uses the **simple verb** in the simplest way. And the document uses *epifohskoh* in the most **singular sense** of its **Biblical** meaning, while it **also** elsewhere applies it differently but not contradictory according to its **Roman** use.

This document has the anecdote of the Jews who reprimand Joseph on his effrontery to bury Jesus. "Even though nobody would have asked (for Jesus' body) we would have buried him [It is this document's version of course, but it is blatantly untrue and contradicts the very fact that the Jews blamed Joseph for burying Jesus.] because also **the Sabbath approaches** (*sabbaton epifohskei*), for it is written in the law that **the sun should not set** on one that has been condemned to death." Jesus – according to this document – had to be buried **before sunset while the Sabbath "drew**

near” – *sabbaton epifohskei*.

A tradition is here in the Gospel of Peter started that today persists, that Jesus had to be buried the day of his death before sunset. Likewise Justin started what has become the tradition that Jesus rose from the dead on the First Day. See Par. 6.3.1.2, Part Two of Part Three, Par. 7.3.1.3.3.

### 5.3.2.4.7.5.3.

#### Epifohskousa Used Jewish and Roman

In 8:34 of the Gospel of Peter the story is told of the crowd that “early in the afternoon of Saturday (*prohias epifohskontos tou sabbatou*) came from Jerusalem and around to look at the grave that had been sealed (*ehlthen hina idohsi to mnehmeion episfraghismenon*)”.

This passage is translated “Saturday **at dawn**”, or, “early in the morning as the Sabbath would begin”. <sup>J.J. Müller</sup> Now the grave was sealed “on the morning (after sunrise)” – *tehi epaurion*, <sup>Mt.27:62, “before sunrise” will be “aurion”. Cf. Acts 10:9</sup> and after deliberation between the Jews and Pilate. First

the news of the sealing had had to be spread before the people could assemble. The crowd assembled “from Jerusalem and places round about” – *apo Ierousalehm kai tehs perichohrou*. They needed time for this. The procession could not have been that early. The word *prohias* is **here** not merely a **duplication** of what is said with *epifohskontos*, **allegedly** “*early morning*”. *Prohias* is **not** used as the proper noun for “morning” or adverbially for “early” as it often is. It is used as *prohias* and not as *prohi*. As *prohias* it is used substantively and attributively, having bearing on *epifohskontos*, indicating what time of “being after–light” it was, namely, the “**early** time of being after–light”. Here *prohias* stands for just after noon when it is **still** “early afternoon” and not “late afternoon” **yet** – as in section 5. In this instance, *epifohskousa* is applied for the time of day reconcilable with **both** the Jewish and the Roman reckoning of the day. It represents the **declining** of the sun **from after midday** while it does not exclude in **itself** the meaning of the decline of the sun after sunset. Only for the **qualification** that it was “**early**” and for **contextual** limitations the phrase *prohias epifohskontos tou sabbatou* indicates the decline of the sun in its orbit **before sunset**. But either way (before or after sunset) the phrase **excludes** the traditional interpretation of “**early morning on Sunday**” in no uncertain manner.

A significant difference can be seen between the instance of the use in 8:34 of *epifohskontos* in the **Genitive** – “while being of Sabbath’s (own) after–light”, and the word’s incidence in 1:5 and 8:35.

In these two instances the **nominative** subject occurs. “The Sabbath draws (shines) near” – *sabbaton epifohskei*; “The Lord’s Day drew (shon) near” – *epefohsken heh kuriakeh*. <sup>Cf. Lk.23:54</sup> “While being light” actually belongs to the day before. The subsequent day, though, **controls**: “The Sabbath **by the essence / state of light (on Friday)** draws

on”; “The Lord’s Day **by the essence / state of light (on Saturday)** approached”. Were *epifohskousa*’s meaning “dawn”, this implication of its application **would not differ** in the least. Sunday, “**by dawn on Saturday**”, would draw near – “dawn” would **still** belong to **Saturday**. For Mt.28:1–4 that would still mean that the resurrection occurred on the Sabbath.

If the author of this Gospel meant the morning early he could have said it in the same manner as in 12:50 where he tells of the women who “early on the morning of Sunday” – *orthrou tehs kuriakehs*, went to the tomb. Not only does the author’s method imply that the he did not mean to say “early morning” in 8:35, but also the very fact that he does use “early morning” for the time the women went to the tomb. Further, if “early morning” were the meaning of the phrase *epefohsken heh kuriakeh*, the women had to have **witnessed the resurrection** and not to have found the grave without any sign of life or of the dead.

In 8:35 then the author speaks not of the morning. “In / With the **night** in which the Lord’s Day (Sunday) approached ... a voice sounded in heaven ...” – *Tehi de nukti hehi epefohsken heh kuriakeh ... fohneh egeneto en tohi ouranohi ...*. That was in the night **before midnight**. “With the sun still **declining** the first day (approached)”. Whether “**in the night (before sunset)**” is the true time of Jesus’ resurrection or not, the description given in this phrase does not allow an interpretation as were the resurrection “**in the morning**”, or, “**on the Lord’s Day**”. (This conclusion remains valid despite the enigmatic implication of the use of the denomination “**Lord’s Day**”. The First Day is called “the Lord’s Day because of the supposition that the Lord rose from the dead on the First Day.) According to this document Jesus rose from the dead during the night before midnight. Whether that agrees with the Gospels or with tradition matters not. It in any case was the popular view with early Christianity.

The Gospel of Peter makes it quite clear with the expression, *tehi de nukti hehi epefohsken heh kuriakeh*, that the resurrection occurred “early night”, that is, in the night before twelve, as “**the Lord’s Day appeared**”. *Heh kuriakeh* occurs in the nominative and not in the dative as the rest of the phrase. See this principle of interpretation discussed above with reference to Lk.23:54 and Mt.28:1. <sup>Par. 5.3.2.3.2. Case and Coincidence</sup>

The Jews, who, according to this document accompanied the guard to the grave, were asleep when the resurrection occurred. <sup>10:38</sup> Dramatic events followed. The Jews and the guard conferred on what they were to do. <sup>11:43</sup> They eventually went to Pilate in Jerusalem, while **still** “**in the night**” – *nuktos*. <sup>11:45</sup> Soon after they had left, “early (*orthros*) on the Lord’s Day”, Mary arrived at the grave with her friends.

*Orthros*, according to translators and Commentators is used as equivalent of “**very early**” and “**while still darkness**”. *Orthrinos* means “morning star” in Rv.22:16. In Acts 5:21 the accusative *orthron* is used with the preposition *hupo* which normally with the Genitive means “**when** (morning)”. But with the accusative it literally means “**under** (morning)”. The apostles were “brought forth” from the prison “by night” (*dia nuktos*) and were ordered, “Go, stand up and preach!” They, “entering the temple”, found the people in the temple who apparently remained assembled there throughout the night. Because there seems to have been the **least of an interval** between the time “by night” the apostles left the prison till they entered the temple, *hupo ton orthron* implies **time of night**. In no instance of its use does *orthros* indicate time that is **not darkness still** and should not be understood as very early and **nightly morning** – long before **light** breaks through as “dawn”. The women discovered an empty and desolated tomb when it was still “**very early nightly morning**” – what *orthros* in fact means. This time description of the Gospel of Peter well resembles the time given in Mark 16:2, the women “coming upon the grave **as the sun made its turn**” = midnight. That makes it absolutely impossible that the resurrection could have occurred at dawn. That in turn makes it absolutely impossible that the phrase *tehi de nukti hehi epefohsken heh kuriakeh* in the Gospel of Peter can be interpreted as though it indicates **on** Sunday “at daybreak”, **after** and not on the Sabbath, after Sunday **had** appeared and not **while** Sunday appeared. “**While** Sunday (“the Lord’s Day) appeared”, is the meaning of the **Imperfect** tense used here – *epefohsken*. Imperfect. Not Aorist – as if the meaning could be “already Sunday”. “Sunday was approaching **while it was night**” – the dative, *nukti* – not “while the day dawned”. It was the night “in which” – *en hehi* – the dative, “the Lord’s Day was appearing” – not “the day on which” Sunday no longer was approaching but was present.

As already observed, The Gospel of Peter is not the only early Christian document that accepted the night before midnight as the time of Christ’s resurrection. The Gospel of Nicodemus is another that admits any time **before midnight** – even before sunset – for the resurrection of Jesus but excludes any time later than midnight. The resurrection **before midnight** can be accommodated within the concept of the Roman reckoning of day from midnight to midnight for the simple reason that **declining (sun)light** – *tehi epifohskousehi*, allows any time till midnight. The very evolution of the idea of the before–midnight resurrection in these early documents proves the meaning of the term *epifohskousehi* – it had to do with declining, after–the–noon–course–of–time. It does not allow for increasing, “appearing” (sun)light.

Seen the **Jewish** way, the decline of the sun(light) **stops at sunset**. Then the new day starts. But according to the **Roman** reckoning the decline of the sun(light) stops at **midnight**. Mt.28:1 was considered problematic from as early as Dionysius who tried to solve some devotive implications of the problem. It seems it never occurred to him or any other writer dealing with the aspect of the time of Christ’s resurrection that the problem originates from not distinguishing between the two methods of reckoning the day. Tradition – Roman tradition – seems to have won the day from post apostolic times. Solely accepted according to the Jewish and Bible way of reckoning the day from sunset to sunset, the idea of the “Sabbath’s afternoon” poses no difficulty for understanding the time of Christ’s resurrection. It only begins to be difficult and eventually impossible to understand Matthew’s time description if it is taken to also mean the after–sunset till midnight period. It results in two possible (or impossible) days for the resurrection – the Sabbath before sunset, and, the First Day from sunset (the day reckoned from sunset to sunset). It further resulted in making the time of the resurrection later and later till it becomes the **dawn** of day. Nevertheless the enigmatic Roman tradition to bury the “holy Bread” during Easter on a Thursday morning and to “raise” it again three o’clock on Saturday afternoon, tells its own story. The fact that 3 p.m. as the time for the symbolic resurrection of the bread was during the nineteenth century changed to 9 p.m., further underlines the shift in interpretation of the meaning of this key-word for indicating the time of Jesus’ resurrection.

#### 5.3.2.4.7.6.

#### *Epifohskoh in the Easter-Fast*

“For the whole seventh day – *holehn tehn hebdomada tines* till / during the announcement of the midnight watch of Sunday – *achri alektruonohn klangehs tehs kuriakehs*” (“cockcrow” – *alektorofohnia*. Refer Par. 5.3.2.2.2.3.) while the sun was declining ... – *epifohskousehs* ... “While Sunday is nearing”, is on Saturday. Here **Saturday ends** at midnight. *Epifohskousehs* ends at midnight.

... the watch after the fifth watch – *tehn meta tehn pemptehn agrupnousin* with the decline of the sun **toward Friday** – *epifohskousan eis to prosabbaton* ...the time is current on Thursday. It is the sixth watch, the afternoon till sunset watch, “after the fifth” watch of the morning from sunrise till noon. The sixth watch anticipates Friday, the “Fore-Sabbath”. In both phrases time **after noon** is supposed. In the second phrase a Jewish concept determines the reach of *epifohskousan* – “**toward Friday**” which would start at **sunset**.

### 5.3.2.4.7.7.1.

#### Epifauoh in the Acts of Thomas

The Ante Nicene Fathers have section 34 of this Acts translated:

“Thou hast then well come hither (*kalohs oun hehkeis enthade*) and again thou shalt well go away to him (*kai palin kalohs pros auton apeleusehi*), he being not at all forsaken by thee (*kai autoi holohs meh apoleipomenou sou*); [But I was without anxiety or reproach (*egoh de egenomehn aneu frontidos kai oneidismou*)]; for **dawn has risen** upon me (*kai epefausen moi*) from the care of the night (*apo tehs frontidos tehs nukterinehs*); and I am at rest (*kai anepaehn apo tehs argasias tehs hehmerinehs*); and I have also been released from him [irretating me with those practices] (*apehlagahn de kai apo tou parocsunantos me tauta prattein ...*).”  
(Bracketed phrases [ ] and emphasis CGE)

It is obvious at first glance that the words, *apo tehs argasias tehs hehmerinehs*, are not translated. It would make no sense to translate them if it were dawn, for one doesn't rest after dawn but after “the day's toil”. With *epefausen* interpreted as the **ending** of the day, every phrase falls into place: *Eghoh de eghenomehn aneu frontidos kai oneidismou* – But I was without anxiety or reproach *kai epefausen moi* – because the day has declined upon me *apo tehs frontidos tehs nukterinehs* – without the night's cares. *kai anepaehn apo tehs argasias tehs hehmerinehs* – and I am at rest after day's toil *apehlagahn de kai apo tou parocsunantos me tauta prattein* – released of my being irretated by those practices.

The picture is one of relaxation after a day of frustrations – then “the **day has declined** on me”. The only alternative is to see it as the relaxation after a night of confrontations – then “the day has **dawned** on me”. But then one cannot speak of a “**day's** toil”, and the phrase is left untranslated. Either way this document is **too late** to give a reliable indication of the meaning of the term *epifauskoh* in the first century.

### 5.3.2.4.7.7.2.

#### Epifaoh in the Acts of Thomas

The Ante Nicene Fathers have section 29 of this Acts translated:

“Having blessed them (*kai eulogehsas autois*), he took bread and oil and herbs and salt (*elaben arton kai elaion kai lachanon kai halas*) and gave them to eat (*kai eaulogehsas* -not translated – *edohken autois*). But he continued in his fasting (*autos de paremeinen tei heautou nehsteiai*), for the Lord's day was about to dawn (*emellen gar hee kuriakeh epifeein*). And on the night following while he was asleep (*tehs de nuktos epiousehs kai katheudontos*), the Lord came and stood by his head, saying (*autou elthohn ho kurios esteh pros tehi kefalehi autou legohn*), Thomas, rise up early and bless them all (*Thohma, anastas orthrou, eulogehsas pantas*).”

Not to eat at night is not fasting because everybody eats not during night. By giving the others food which breaks their fast, must be a meal

during daytime. Thomas though, keeps on fasting according to the prescribed use. That was to fast the Sabbath before the Lord's Day. When the Lord's Day started, the fast had to be broken with a meal. Thomas gives his companions food on the Sabbath when they normally would have abstained from food. Thomas kept on fasting though “because the Lord's Day was near approaching” – *emellen gar hee kuriakeh epifeein*. If Sunday is reckoned from midnight, the latest time here indicated must be before midnight. That still in fact is while the sun declines towards its “turn” up again at midnight. *Epifaoh* does not indicate any time of morning, but any time **before** morning.

It was after Thomas had kept on fasting during the time described as the approach of the Lord's Day – *epifeein* – that he went to bed and the Lord appeared to him with the command to rise in the early morning to bless the others. **Dawn still had to come** – it was not past yet. It could not have been *epifeein*. The night expressly follows on *epifeein*. Night clearly is **preceded** by *epifeein* and is **not concluded** by it. Only one conclusion is possible, that *epifaoh* **ends** Saturday, and does not start Sunday. What begins the Lord's day in this passage, is *orthros* – “morning”, and not *epifeein* – “after noon”.

As has been seen in Par. 5.3.2.4.6.1.3. *nuktos epiousehs*, translated “on the night **following**”, should be understood as the very **same** night that immediately followed on the “approach” – *epifeein*, of Sunday. *Epifaoh* actually introduces the night and does not conclude it.

### 5.3.2.4.7.8.

#### Epifohskoh Changed from Meaning “Afternoon” to Meaning “Morning”

The meaning of “**dawn**” for *epifohskoh* had been referred to in Par. 5.3.2.4.3. As this term was used for the time of day **before midnight**, it got to be associated with the **midnight watch** or third watch of night. The midnight watch started with midnight and ended at 3 a.m.. The association of the word *epifohskoh* with the midnight watch developed into an association with the **after-midnight** night and the watch called the “cockcrow watch” – *heh alektorofohnia*. The name of this third watch of night – “cockcrow” – caused it to be **confused with the fourth watch** of night, the **daybreak** watch. *Epifohskoh* being associated with the midnight watch, it ended up being associated with the daybreak watch, and being used as equivalent for the “dawn” – “cockcrow”!

This etymological evolution can also be detected in the following extract from Pseudo-Clement, Homily 3:1 :

“After the duration of two days (*duo men oun dielthousohn hehmerohn*) and with the third day nearing (*epifohskousehs de tritehs*) ... while I, Clement, and the rest of us companions stood up (*ecsupnistheis egoh Clemes kai hoi sunontos hetairoi*) for the discussion with Simon



(*pros to dialegthenai tohi Simohni*) about two o'clock cockcrow (*hupo tas deuterias tohn alektruonohn fohnas*) we found the lamp still burning (*heuromen ton men luchnon eti fainonta*) and Peter where he knelt down in prayer (*ton de Petron gonuclineh proseuchomenon*.)”

“About two o'clock – cockcrow” is within the third watch, from midnight till 3 am. At the same time it is the “nearing” or “approach” – *epifohskousehs* – of the third day – *tritehs*. Daybreak-watch is imminent. It is on the third day because the Genitive is used. *Epifohskousa* here constitutes the **beginning** of day seen the **Roman** way. But in this instance *epifohskousa* still indicates a period of night pitch dark and **far from actual daybreak**.

### 5.3.2.5.

#### Toward the First Day of the Week – *Eis Mian Sabbatohn*

##### 5.3.2.5.1.

##### Point of View

The same tendency exists to interpret the fourth time phrase in Matthew 28:1, “toward the First day of the week”, as the dawn. This tendency prevails solely because of the Western worldview of time and Church tradition. Mt.28:1 though, was written by a Jew for the Jews and its author (or authors and sources) was orientated toward the concept of time by the Old Testament and the Athenian or Hellenistic reckoning of the day-cycle. Day for him (or for them) started with sunset and the evening following sunset. Time “toward the First Day of the week” already confirms this assumption because the concept of the week is Jewish and the name of the First Day of the week is the Hebrew name. It is not the planetary name or the later Christian name, the Lord’s Day. The reckoning of this First Day of the week should be approached the relevant way as from sunset to sunset. If, therefore, the time is “toward the First day of the week”, it is time on the Seventh Day of the week, because the Seventh Day precedes the First Day in the Bible and Jewish week. As simple as that. And that should suffice. But the matter will be considered further in respect of the context of the passage and grammatical and historical aspects of the case.

##### 5.3.2.5.2.

##### Context

Verse one of Matthew 28 consists of a single time clause made up of five adverbial time phrases which fix the time Jesus’ grave was opened – and He of course rose from the dead. We have considered the first three phrases, “Late”, “Sabbath’s”, “in the afternoon”. They all indicate the one possible “Late in the Sabbath in the afternoon”-time. The fourth phrase, “toward the First Day of the week” should agree. Nothing can be found in this fourth phrase why it cannot agree with the foregoing three time-phrases. It inherently possesses every requirement that makes it agree.

### 5.3.2.5.3.

#### Grammar

##### 5.3.2.5.3.1.

##### The Preposition *Eis*

The preposition *eis* had been discussed above (Par. 5.3.2.2.4.2; 5.3.2.3.1; 5.3.2.3.2; 5.3.2.4.3; 5.3.2.4.6.1.1.2; 5.3.2.4.6.1.3.4; 5.3.2.4.6.1.3.7.1; 5.3.2.4.7.1; 5.3.2.4.7.3; 5.3.2.4.7.5.) Matthew could only have used the **accusative *mian*** to indicate **anticipated** time. But time indication with the accusative with the added help of the preposition *eis* makes it **emphatically prospective** time. “He that endureth (here and now) to the end (*eis telos*) shall be saved”; <sup>Mt.10:22</sup> “A good foundation (already now) against the time to come” – *eis to mellon*; <sup>1Tm.6:19</sup> “Committed (already now) unto him against that day (that will come)” – *eis ekeinehn tehn hehmeran*; <sup>2Tm1:12</sup> “Without offence (already now) till the day of Christ (will come)” – *eis hehmeran Christou*; <sup>Fp.1:10</sup> “Sealed (already now) unto the day of redemption (that comes)” – *esfragisthehte eis hehmeran apolutrohseohs*; <sup>Eph.4:30</sup> “A light to lighten the gentiles”(it was future) – *fohs eis apokalupsin ethnohn*; <sup>Lk.2:32</sup> “If first by a resurrection of the dead that He should show light unto the people” (it was future) – *ei prohtos ecs anastaseohs nekrohn (eis) fohs mellei katangelloh tohi laohi*; <sup>Acts 26:23</sup> “Against the day of my (future) burying hath she (all along) kept this” – *eis tehn hehmeran tou entafiasmou mou tehrehsehi auto*. <sup>Jn12:7</sup> The First Day of the week on that Sabbath of Jesus’ resurrection was emphatically future. It was by no means “on the First Day” but by all means “in the Sabbath”. It was, indeed, “late in the Sabbath” – which could have been as early as midday; and it was, indeed, “by Sabbath’s afternoon” – which could have been any time after midday – with the First Day emphatically yet future, that the great earthquake occurred and the angel descended to open the grave of a Christ who rises from the dead.

##### 5.3.2.5.3.2.

##### “First” – *Mian*

Refer to Paragraphs 5.3.2.2.4.2, 5.3.2.3.1, 5.3.2.3.2, 5.3.2.4.2, 5.3.2.4.3, 5.3.2.4.6.1.3.4, 5.3.2.4.7.3.

*Mian sabbatohn* in Mt.28:1 is usually interpreted as “**the dawn**” of day, either by itself, or in conjunction with *tehi epifohskousehi*. When the latter way, a Genitive would strictly have been required, *tehi epifohskousehi mias*. The idea would also have been completed with the word *hehmeras*, “**of the day**” – “dawn of the first day”. The text though, is constructed in every manner that makes such an idea impossible. The phrase *eis mian sabbatohn* does **not** mean to say, “(It was) **first dawn**”; or, “(It was) the dawn of the **first day of any** days. It specifically conveys the concept of the **First Day** – the **name** of the day – **of the week** (the

Jewish time-division of a seven-days-cycle). As much as the phrase *mian sabbatohn* – “First Day of the week”, implies or includes “the dawn of the first day” in 1Cor.16:2, does it imply or include “the dawn of the first day” in Mt.28:1.

The dawn is not a day, or the First Day of the week. *Mian* also means nothing less. It represents no **part** of any day, but the **whole** of that day and **only** the whole of the First Day of the week. Because the phrase *mian sabbatohn* is the Name for this day – day number one of that specific group of days the Jews use. Whether this day starts with dawn or with sunset, the contextual and grammatical conditions of the phrase make it to mean **before this day**, and in no wise **while** this day. Whether *tehi epifohskousehi* means dawn or dusk or midnight makes no difference – it is not “of the First Day” – *mias sabbatohn*, or, “on the First Day” – *miai sabbatohn*. (Compare Mt.4:16.)

#### 5.3.2.5.3.3.

##### The Absence of a Dative or Genitive

The use of the preposition *eis* would have been **superfluous** if Matthew wanted to have said “**on** the First Day of the week”. **The simple dative, *miai*, would have been fully adequate.** Each of the other Gospels employ this method of stating the time they had in mind “on the First Day”. Cf. Acts 20:7, *En tehi miei sabbatohn ... tehi epaurion* – “On the First Day of the week ... in the morning”. Matthew was just as conversant with using the dative for indicating time. He without doubt would have used it in this phrase in 28:1 if it were his intention. The fact that he does not, means that he did not **want** to describe or to indicate a time or an event that occurred “on the First Day of the week”. But that he wanted to describe and minutely indicate a time and an event that occurred **before** the First Day of the week is unambiguously made clear by his choice of words and form. An Accusative is used in the phrase “against / toward / before the First Day” – indicating by implication that the current time was on the Sabbath.

Matthew could have used the Genitive to describe a time “**At dawn on the First Day**”. Cf. A visit “by night”; <sup>Jn.3:2</sup> a cry “at midnight”; <sup>Mt.25:6</sup> his elect which cry “day and night; <sup>Lk.18:7</sup> “at the cockcrowing”. <sup>Mk.13:35</sup> A Genitive as well as a Dative is in fact found in Mt.28:1, but not in application to the phrase “toward the First Day”, but to “the Sabbath’s afternoon” – telling when the grave was opened.

It need to be repeated here that neither the idea of dawn nor of dusk exists in Mt.28:1. No time before sunrise or after sunset is relevant, but time “**of the essence of light upon**” *epi + fohs + ousa (eimi)*. That means that “Sabbath’s-time toward the First Day” – **before sunset** – is indicated.

#### 5.3.2.5.3.4.

##### “Of the Week” – *Sabbatohn*

Whether dawn, dusk or midnight, the dawn, dusk or midnight is not “the First of the week”. The events of Mt.28:1 happened **before the First Day of the week** – not before or “toward the first dawn of the week”. Matthew does not write, *eis epifohskonta mias sabbatohn / eis orthrinehs mias sabbatohn / anateilantos mias sabbatohn*. The days of the week are presupposed: the occurrences spoken of in the passage occurred on the “weekly Sabbath”, at the time of day anticipating the “weekly First Day”. This implies the common Bible reckoning of the **week-cycle consisting** of seven common Biblical **day**-cycles reckoned according to the common Biblical way from sunset to sunset. Only the use of the concept of the “week” in Mt.28:1 excludes any uncommon, irregular concept of time and the reckoning of time, days and weeks. **No sunrise** reckoning exists in Mt.28:1 – or for that matter in the whole of Matthew – and consequently **no** possibility for the interpretation “**after the Sabbath at dawn** toward the First Day of the week”.

#### 5.3.2.5.4.

##### Unity of the Phrases of the Time Clause

*Opse* in Mt.28:1 is an adverb of time which applies to the **main verbs** of the sentence, “there was a great earthquake”, and, “an angel descended”. Thus *opse* applies to the **compounded clause** of time-indication in verses 1 to 4 **in toto**: “Late in the Sabbath, in the afternoon anticipating the First Day of the week, the women started out to have a look at the grave, when, suddenly, there came a great earthquake”. **Each** of the phrases constitute the **one unit** of adverbial time-phrases. This single collective clause has to do with one occurrence, the opening of the grave. The unity of the collective clause is destroyed by making of the adverb *opse* a preposition.

To make *opse* mean “after”, its logical relation to the Genitive must be destroyed: “After of the Sabbath”; its logical relation to the dative must be destroyed: “After in the afternoon”; its logical relation to the accusative must be destroyed: “After before the First Day”. *Opse* while functioning as an adverb perfectly associates with “Late of Sabbath’s-time”; it perfectly associates with “Late in the afternoon”; and it perfectly associates with “Late toward the First Day” – thus preserving the unity of the time-clause.

The implication of “In the Sabbath” remains present: “Late – in the Sabbath”; “Sabbath’s – in the afternoon”; “Sabbath – toward the First Day”; “Sabbath’s – Mary Magdalene and the other Mary set off to look at the grave”; “Sabbath – there was a great earthquake and an angel descended and opened the grave”.

The whole and single time-indication described in detail from several points of view speak of **calculated endeavour by Matthew** to precisely and clearly state the time when the resurrection of Jesus occurred. Right at the beginning of this endeavour to find the correct dating of the Passover-events, reference was made to the time of day when two disciples were on their way to Emmaus. John Wenham pertinently remarks, "When they reached Emmaus it was "toward evening" [ a precise equivalent of the Mt.28:1 phrase, "toward the First Day of the week"], which need mean no more than "after noon", the sun being on its way down" [a precise equivalent of the Mt.28:1 phrase, "in after-light-being"]. "This is insisted on by K. Bornhäuser, P. Benoit, commenting also on the phrase "the day is far spent", says: "... it is very characteristic of Eastern hospitality to ask guests to stay – "Night is falling, you can start out again tomorrow" – even if it is no later than two in the afternoon." (In [] brackets supplied.) P. Benoit thinks, "These phrases ought not to be taken absolutely literally" because "... it is very characteristic of Eastern hospitality to ask guests to stay – "Night is falling, you can start out again tomorrow" – even if it is no later than two in the afternoon." Why they should not be taken "absolutely literally" is not clear at all because the "characteristic" meaning he supposes is "absolutely" the "literal" meaning of the phrases in Luke 24:29 as well as in Mt.28:1.

### 5.3.3.

#### The Women Went to See the Grave

##### 5.3.3.1.

##### Before Yet After

##### 5.3.3.1.1.

##### Mark 16:2, From "Sunrise"

The logic of a "**sunrise to sunrise** reckoning of the day", implies just that. The past day should end and the prospective day should start the **moment** the sun has risen. "Sunrise denotes the moment the upper limb of the sun appears to be on the horizon – which is broad daylight", Enigma p.<sup>81</sup> "By the time they (the women) reached the garden and as they approached the tomb it was full daylight ..." p.<sup>83</sup> The women "come upon the grave **on** the First day of the week"<sup>Mk.16:2</sup> for now the sun is "**up**". Mark uses the words, "with the return of the sun" – *anateilantos tou hehliou*. "**Sunrise**" **concludes and in reality succeeds** the "dawn". The **day** reckoned according to the principle of from sunrise to sunrise, **begins, after "dawn"**. That is the **theory**. But in actual fact **scholars'** findings reveal a different picture.

### 5.3.3.1.2.

#### From the Beginning of Dawn

"A host of scholars" maintain that "after the Sabbath" in Mt.28:1, "indicates the dawn". Bacchiocchi, for example, claims that "support for the meaning of opse sabbaton as "after the sabbath" is provided by the second time element given by Matthew to date the visit of the women to the sepulchre, namely, "toward the dawn of the first day of the week" ...<sup>52c</sup> as in the other Gospels."<sup>53b</sup> (Emphasis CGE)

According to this **translation** of Mt.28:1, the "dawn" **belongs** to the "first day of the week". That means that the First Day should begin **before** dawn in order to **include** dawn so that it can be said, "dawn of the first day of the week". If "after the Sabbath indicates the dawn", then dawn is **part of the First Day**. That of course contradicts the principle of a **sunrise** reckoning of the day. It also contradicts the grammatical principle of the Greek that such a **possessive** phrase should consist of a **Genitive** while it here has an **accusative**. See above.

With the dawn deemed part of Sunday, it is true to principle to conclude that "Inasmuch as these last moments of the night, just preceding the dawn are called "late on the sabbath day" (in Mt.28:1), and the first day of the week does not begin until dawn, it is manifest that the day is still reckoned here from dawn to dawn."<sup>J.Morgenstern quoted in TCR 84c</sup> (Emphasis supplied. I think the article from which this extract comes is German in the original and is here incorrectly rendered with "*still*". My feeling is that the German should convey the idea of "in fact" – "the day is **in fact** reckoned here from dawn to dawn".) To be exact and consistent according to this explanation, the day is reckoned **from the beginning of the dawn** to the **beginning** of the dawn. "Dawn", accordingly, **begins after**, the "last moment of the night" and **with**, the **beginning of getting light**.

Who can tell when that could be? Bacchiocchi explains, "At Passover time the astronomical morning twilight began in the latitude of Jerusalem at about 4:00 a.m. and the sun rose at about 5:30 a.m. This means that if Mary Magdalene arose about the time it began to get light (John 20:1), and walked from Bethany to Christ's sepulchre, she would have arrived by sunrise (Mark 16:1; John 20:1)." (Emphasis CGE)

### 5.3.3.1.3.

#### Before It Began to Dawn

According to Mk.16:1 **the women bought their spices** "when the (weekly) Sabbath had gone through" – that, **certainly**, means "**after** the Sabbath". Now if "after the Sabbath" indicated the **dawn – the period of getting light before sunrise** – and if the women **were at the grave when "it began to dawn toward the First Day"** as Mt.28:1 is interpreted, then they had to have bought their goods at the traders **before "it began to**

dawn toward the First Day". It would be no later than **while it was still dark and still night**. At that stage already it would have been "after the Sabbath" and "on the First Day".

The same contradicting thinking can be discovered from "the standpoint" scholars "think John is taking"<sup>(Wenham)</sup> when he uses the word "**cometh**" in John 20:1. Mary Magdalene "would have arrived at the sepulchre by sunrise".<sup>Bacchiocchi TCR p.54a</sup> Bacchiocchi describes the time prior to "sunrise", as "the astronomical morning twilight" ["Twilight" is the period before "morning", anticipating "morning" as such]. Twilight, "began in the latitude of Jerusalem at about 4:00 a.m. This means that if Mary Magdalene arose about the time it began to get light, John 20:1, and walked from Bethany to Christ's sepulchre, she would have arrived by sunrise." (Emphasis CGE) Mary would not start out while it was still Sabbath-time. She in fact "**set out / went**" **when already** the First Day. That implies that the Sabbath "had gone through" **before** Mary started out. "The end of the Sabbath" must be **before** "about 4:00 a.m.".

Bacchiocchi also argues that "the Marys came to see the sepulchre", "as it began to dawn toward the first day of the week",<sup>84b</sup> with "the plain sense of the passage",<sup>51c</sup> to be "after the Sabbath", and, "on the First Day".<sup>55b</sup> Accordingly **before** dawn and **before** dawn even **began** – is **already**, "**after** the Sabbath".

#### 5.3.3.1.4.

##### Not The Beginning Nor The End

The discovery of a time of night **earlier than sunrise** and even earlier than dawn that the women arrived at – or departed to – the grave is **correct** and **inevitable**. **Wenham is wrong** in placing the women's **simultaneous arrival** at the grave in "**broad daylight**". But the earlier than the literal concept of "sunrise" means that the Sabbath (using Morgenstern's proposal) would end with the "last moments of night" (4 o'clock), and the First Day, reckoned from "sunrise" would **begin, one and half an hour later** (5.30 am.). "Dawn" as such would be **neither** the Sabbath **nor** the First Day. Indeed so, according to Bacchiocchi. "If Matthew ... was reporting events which occurred at early dawn ... "in the end of the Sabbath as it began to dawn toward the first day of the week" (KJV), makes perfect sense because the end of the sabbath would coincide with the dawning of the first day."<sup>87c</sup> The **end** of the Sabbath according to this way of thinking does not **precede the dawning** of the First Day (following Morgenstern). Only when the First Day with "early dawn" **had started, then**, the Sabbath **begins to end** (following Bacchiocchi).

Creating a no man's land of time does not solve the problem. Any before-the-beginning-of-the-end-idea **for the reckoning of the day-cycle** is completely out of touch with the simplicity of the Bible's approach to

the beginning and end of the day. The women's **departure to or arrival at the grave**, any time before dawn, was in fact "**on the First Day**" and **after the Sabbath** – the **end** of the Sabbath and the **beginning** of the First Day being **totally irrelevant**. The very attempt to reconcile or to synchronise these times of day with day's beginning or end, ends in confusion because these occurrences took place **while one day continued** – "the First Day of the week".

#### 5.3.3.1.5.

##### "Sunrise", "Very Early" – Lian Prohi

A visit to the grave earlier than even dawn is confirmed by Mark's first time clause of verse 2, "**very early**" – *lian prohi*. The fact that Mark has **two phrases of time-indication** is no meaningless repetition. The Jews deem the light as they deem the sun. Light starts from the moment the sun is visible, that is, from actual sunrise. They don't count the twilight as light, because for them **the sun is the light**. With the sun risen, their first hour of the day begins. With the sun set, their twelfth hour ends. With the sun down, it is no longer "light". Speaking of "the return of the sun" – *anateilantos tou hehliou*, actual sunrise is supposed – the way any Jew would interpret the "accomplished sun" – *anateilantos tou hehliou*. But Mark doesn't leave it there. He writes for Jews to read, and reading "sunrise" – *anateilantos tou hehliou*, they would understand actual sunrise. Mark tells them, no, not your Jewish way of understanding sunrise, but "sunrise, very early" – *lian prohi*. Mark says what these scholars have found him to have meant – **a time of morning before actual sunrise!**

#### 5.3.3.2.

##### Times of Visits to the Grave – Traditional

According to John Wenham,<sup>*Easter Enigma*, Paternoster Press 1984</sup> the "*tremor*" at the time of Jesus' resurrection occurred "in pitch darkness".<sup>p. 83</sup> "The earthquake [and of course the resurrection] took place before the arrival of any women and the terrified guards had already left by the time they arrived."<sup>p. 78c</sup> The resurrection occurred the exact time the women "in the dark" were "setting off" to the grave.<sup>p. 82a</sup> "The first departures as being in the dark and the last arrivals as being before sunrise."<sup>p. 82a</sup> "By the time they reached the garden it was full daylight."<sup>p. 83</sup> The women's **first** encounter with the angels was "a couple of minutes" **after "broad daylight"**. In Note 19 on Chapter 5 of *Enigma*, Wenham observes with reference to Mark 15:42 and John 19:42, "But of course the Jewish day began and ended at nightfall, so the Sabbath began on Friday evening."<sup>p. 152/153</sup> That being the case also with regard to Saturday evening, the resurrection would have occurred **on the Sunday, in the night** of the **First Day** (Sunday) – **well before "dawn began"**. (This is the time of the resurrection repudiated by the mainly linguistic arguments thus far

considered in the light of the text of Mt.28:1.) According to Wenham, “*All that is recorded (in Mt.28:5-7, Mk.16:5-7 and Lk.24:38 since the women’s arrival at the tomb) could have been uttered without hurry in a couple of minutes*”.<sup>p. 85</sup>

#### 5.3.3.2.1.1.

##### “Came”, or, “Went”?

Cf. Par. 5.3.2.2.3.4.1.

“*The word “went” in Matthew, Mark and Luke (“Came Mary Magdalene and the other Mary ...”) translate the same verb as the “came” in John. Either translation would be possible in any of the cases, it depending on what standpoint the writer is thought to be adopting. If John is thinking of Mary Magdalene setting off from Bethany, the translation “went to the tomb early while it was still dark” would be precisely accurate. Similarly Matthew’s “toward the dawn ... went” suggests the same Bethany standpoint – the two Marys started their journey just before dawn. Mark’s “very early” could well represent Peter’s recollection of the Marys and Salome leaving John’s house and Luke’s “at early dawn” would fit well enough the departure of Joanna and “Susanna” from the Hasmonean Palace ...*”.<sup>Wenham</sup>

The verb *ehlthen* can mean both “went”, and, “came”. That the women “went” in the case of the events recorded in Mt.28:1 is undeniable. But not in the case of the event recorded in Mark 16:2 – or in Mk.16:1.

#### 5.3.3.2.1.2.

##### A “Setting off”

It is undeniably from Matthew that he has a “**setting off**” in mind because the women **departed** with the **objective “to see the grave”**, or, “to go and have a look at the grave”. It is not said the women “**arrived**” – *prosehlthohn* “*erchomai*, to see the grave. “His (John’s) disciples came and took the body away and buried it; and they **went** (*ehlthontes*) and told Jesus.<sup>Mt.14:12</sup> “In those days Jesus **departed** from Nazereth in Galilee and was baptised by John in the river Jordan”.<sup>Mk.1:9</sup> “I shall **go** and heal him”; “They **went** into a house”; “Command me to **go** to you over the water”, Mt.<sup>8:7 Mk.3:20 Mt.14:28</sup> He sees a fig tree next to the road and goes to it.<sup>Mt.16:24 Mk.11:13</sup> “he stood up and went to his father”.<sup>Lk.15:20</sup>

John Wenham identifies the women’s “*visit*” of **Mt.28:1** with their “*approach*” of the grave of **Mk.16:2**, “The Marys and Salome”, “*leaving John’s house*” “*in the dark*”, “*approached the tomb*” in “*full daylight*”. Mark, however, says, “they **arrived upon** the grave when the sun made its turn (at sunrise – *erchontai epi to mnehma anateilantos tou hehliou*, “**very early**” – *lian prohi*! The women – in Mk.16:2 – did not **depart**; they **arrived**. They – **in this verse** (Mark) – arrived at the tomb with “**very early (beginning) sunrise**” – **not, in “broad daylight”**. The

women – **in Mt.28:1** – did not **arrive**; they **departed**. They – in this verse (Matthew) – **went, to see the tomb “late in the Sabbath in the afternoon when suddenly there was a great earthquake”**.

#### 5.3.3.2.1.3.

##### Infinitive

Matthew uses the **infinitive** to tell what the women “set out” to do. In contrast he uses the **aorist indicative** to tell that there, then, occurred a great earthquake, that the angel descended, that he rolled away the stone. These phrases constitute the predicate. To this pertains the time-clause as a whole and as the separate time-phrases of which it consists. An infinitive of purpose: *theohrehsai*. Their seeing **would be future** and was at the given time **only planned**. Matthew says nothing further of their intent or journey to go and see the grave. **What he leaves out means a lot**. Matthew says not that the women **accomplished** what they set out to do. He does not say that these women went with the purpose to **anoint** the body. He mentions nothing of spices and ointments. He says nothing of the purchases of these. He says nothing of the Sabbath “**gone through**”. Matthew mentions no **other women**. He names the **two** Marys only. It implies the **absence of any** other women on **the errand he had in mind the women had in mind**.

The women, when they “sett off”, would come **not to anoint** Jesus’ body, but “to see” it. Why “to see” only and not “to anoint” as in the case of Luke’s story? **Because it still was “Sabbath’s time”** and they would not have undertaken the task to anoint on the Sabbath. They would expect of no one to **move the stone** away for them to anoint the body **on the Sabbath**. The text specifically says, “to see the grave”.

#### 5.3.3.2.1.4.

##### Earthquake

What Matthew **does** mention further, is of equal significance. He mentions “**a great earthquake**”. Wenham relativises the “greatness” of the earthquake Matthew describes as “great”. “*Great*” of course”, says Wenham (contradicting his own assertion of a “*broad daylight*” arrival), “*is also a relative term, but a tremor in pitch darkness, accompanied by the sudden arrival of an angel in brilliant white whose “appearance was like lightning”, might well be deemed “great”, even if its effects were light and localised.*” (Emphasis CGE) This is unfounded and surmising. The earthquake must have been **terrible in effect**. Not only the earth shook, but **all realms of death and darkness** were conquered by the “exercise of the exceeding greatness of God’s power which he wrought in Christ when He raised him from the dead”. (Eph.1:19, Acts 2:19-20) Every word Matthew uses he means literally. Matthew says nothing of “*pitch darkness*”. But he does mention when the earthquake occurred “**indeed being light**” – *tehi epifohskousehi* -which is “**broad daylight**”!

If not during “*pitch darkness*” of Sunday morning, nor “*broad daylight*” of Sunday morning, it could only be broad daylight of Saturday! **The fact of this great earthquake explains why nothing is further said of the women’s plan to see the grave the afternoon on the Sabbath of the resurrection.** When they “went”, “there was (this) great earthquake”. It frustrated them as they “went (out) to see”. (The phrase, “went Mary Magdalene and the other Mary” consequently serves as another adverbial time-clause within the comprehensive time-clause of verse one that tells when the grave was opened – it happened **when** the women went to see the grave.)

#### 5.3.3.2.1.5. **The Guard**

The watch was set on the Saturday morning after the Jews’ engrossing preparations <sup>Mt.27:66</sup> with the objective to prevent “**his disciples**” to get anywhere near the grave. The priests were with the guards initially but obviously were soon overcome by boredom from keeping watch during the quiet Sabbath’s hours and must have left soon, leaving the Roman soldiers alone with the task. “His disciples” would soon enough – on the Sabbath day of the guard’s appointment – **be informed** of the guard. The “priests” would make sure of that even if it meant using the Synagogue and its worship. The two women may have learned of the guard’s positing only when they “went to see the grave late Sabbath, afternoon, toward the First Day”, leaving their home for the first time on that Sabbath.

No follower of Jesus **could think** that the grave would stand wide open since the earthquake the afternoon when the angel descended and flung the stone from the opening. No Roman officer or Jewish priest **could know** that the custodians in charge of the watch would lie prostrate like dead and would not be able to explain what happened to the body or to themselves. Neither would the women be **able to find out** about that circumstance, having been **thwarted** in their plans by the very occurrence of the great earthquake that accompanied the angel’s descent. **They could not have known of the guard before leaving for the grave, for if they knew, they would not even have attempted to “leave to see.”**

#### 5.3.3.2.1.6. **Exclamation**

The expression, “**Then suddenly**” – *kai idou*, announces the **earthquake** and the descent of the **angel**. It implies the **time** indicated, “Late the Sabbath in the afternoon toward the first day of the week, went Mary Magdalene and the other Mary. **Then**, suddenly there came a great earthquake”. What the women intended fades against the magnitude of the phenomenal occurrence of Christ’s resurrection. The women and their plans suddenly are no issue. The resurrection and how it is introduced

tolerates no human involvement. The guards are immediately struck unconscious – they saw nothing but the angel – and the **splendour of his appearance alone** was enough to let them fall down **like dead**. What matters, is not whether the women will finish what **they “set out”** to do, but whether God will finish what **he set out** to do. Neither death nor mortal can stand in his presence now. Even the most devout intentions of his closest elect are consumed in the day of the Lord. It is a work of God for God. **And the moment God accomplished his end, the dead are raised.** Death and the grave released what it held captive at the signal of **Christ’s** making an end of it. This **act of God** is **distinguished** from the **women’s** act of talking to an angel at the grave. It implies **discontinuity** between the women’s resolve “to go and **look** at the grave” and their **conversation** at the grave **some time after** – shortly after sunrise the **next day**. The **women** were **another** group that included Salome, **and the time** was another.

#### 5.3.3.2.2.1.

##### **Mark 16:1 – Saturday Evening, Preparing**

In the **past** tense (aorist) of the participle of the **first** clause of Mk.16:1 is contained an element of parenthetical, **future**, contingency: “After the Sabbath (the women) bought spices so that, **when they went** (= when they **would** go (from house)), they **might** anoint him”. This stands in contrast to the indicative **present** (and future) tense of the **next** clause wherein is contained an element of parenthetical, **past**, confirmation: “**But**, early on the First Day of the week, they **come** (= they **came**) upon the grave at sunrise, conferring “who for our lives **will** roll (= **rolled**) the stone away ...”.

The modal function of the participle *elthousai* describes the manner in which both the main verb (“they came [and] bought”) and the subjunctive (“when they came they might anoint”) is accomplished. **But the participle *elthousai* has nothing to do with the predicate of the next clause**, “They come upon the grave early on the First Day”. In fact, the *kai* places the two events in **contrast**. “When (they came) after the Sabbath, (the women) bought spices so that when they went they might anoint him. **But**, early on the First Day they come upon the grave ...”. Some “Western” manuscripts and “Old Latin witnesses” **omit** the aorist participle *elthousai* and simply have “... (they) **bought spices so that they might anoint him**”. <sup>Nestle</sup> **All** sources do **not** have the grave or the garden mentioned. The first clause cannot be interpreted as though the women “After the Sabbath bought spices so that, coming **to the grave**, they might anoint him”. That, grammatically, is an incorrect interpretation.

Golgotha was just outside the city and not far to go. If they came to the grave immediately after buying they would have arrived **long before**

midnight – let alone before sunrise! **Two** women – “the Marys” – had their spices and ointments prepared already on Friday afternoon (Lk.23:56). Salome was not at the grave (Mk.15:47 Mt.27:61) and could not have known that Jesus had been buried. When the **three** “came (together)” on Saturday night (Mk.16:1), they first had to buy spices **for Salome** and afterwards had to **prepare** it for actual use “when they went” – just like it was done on the Friday afternoon. They eventually “go” and “arrive” (*erchontai* – present indicative) at the garden” **in no time to speak of**, the garden and the grave being so **near**. But that was much later, indeed “as the sun made its turn”, “very early”. Consequently the women’s “**buying**” should be taken with their **reason** for buying – “to anoint Him when they would go / leave (from house)”. And their “**arriving**” at the tomb should be taken with their departure, both implied in the **one** verb *erchontai*. Their departure to, and their arrival at the grave are implied in such a way as to have involved **insignificant time**. (No great distance as from Bethany.)

**Two different events are allocated to two different times in Mark 16:1 and 2.** This distinction makes it possible to understand the differences in the four Gospels’ narration of the events of the Saturday night. This distinction exposes the fallacy of the traditional view that “*There is no hint in any of the Gospels that the women made two visits to the sepulchre*”.<sup>Bacchiocchi TCR p. 53b</sup> In fact there were not only “*one (visit) on Saturday afternoon and one on Sunday morning*”,<sup>Ibid</sup> but several others during the course of the night of the First Day (Saturday night).

#### 5.3.3.2.2.2.1.

**From the first to “the third day according to the Scriptures” . . .**

**. . . the first day, 14 Nisan, “Preparation of the Passover”, Thursday, begins :**

“*Evening*” – **Preparation for, and the Lord’s Supper**

Mk.14:12, 17, Lk.22:7, 14, Jn.13:1-17:26

“*Night*” – **Anguish, Betrayal, Denial**

Mk.14:26-42, Jn.18:1-27 (Mt.12:40 – retrospective prophecy)

“*Early*” – **Trial, Delivered, Way to Cross**

Jn.18:28-19:22

**Middle Day – Crucifixion, Mocking, Darkness,**

Mk.15:25, 29, 33, Jn.19:23-29

“*The ninth hour*”, **Afternoon – Died, deserted**

Mt.27:46, Jn.19:30, Lk.23:48

**. . . the second day, 15 Nisan, Passover Feast, “The Fore-Sabbath”, Friday, begins:**

“*Evening*” – **Jews, “after this”, Joseph**

Jn.19:31-40, Mk.15:42, Mt.27:57, Lk.23:52;

“*Night*” – **Took the body down, prepared**

Mk.15:42-46b, Mt.27:58-59, Lk.23:53a Jn.19:32-40

“*Afternoon*” – **Buried**

Mk.15:46c-47, Mt.27:60-61, Lk.23:53b-56b, Jn.19:41-42

**. . . “the third day”, 16 Nisan, First Sheaf Wave Offering, “Sabbath”, begins :**

“*Began to rest*”

Lukas 23:56c

“*Afternoon*” – **Resurrection**

**Only** Matthew 28:1-4 (Mk.16:9 – implied)

**. . . the fourth day, 17 Nisan, Sunday, begins :**

“*The Sabbath past*”

**Only** Mark 16:1

“*Early darkness*”, **first sight of opened grave**

Only John 20:1-2

“*Deep morning*”, **planned visit, Marys, Salome and other women**

**Only** Luke 24:1-11

“*Very early dawn*”, **Marys and Salome affirm**

**Only** Mark 16:2 further (Lk.24:24 – implied)

“*Early*”, **Sunrise, first Appearance to Mary only**

**Only** John 20:11-18 (Mk.16:9 – reference)

**Early daylight – second appearance, to other women**

**Only** Matthew 28:5-15

“*Afternoon*”, **Appearance to two “disciples”**

**Only** Luke 24:13-32, (Mk.16:12-13 – implied)

**. . . the fifth day, 18 Nisan, Monday, begins :**

“*Being evening (that day having been the First Day)*”, upper room

Lk.23:33 further, Jn.20:19 further, Mk.16:14

**“So shall the Son of Man have been in the heart of the earth for three days and for three nights” when raised from the dead “for a sign”! Matthew 12:40.**

#### 5.3.3.2.2.2.1.

**W.F. Albright on the “Three Days and Three Nights”**

*“... There are many striking parallels with more ancient Near-Eastern religious ideas, such as the virgin-birth of a god, his astral associations, birth among cattle, imprisonment, death, descent to the underworld, disappearance for three days, resurrection, exaltation to heaven, etc. ... For the three days spent by a god of fertility in the underworld ... the lunar and the agricultural basis of the number is shown.*

*S. Kramer has just discovered and translated a new fragment of the Sumerian original of the Descent of Ishtar in which the goddess Inmini is explicitly said to remain three days and three nights in the underworld .... It must be remembered that the three days spent by Christ in Hades is a theologumenon from the Old Testament and does not correspond to the chronology of the Gospels, where a day and two nights seem to elapse between the crucifixion and the resurrection.”*

It is strange that Jesus would insist on such a thing “**for a sign**”! Albright leaves many features of disagreement between the gods and Jesus unconsidered. The gods undergo their “three days” or “three days and three nights” **alive in the realm of death and never really die!**

Their stories tangibly are **fantastic**. Jesus though experiences a being “in the heart of the earth” as **an entering into, as an undergoing of, and as a going out, of death** – as a **three times confirmed and tangible truth!** Jesus **chooses** this story for a sign of His divinity exactly for its being the most unbelievable history of all Old Testament Prophecy. You haven’t believed anything yet have you not believed the story of Jonah. You shall believe the Word of God or not at all if you can take what I am going to **prove!** “Three days and three nights” represent the whole of Jesus’ agonising **dying, and, death, and, resurrection** from death and realm of death – as real as He is exalted into heavenly realms of Divinity! Most importantly, Jesus’ “*three days and three nights in the heart of the earth*”, are viewed from the standpoint of **His victory over death**, in contrast with the gods’ *three days and three nights in the underworld* which are viewed from the standpoint of **death’s victory over them!** But it is meant for the test of faith, to believe in Jesus or not. “For a sign which shall be spoken against”, Lk.2:34! It is meant to believe Jesus’ death and his victory over death and to be saved or lost for this truth and power of God and of his Word. And finally Jesus’ “three days and three nights” correspond to the chronology of the Gospels perfectly, perfecting Prophecy, Truth and history – **to the very Word of God!**

#### 5.3.3.2.2.2.2.

#### **Calvin and Jesus’ Appearance**

*“Matthew 28:8. And they departed quickly. The three evangelists (Matthew, Mark and Luke) pass by what John relates about Mary Magdalene, (20:2), that she returned into the city before she had seen the angels, and complained with tears that the body of Christ had been taken away. Here they only mention the second return to the city, when she, and other women who accompanied her, told the disciples that Christ was risen; which they had learned both from the words and testimony of the angel, and from seeing Christ himself. Now before Christ showed himself, they already ran to the disciples, as they had been commanded by the angel. On the road they received a second confirmation, that they might with greater certainty assert the resurrection of the Lord.*

*With fear and great joy. By these words Matthew means that they were indeed gladdened by what the angel told them ... Yet there is some diversity in the words of Mark, that they fled, seized with trembling and amazement, so that through fear they were dismayed ... But in what follows there is greater appearance of contradiction; for Mark does not say that Christ met them, but only that He appeared first to Mary Magdalene, while Luke says nothing whatever of this appearance ...”.*

Be not upset or affronted by all these contradictions, “*Since*”, says Calvin, “*it is far from being unusual with the Evangelists*”!

Calvin really was a man of great faith. I’m afraid though many others are not so complacent. But why may not the dissatisfied too ask their questions and follow after their quest for a better explanation ... because they also believe? Let us see if perhaps we may find a credible yet tenable solution. While such might unfold before our eyes, it will also become clear why and in what detail many things for Calvin appeared to be contradictory. And I am convinced that my great hero of the Faith, Calvin, would have been glad with us for having found a persuasive and convincing synthesis.

#### 5.3.3.2.2.3.

#### **John 20:1 The First Sight of the Grave**

Mary must have been unable to restrain herself from going to the grave. She obviously did not know of the events with Jesus’ resurrection “late Sabbath’s in the afternoon” when she and the other Mary “set off to go and look at the grave” when the sudden great earthquake occurred and their plans were thwarted. After she and the other two from Galilee had bought spices for Salome, it was still Saturday according to Roman reckoning (“while early darkness”). The guards – Mary might have thought – would still be keeping any of Jesus’ disciples at bay. Notwithstanding she picked up courage to go. The landscape was moonlit. She could find her way through the white plastered graves, camping tents and olive trees in a jog-trot. There was **nothing** in Mary’s going to the tomb “*which a woman would scarcely have ventured to do unaccompanied*”, <sup>(Wenham Enigma p. 91a)</sup> or, for that matter, which a woman would not have ventured “*in the darkness of the night, particularly to a burial place “to see the sepulchre”*”. <sup>(Bacchiocchi TCR p. 53c)</sup> As if it were not a festive season, as if not a moonlit night and as if an Israelite would be afflicted by animistic bigotry.

This was nothing of or even like Mary’s arriving at the tomb with her spices and ointments, like in Luke, ‘*prepared*’, to salve the body, or accompanied by any any other. (22/12/2007)

Wenham as it were fetches the four women from every direction in pitch darkness to be brought together at the same time , “*at the garden*”, at “*broad daylight*”. Thus he also **limits** the visits to the tomb to the **one** Calvin and Bacchiocchi supposes but for **Mary’s** visit on her own and before anyone else. Says Wenham, “*John’s account strongly suggests that she came and went before anyone had entered the tomb. Perhaps the earth-tremors had made her jumpy, so that one look at the open tomb was enough to make her run to the apostles*”. <sup>Chpt. 8, p. 91b</sup>

John supplies **not the least** suggestion of “*earth-tremors*”. The **obvious** cause of Mary’s “*jumpiness*” was the **stone** she saw lying away



from the tomb. One **look** (“she seeth ... then she runneth”) at this situation was enough to make her run to Peter and John. Mary was **frightened** at the sight of the removed stone so that she **ran** to the apostles. Mary did not see inside the tomb. The women who after her visited the tomb were **not** frightened, but **puzzled** by the stone’s removal.

#### 5.3.3.2.2.4.

##### The Planned Visit To the Grave

“*When the stories are compared*”, Wenham observes, *Enigma*, p. 84 / 85 “*it is clear that **Luke’s account is strikingly different** from those of Matthew and Mark, especially in the record of the **angels’ message**. (Emphasis CGE) There is no “Fear not”, no invitation to see where he was laid, no command to tell the disciples, no promise of seeing him in Galilee. Instead the messengers say, “Why do you seek the living among the dead?” And in place of Mark’s “There will you see him, as he told you”, they say “Remember how he told you, while he was still in Galilee, that the Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise”. The different reference to Galilee is particularly noteworthy. Whereas Matthew and Mark look forward to Jesus about to go ahead of them to Galilee, Luke looks back and refers to what Jesus told them when they were together in Galilee. Although there are enough links to show that Luke is describing the **same happening** as the other two, there is nothing to suggest that the wording has a common source, oral or literary. We may well believe that Luke is relating Joanna’s story”. (Emphasis CGE)*

Luke tells of the **two** women Matthew and Mark mentioned as **present at the burial**. Some manuscripts in fact has the word “two” in Lk.23:55. Two women were present just after the burial! But, “Now upon the First Day of the week, very early (*orthrou batheohs*), **they** (“**the two women**”) came upon the sepulchre **bringing the spices they had prepared** (on Friday afternoon) together **with certain other** (women and spices, bought and prepared on Saturday evening).” Luke 24:10 **lists** the two Marys and Salome and the others who told the disciples who viewed their report as “fables”. **Here** is recorded what happened to those **spices of Mark 16:1 and Lk.23:55**. It implies that here is recorded the women’s **first** visit to the tomb **as a group with the two women leading the way**. Implications to the same effect do not stop with the aspect of the spices. The two Marys were better acquainted with the way than the others – having “followed after” to the grave on the day of burial – and the other Mary was a close companion (and relative) of Mary Magdalene who saw the opened grave. “They (the two and the others) **found**: the stone rolled away from the tomb (**which confirms what Mary told them all**), and they – the three with spices and ointments ready (not everyone), entered in (without hesitation expecting to find the body inside and no hindrance

to anoint it). “But **they** (the three) **didn’t find the body** of Jesus!” Mary herself didn’t know, and could not tell the others of the disappeared body because the first time she saw the grave open she **didn’t enter it!** **This was a new and alarming discovery**. “And it so happened they were much **perplexed thereabout**”. They (the group) weren’t so disturbed by the stone’s removal as was Mary the first time because they **expected** it, having been told of it by Mary. They now were disturbed by the **previously unknown** factor of the **disappeared body**. Coming out of the tomb, “Behold! two men (outside) came standing next to them (all) in shining garments. And as they (all) were afraid and bowed down, their faces to the earth (not the “floor”, for they were outside the grave), they (the angels) said unto them, “Why seek ye the living among the dead? He is not here, but is risen. (Why do you search for him? Don’t you) **remember** (especially you who served Him in Galilee) how he spake unto you when He was yet in Galilee (The women had to be orientated to the reality of the resurrection from Jesus’ words from before it actually happened. (“Luke looks back”.) The next visit’s dialogue between messenger and women would not refer to these pre-resurrection indications again. “... And they **remembered** His words and returned from the sepulchre (calmed by the angels’ message), and told all these things to the eleven and to all the rest. It was Mary Magdalene, and Joanna, and Mary of James, and other women with them, who told these things unto the apostles.” See verse 24. This was their **first and revealing** encounter with the **empty** tomb and with **angels**. They were **told to think** on Jesus’ words and what actually occurred. They heard from **two witnesses**. They could easily tell the disciples of their experience because they realised the disciples would not believe them while “their words seemed as idle tales and they believed them (the angels) not”. They could not see things in perspective and **had to return to the sepulchre**.

#### 5.3.3.2.2.5.

##### The Visit of Exoneration

According to Mark 16:1, **three** women “**bought spices**”. According to Mark 16:2, “**They**” – **any** women “**arrived** at the tomb”. (see par. 5.3.3.3.1). It was much later by now as “they came upon the sepulchre “**very early the sun rising**” This hour was the “**breakthrough of daylight**”. **Nothing is said of spices and ointments**. It should be noted that the women came **without** the spices and ointments just referred to in verse one. **Why** did they not bring it with? Because **this visit was not their first**. This visit was a confirming and ascertaining return-visit. They didn’t come to anoint, because they come **already knowing there is no body** there to anoint. They come to be relieved of the burden of knowing. They come to get to grips with the facts. **They come, still thinking over** – “**remembering**” as the angel told them to

do. “Wondering / asking / discussing among themselves”, they start at having a **closer look at the stone**: “Who on our lives will lift such a huge stone from the door!?” – *eleghon pros heautas: tis apokulisei hehmihn ton lithon ek tehs thuras tou mnehmeion?* **This is the deliberative future and hypothetical question, out of sheer astonishment at the impossible difficulty of the task that becomes clear at closer investigation.** “Looking up, they saw that the stone was flung uphill despite its huge size!” – *anablepsasai theohrousin hote anakekulistai ho lithos ehn ghar meghas sfodra*. Cf. Par. 5.2.2.2.4.

“Entering into the sepulchre they saw a young man sitting on the **right hand side** (of the tomb they were by now **orientated** to, being their second visit), clothed in a long white garment (like the two of earlier the night). They were greatly **surprised / puzzled** (*ecsethambethehsan*) (by **him**)”. They were not “**terrified**” – *emfobohn*, as with the first visit, but intrigued. Could this be the one who moved the stone? “But he said to them, don’t be surprised (by **me**). You are (still) looking (*dzehteite* – present indicative) for **Jesus**. (No longer a **question** as in Luke.) “Here, see for yourselves the place where they (the men, Joseph and Nicodemus) put him.” *Deute idete* – “You must look” and make sure! The **two** Marys already knew **in which place** in the sepulchre Joseph and Nicodemus laid Jesus’ body. They “beheld how his body was laid” on the day of Burial, Friday.<sup>Lk.23:55</sup> Why then had the angel have to **explain** it to them? To **confirm** to them that the grave now was empty indeed, and so that **Salome** who did not see when the body was laid, could see for herself. Now that (you all) have witnessed, “Go your way and tell his disciples and (especially) Peter (who also already has seen this empty tomb) and **tell him that He goes before you to Galilee: There will you see him as he told you.**” After they had seen the grave the first time (Luke), the women told the men and everyone else of what they saw and of what happened at the tomb. Now, with their second visit to the tomb, they are told to tell the more **intimate circle of disciples and Peter that they have an appointment with Jesus** in Galilee who, as far as **they know ... is dead!** The women were not at first sight startled by the angel, but at being given **such an insinuating commission**, they “fled from the sepulchre in shock”. Could the angel mean that the disciples and Peter would **also meet their death** once they came to Galilee? The women wouldn’t hear of it and fled from the tomb. **They would tell no one.** (See **change, ‘Chronology of the Last Week’**)

#### 5.3.3.2.2.6.

#### Mary’s Fourth Visit to the Tomb Jesus’ First Appearance

Mary Magdalene’s initial information about her **solo** discovery of the **rolled away stone** (in John) can be discerned in the background of

the **first** visit to the tomb by the **several** women when an **empty tomb** was discovered (Luke). This visit recorded in Luke can be discerned again in the background of the **second** visit recorded in Mark 16:2 further. (Judges 19:26, “The woman came toward morning (*pros ton orthron*) and fell down at the door of the house **until it was light** (*heohs diefause*)”). As source it antedates the composition of Mark. The second visit was at “very early **sunrise**”, the first, “**deep morning**” / “thick darkness” – *orthrou batheohs*. Refer p. 79, Judges 19:26, “The woman came toward morning (*pros ton orthron*) and fell down at the door of the house **until it was light** (*heohs diefause*)”. **Compare Mark 16:2 with Luke 24:1 – two events of different times!** Mary’s sighting of the rolled away stone, “**still early darkness**” – *prohi skotias eti ousehs*, was the first and earliest of any appearance of the Risen Christ.

John’s anecdote in 20:1 tells of Mary on her own. After her initial view of the grave she went back and told the disciples. Then she met with the other two women with whom she had gone to buy spices and they met with still other women. In the meantime John and Peter took a look at the grave and returned disappointed (John 20:3-10). Then the women visited the grave as a group **with the purchased spices in order to anoint the body** – not knowing yet that the body was no longer in the grave (Luke). Somehow Peter also had a second look at the grave after he was told of the women’s first encounter with the angels. He then saw “the clothes laid by themselves” and wondered what really had happened.<sup>Lk.24:12</sup> Any group of women (possibly the trio only) later returned to the grave (Mark) to ascertain their previous findings.

Still not believing and fearing after being sent to tell the apostles of their appointment with a living (or dead?) Jesus, **Mary** is found, alone, back at the grave standing weeping outside. (John 20:11) She told no one of what the angel at their last visit ordered them. How could she? Grasping at the smallest thread of hope in stead, she thought Jesus’ body might have been stolen. In desperation she looks into the grave once more. She sees two angels, and recognises specifically “the place” she and the other women were earlier shown (Mark). Now one angel sat at the feet-end and another at the head-end of “where the body of Jesus had lain”. It wasn’t explained to Mary – she already knew. These things do not startle her. She obviously had met these beings before. She would not even consult them again. She knows their answer and does not believe it. She would rather ask the gardener. This leads up to Jesus’ **First appearance**.<sup>Jn.20:13-17</sup> “As the risen One, early on the First Day of the week, Jesus first appeared to Mary Magdalene”.<sup>Mk.16:9</sup> **This is the ordinary “early” of the day – prohi, the equivalent of epaurion.** Jesus appeared to Mary by the time one would expect the **gardener** to be on duty,<sup>Jn.20:15</sup> when **the first hour** had started. “Mary Magdalene came and

told the **disciples** that **she** had seen the Lord, and that He had spoken these things unto **her**: Don't touch me (as though I am not really risen – I am not yet away with my Father, you may believe that I am. But go to my brethren, and say unto them that I ascend unto my Father who is your Father too, and to my God who is your God too.<sup>Jn.20:18,17</sup> Now that she has seen the risen Lord alive herself, Mary naturally finds it not difficult to tell the disciples. Jesus **had** appeared to Mary Magdalene. The **other** women – from whom she got separated – must have gone to the grave while she went to tell the disciples of Jesus' appearance to her.<sup>Jn.20:18</sup>

#### 5.3.3.2.2.7.

#### Appearing to the Other Women

Here Matthew receives his second turn in the antiphony of the Good News. The time is **broad daylight**. “And the angel **answered**”, **and told the women how and when Jesus was raised from the dead “Sabbath’s-time”**. See Par. 5.3.3.3.5.2, 5.3.3.5.2. While **these** women were also<sup>Mt.28:11</sup> on their way to tell the disciples, some of the guards explained to the high priests what happened to them when the angel descended from heaven.

**John** has **two** stories, Mary's first glimpse of the rolled away door stone and her last visit to the tomb when Jesus appeared to her. **Mark** has **two** stories, the three women buying spices and the several women's very early return-visit. **Luke** has **two** stories – or three – The women's first visit at discovering an empty tomb, Peter's inquisitive visit and Jesus' First appearance to male disciples. **Therefore Matthew's two stories are not out of the ordinary.**

#### 5.3.3.2.3.

#### Differences are the Key to Consistency of Stories

#### 5.3.3.2.3.1.

#### Matthew and Mark

“*With regard to **Matthew and Mark**”, says Wenham, *Enigma*<sup>p. 85b</sup> “*the resemblances are much closer (than with regard to Luke and these Gospels). They are not so close as to suggest that one is copying the other, but rather that they derive from a time when the apostles heard the story in similar words. Matthew's account could be very close to the way he first heard it and Mark's to the way Peter first heard it – which included the unforgettable: “Go tell his disciples and Peter”. There is nothing in any of the three messages which is contradictory to anything in either of the others, the matter is complementary ...*”.*

The differences that **do** appear – and which are irreconcilable if of the one point in time and occurrence – again are the differences between different **events (visits)**. If Wenham's explanation were accepted, it implies that definite **detail got lost** through tradition and that some aspects could have been **conjured** while even the **sources could get**

**mixed up**. “*Eventually Matthew's account could be very*” ... **different** ... “*to the way he first heard it. And Mark's account could get very different from “the way Peter first heard it”* – which not only implies differences **between the two traditions**, but changes and differences between the **earlier and the later versions** of these traditions – therefore, total unreliability.

#### 5.3.3.2.3.2.

#### Luke, Mark and Matthew

The differences between Matthew and Mark are **not fewer or less obvious** than the differences between Luke and Mark. First comes the fact that Jesus **appears** in Matthew's story – which he does not in the Markan (ending at 16:8) and Lukan narratives. No time “**on the First Day**” is given in Matthew. **Mary Magdalene** to whom Jesus had **already** appeared is not with these women. Previous encounter(s) with the angel and with the open and empty grave underlie the women's conversation with the angel. They even asked him a question to which he answered. The specific mention of Peter is **absent**, suggesting yet another discussion that takes previous conversation for granted. The strange association of their “fear” with “**great joy**” qualifies their fear – it was **not the “terror”** at first sight as in Luke, but the indescribable awareness of the truth of Jesus' resurrection. In **Luke's** story the women were able to and did tell of an empty tomb – “fables” as it seemed then. They did **not oblige Mark's** command. They dared not create false hopes of a living Jesus or false fears of a dead one waiting for his disciples and Peter to join him (in death) in Galilee. In **Matthew** though, the women haste to tell the disciples of the resurrection **while they have not seen him yet**. The angel's reassurance of Jesus' promise to meet the disciples is **more urgent and is heeded**. **What made the difference?** The simple fact that the **resurrection** was now for the first time explained to them. **Matthew** records the **last** of the **visits** to the grave and **first appearance** to the **several** women – not simultaneous with Jesus' resurrection the Sabbath's afternoon and not simultaneous with Jesus' appearance to Mary first of all a little earlier on the First Day.

The time so elaborately explained in 28:1-4 is that of the **resurrection**. Jesus' appearance and the guard's meeting with the high priests recorded by Matthew contain no indication of the time of day. The time can only be inferred from the phrase, “His disciples **came by night** and stole him away while we **slept**” – which implies the night gone by. The fact that the appearance to **Mary** (alone) is said to have been Jesus' First,<sup>Mk.16:9</sup> and that John indicates **that** event very clearly as taking place **after sunrise**,<sup>Jn.20:11 further</sup> and simply “early” on the First Day,<sup>Mk.16:9</sup> makes the appearance **Matthew** mentions, **later than sunrise**, and **the second** of the day. If tradition – **which makes this the time of**

**resurrection and the first appearance** – were correct, Jesus rose from the dead after he had already appeared alive!

#### 5.3.3.2.4.1.

##### **The Problem of Female Witness**

Each of the differences between the Gospels Wenham points out can be ascribed to the fact of a **distinct visit** to the tomb told by Luke, as set out above. The differences should not be explained to be the **characteristic of the witness** of an individual woman. The differences are ascribable to the **characteristics of the event. Women** – in any case – were not allowed to be witnesses at all. Paul does not even recognise Jesus' appearances to the women as his first or as any (1 Cor.15:5-8). The **apostles** would eventually give their **own** account – be it originally that of any women – and **their** account was accepted for the original. Compare the two Emmaus disciples' attitude toward women in Lk.24:22-24. The women's testimony was not enough – **the men had to confirm it**. Also in 24:10 the women's testimony was of no significance unless told to the disciples – who were men of course. Only after careful weighing by the **authors** of the Gospels who received their information from the **apostles**, whether directly or as written or oral memoirs, were these stories compiled. (Thereby the aspect of inspiration is incorporated.) Luke's authority (The fact that Luke was Paul's co-labourer is significant with regard to his sexist attitude.) would not rest on the testimony of an individual woman – and certainly not on Joanna's specifically. Not only because she was **not one of the two or of the three** women from Galilee, but also because Luke's narrative relates the **several** women of different groupings. He preferred the **collective** tradition from the mouth of all or from representative women **via an apostolic tradition**. The characteristics of Luke's story are better understood as of a **distinct event** – that of the women's **first visit** to the tomb. Luke does not "*describe the same happening as the other two (synoptists)*". **Luke tells of no appearance to any women, let alone of the resurrection, subjected to their testimony.**

#### 5.3.3.2.4.2.

##### **The Verb "To Stand"**

Wenham undertakes the hopeless task to reconcile some differences pointed out by scholars (and students) in the traditional interpretation of the Synoptists. On the angels' appearance he remarks, "*The translation, "stood by", which would bring Luke into contradiction with Mark's "sitting", cannot be insisted on*", says he. "*The word is frequently used meaning "to appear", often implying suddenness. When the angels appeared in the little cave room, they may well have appeared in a sitting position, very much as Mary Magdalene saw them on her later*

*visit – a position calculated to minimize the alarm that their sudden presence was bound to cause.*"<sup>p. 85 / 86</sup>

If the angels' position were calculated the choice of words to describe their position would also have been calculated. The word must be understood for its literal meaning, "stood", and not "sat". If "suddenness" were implied, to have suddenly "stood" there, would better fit the idea than to have "sat" there, settled. The angels would in any case have caused the same startling effect by appearing sitting as by appearing standing. If both angels "sat" inside the tomb in bright apparel, their position would immediately have been recognised in the Markan account – especially if their positioning and appearance were similar to that described at Mary's later visit (John). The angels were so distinctly obvious then that Mary saw them by simply bending over and looking into the grave. If the angels were in the cave the women would have recognised them **first** – as did Mary when she only bent over to look into the grave. The women would not have noticed the angels only **after** they had seen that the body was gone. The women's becoming aware of the angels was simultaneously, suddenly and unexpectedly **after they had already been in the grave** – very different from their second visit when they saw the one angel within the grave **while entering** (Mark). If at their first visit (Luke) the women had seen the angels inside the tomb before anything else – it was their first encounter with angels – it is possible they would have fled at the sight **without even having noticed the empty place** where Jesus had been laid. But in Luke these angels suddenly "stood by" the women **as they came out** of the "little cave room" (forced to "bend over" with "their faces toward the earth"), as it were, blocking their way.

#### 5.3.3.2.4.3.

##### **The Angels**

"*It should be said once and for all*", says Wenham,<sup>p. 87</sup> "*that the mention by one evangelist of two angels and by another of one does not constitute a contradiction or discrepancy. If there were two (angels), there was one. When learned critics make heavy weather about the accuracy of such accounts, they lack common sense. Contradiction would only be created if the writer who mentioned the one should go on to say explicitly that there was only one. In a scene where one person is the chief speaker or actor it would often be perfectly natural to omit reference to the irrelevant fact that he had a companion.*"

Wenham's vehement protest "*once for all*" that no contradiction is constituted by the fact that one evangelist mentions two angels while the other mentions one, offers an unsatisfactory explanation. The way in which a wrong is defended will not change the facts. Sarcasm does not

improve any argument. “*Learned critics*” in “*common sense*” – as do ordinary lay folk, object to no rare dishonest apologetics. If there had been two angels in the one instance, there were two, and not one. Contradiction would only be created if the writer who mentioned the two should go on to say explicitly that there was only one. If Luke and Mark speak of the **same** occurrence and the one says there were **two** angels who “**stood**” and were seen **after** the women noticed the empty place where Jesus was laid, and the other says that there was **one** angel who “**sat**” and was noticed **before** the women even looked at the place which they were in fact invoked by the angel to look at, then without doubt there is **gross** “*inaccuracy*”, contradiction and discrepancy. Wenham argues in vain about the “*chief*” angel and the “*irrelevancy of his companion*”, the chief angel being the mouthpiece for both. “*Only one angel had a function in the story and the other was superfluous*”, Wenham alleges on page 87. Now such a supposition, and not a learned enquiry, “*impugns both the veracity and common sense of the writer*”, Luke. Here is no superfluosity, because there are not only one story in the Gospels, but more. Why would two angels appear “*perfectly natural*” if perfectly natural need existed for only one? In Mark the **one** angel fulfilled his functions as did the **two** in Luke. Two they **had** to be, because they were the **first witnesses** of Jesus’ resurrection. Luke says “**they**” – the two angels, spoke with the women, **not only one** of them as Wenham wants it. In Mark the one **confirmed** what the two had said according to Luke, and sometimes he emphasises things they said. “*Indeed*” Wenham’s theory “*provides the ...*” **worst** “*... explanation of the various incidents in which one evangelist mentions two (angels) and another only one ...*” because these **were in fact** “*various incidents*”. “*It need to be remembered*” says Wenham, “*that we are dealing with two descriptions of an event, and not with two witnesses (Luke and Mark) replying to cross-examination*”. But the witnesses **are two**, while the event is **not one**. No “*repeated telling*” of the (same incident about the two angels) occurs, but **repeated visits** to the tomb. To “*accept the substantial truth of the accounts of the appearances*” requires the acceptance of the substantial truth of no “*cluttered narrative*”, but of the **singular accounts** of the **different visits** to the tomb.

#### 5.3.3.2.5.

#### Coherence

Although singular and individual, the four Gospels’ accounts of the resurrection are **not incoherent**. It may be inferred from the resurrection narratives that the four authors and so the redactors of the documents knew of **any earlier**. This is no new thought but one acknowledged from earliest history. The very **different nature** of **John’s** Gospel implies the resolve to supply a version that would not simply be a copy of the older

ones. John also seems to have made his peculiar choice of the resurrection anecdotes with **Mary as the central figure** on purpose in order **not to be repetitious** and to **fill in** where the others taken together omit some traditions (like they all initially omitted the Mk.16:9f tradition).

**Luke** (24) referred to the **Marys** by implication only – even taking into account the manuscripts that mention the “two” women in 23:55. **His** story involves the women in **general** – verses **one and ten** shows that. Luke definitely would not rely on the witness of **one woman only** to write his story on. He did not think it fitting to tell of the first appearance to even the **several** women. Luke denies it not, but discreetly leaves it **unmentioned**. Luke thought it best to tell of the appearance by Jesus to the **apostles first**. The apostles were authoritative. They had earned for themselves a **reputation** for not believing, and Luke would not discredit them further. So he grants **them** the honour to be **mentioned first** in connection with Jesus’ appearance. See Par. 5.3.3.4.2.1, 5.3.3.4.2.2, 5.3.3.4.3. **Mark** (16:8) ends with **suspense**. The women came to **confirm** at the grave their findings of the earlier visit. **They saw not but are received with the word of Jesus’ resurrection**. Despite the women’s unbelief (as despite the unbelief of all generations) the truth of the fact of Jesus’ resurrection will speak for itself. **Matthew** tells of Jesus’ First appearance to the **several** women. Matthew would also not refer to Mary Magdalene’s **individual** experience of which John tells because Matthew prefers the witness of the **many** to the witness of the **one**. Each narrator having his own reasons and own preferences, made his own choices from the innumerable accounts (enough to fill all the books in the world, as John said). All these accounts were trustworthy but would not **finish the picture isolated** as each writer – the Holy Spirit guiding – wanted to portray it. It is for us, believers in the resurrection of Jesus Christ and in the Scriptures, to find the **kaleidoscopic impression** of that divine event from the Gospels **taken together**.

#### 5.3.3.2.6. ANTIPHONARY

Friday afternoon.....Luke 23: 54-56

Sabbath morning.....Matthew 27: 62-66

Sabbath afternoon.....Matthew 28: 1-4

Saturday evening.....Mark 16: 1

The First Day while it was still early darkness.....John 20: 1

Mary tells of an opened tomb.....John 20: 2

While Mary tells the other women.....John 20: 3-10

The First Day deep morning.....Luke 24: 1-8

He is not here but is risen. Remember how he spake unto you when in Galilee.....Luke 24: 9-11

The First Day very early sunrise .....Mark 16: 2

He is risen. He is not here. Behold the place where they laid him.....Mark 16:6

They said nothing to any.....Mark 16: 8

The first hour on the First Day.....Mark 16:9

Jesus appears to Mary.....John 20: 11-17  
 Mary tells of the risen Christ.....John 20: 18  
 Jesus appears to the others.....Matthew 28:5-1

### 5.3.3.3.

#### Objections to Thursday Crucifixion Better Answered at This stage

##### 5.3.3.3.1.

##### “With the View to my Burial”

Jesus said that Mary anointed his feet **“In preparation for my burial”**

Living Bible, Jn.12:7 – *eis tehn hehmeran tou entafiasmou mou*. In this

explanation scholars think to find an inference to the day of Jesus’ crucifixion (Friday) and the fact that Mary did not anoint Jesus’ body before he had to be buried allegedly the same day before sunset. Because Mary **would not get the time** to anoint the body on the supposed Friday of the burial, she did it **before** time on this occasion. That shows, it is argued, that the day of Jesus’ burial **left no time for the anointment** and had to have been on the day of the crucifixion.

Mary’s anointing Jesus’s feet on this occasion was not in the stead of the anointment of the burial, but a symbolic ritual of anticipation. If Mary would not find time to anoint the body on the Friday, how was she able – after Jesus’ burial – to prepare spices and indeed to find the time for it? Why could she not have done the same before the interment and actually have applied it then? It also must be asked why Mary, again, accompanied by the other Mary and Salome, would buy spices so that they “might anoint the body” if Mary on the occasion of the meal have already fulfilled her anointing of Jesus?

##### 5.3.3.3.1.1.

##### Not a Matter of Too Little Time

Mary’s anointing Jesus’ feet on this occasion was **not in stead** of the anointing of the burial, but a symbolic ritual in anticipation of Jesus death. Why would Mary, **again**, accompanied by the other Mary and Salome – “after the Sabbath” (Mk.16:1) – buy spices so that they “might anoint the body” if Mary on the occasion of the meal have **already fulfilled** her anointing of Jesus? If Mary would not find time for **anointing** the body on the Friday, how would she have been able to find the time to **prepare** spices and ointments? How could **Joseph and Nicodemus** find the time to anoint the body on Friday but not Mary (or the other women) if time were the reason that she (or the others) could not? The answer is simple. The women – neither Mary nor the others, **knew** of Joseph’s actions and **had no part** in the preparation of the body “according to Jewish custom” undertaken by Joseph, later joined by Nicodemus. Refer par. 5.2.2.1.5 & 6 From John 11 it may seem that the interment, and “handling”, of the dead was the **men’s task** according to “Jewish custom”. Jesus asked the Jewish **men** where **they** buried Lazarus.<sup>11:33</sup> He

asks no woman. Women, accordingly, would not be allowed **before** actual interment, and could only **afterwards** by way of anointing show their respect to the deceased. This also seems to be the case in Old Testament usage. These men – Joseph and Nicodemus – in any case and for obvious reasons of their own, could not or **would not have the women involved** and only after their “handling of preparation”, **must have invited** the women to be present at the interment. Luke describes how the women then “followed after” in the procession toward the garden tomb. Why could Mary not have prepared spices **before** the interment and then actually have applied it? They – the two Marys only – did nothing of preparation of spices or anointing before Jesus was laid in the grave. They found opportunity for that **only after**, “while the Sabbath drew near” - Luke. Then the Sabbath started and everybody “rested” till “the Sabbath had passed” / “was past” - Mark. Now these two women accompanied by Salome, “bought spices that they might anoint him”. These procedures **preclude any shortfall in time** on the Friday for Mary to have anointed Jesus’ body.

##### 5.3.3.3.1.2.

##### Gospel of Peter

##### 5.3.3.3.1.2.1.

##### Jews Unaware of Burial

The **Gospel of Peter** says that the women were not able to perform the customary rituals women did for their beloved deceased because they were **prevented by the furore of the Jews**. There are several inconsistencies in such an assumption. In the first place this document implies by the Jews’ very anger their **ignorance** of the burial. After the Jews had learned about Joseph’s undertaking they undertook a witch-hunt. Eventually Joseph showed himself and admitted responsibility. The Jews clearly were **unaware** of his doings, and **could not have been present** during the burial to prevent the women from performing their duties. The Jews’ anger was ignited by their **learning** of the interment, and not by its **course**. This is in perfect agreement with **Matthew’s** story of the Jews who were so enraged over the burial that they assembled before Pilate regardless of the fact that it was the **Sabbath**. That implies that they were **nowhere near the entombment**, and that again implies that the women were not **prevented** to do anything they would have liked to do. The women had every possible opportunity to anoint the body **had they been present** while opportunity lasted. That they did not implies but one factor that could have prevented them. That factor was not the factor of time or the factor of the Jews, but solely their **ignorance of and absence at events of which Joseph was the only actor**. (Also the probability that only men may bury the dead.)

The Jews asked Pilate to have the bodies “**removed**” – which implies removal alive – from the crosses for the sake of the “great day” on their religious calendar “that day”. Pilate granted them their request – as is obvious from the fact that the **soldiers “came and broke”**<sup>Jn.19:32</sup> the bones of the crucified. But the Jews knew not that Pilate also granted **Joseph** his request as is also obvious from the fact that “**he came and took the body down**”.<sup>138</sup> That, Joseph had to have done just after Jesus’ side was pierced but before the soldiers could have removed his body. The Jews consequently were **oblivious** of Jesus’ entombment. These facts again, are in perfect harmony with **Luke’s** story that everybody “**returned** (home)” after the crucifixion – nobody to return to the scene before the soldiers arrived to remove the bodies. On the day of crucifixion, the women **would not be able** to anoint Jesus’ body even if Jewish custom allowed it. **This day of great calamity prevented any probability.**

#### 5.3.3.3.1.2.2.

##### **Joseph Turned the Tide**

The **total atmosphere** of the interment captures calmness, quiet and orderly devotion. Furious interference by the Jews as well as hasty squabbling for want of time by Joseph and the women are abstract and arbitrary ideas as confused as the picture it portrays. In the Acts of Pilate<sup>12</sup> the Jews threaten Joseph that he was certainly not to receive a decent burial from them for the very reason that he buried Jesus. They would see to it that **he** receives the destiny they had planned for **Jesus**. A burial for Jesus received no consideration in **their** schemes. **Joseph wanted to do exactly what these vindictive Jews would have prevented had they known about it.** He kept his actions “**secret for fear of the Jews**”. Joseph needed help though and could ask Nicodemus. They were both members of the Sanhedrin and he could trust him if anyone. **But he would not even tell the women** before everything was ready for entombment of the body. That explains why the women “saw” by “beholding” “how his body was **laid**”, and **not**, how his body was “handled”, “anointed” and “wound in linen” the night before.

#### 5.3.3.3.1.2.3.

##### **Enough Time**

Had the Jews been at the entombment – before sunset – why would they **wait** till the next morning to have the grave sealed and a watch set? Why, indeed, would they not get these things done **while it is Friday** still and not the Sabbath yet? According to the traditional view the crucifixion, as well as the burial at the very end of day, **without even time left for Mary to anoint the body of Jesus**, took place on Friday. How then, the burial by now finished, could the Jews have asked Pilate for the **removal of the bodies before the Sabbath would start at**

**sunset?** And how could they have asked for this **but not for a guard?** How could the Jews the next morning know nothing of the burial if it **followed directly** on the removal of the bodies? They undoubtedly would have asked for the sealing of the tomb on Friday afternoon before sunset if they considered any possibility of an entombment. That means they could not have asked for the removal of the bodies **only then**, and it implies that, if they considered entombment, they must have thought of it to be performed the **next** day. These implications reaffirm the fact as stated earlier that the Jews asked for the bodies to be removed “because it was the Preparation” – the Preparation then **beginning**, and that “great day” current yet to follow, and not past. All these considerations reaffirm the **inescapable fact so blatantly ignored** by tradition of the arrival of the “**evening already**”, **after** which Joseph went to ask Pilate for the body – and there at that stage was not the faintest hope for a proper burial for Jesus.

#### 5.3.3.3.1.2.4.

##### **“For the Grave”**

The Gospel of Peter is translated, “For fear of the Jews” – because they were filled with anger – (the women) at the Lord’s grave did not perform those things women are accustomed to do for their beloved deceased”. “**At the grave**” implies that the Jews there and then, virtually forcibly, prevented the women. But is it not too paradoxical that Mary would be allowed at the grave but refused her custom? Why would Joseph and Nicodemus be allowed their custom but not the women? Pilate gave the body to Joseph. That meant meddling would have been an offence. The Gospels in each instance of the Jews’ involvement during the course of the crucifixion do not fail to record it. If they were impeding during the course of the burial the Gospels would somehow have revealed it. But there the women peacefully followed after on the way to the grave, and then they sat in front of the grave watching the men, Joseph with the help of Nicodemus, went about laying Jesus in place, closing the door and without hindrance departing. Then they left – **no suggestion** of Jews or hindrance throughout the proceedings. The meaning of *epi* plus the dative, *tohi mnehmati*, is **circumstantial and causal**: Mary could not do “**for the grave**” what she would have liked to. This interpretation is preferable to a **locative** and **temporal** rendering, “**at the grave**”. Mary was not hindered “**at the grave**”. The Jews’ anger was **such**, that obtaining Jesus’ body for entombment was **totally out of question and not remotely thinkable**. Mary, **thereby**, was prevented to perform her – from the men’s different – womanly usage. **Not having known** of Joseph’s enterprise and having been told of the prospective interment by him but a while ago, Mary came and followed in procession. The Jews’ anger prevented her, according to the Gospel of Peter, to do “**for the**

grave” (or interment) what she otherwise normally might have done. According to the Gospel of Peter the day of crucifixion and burial was Friday. “**Because of the Jews’ preparations**” though,<sup>John 19:42, (cf. Acts of Pilate 15:6 and 12:1)</sup> Joseph closed the grave about 4 o’clock. On Saturday the Jews had the watch set and the grave sealed. And Mary could, “**at the grave**” on Sunday morning perform her custom “for the grave”. Time for these on the day of interment was **ample**. But **time** for these on the day of **crucifixion** – whether crucifixion and burial occurred the same day or not, even in this apocryphal Gospel – mattered not. See Part 5, Par.9.4, this my view, **changed**. But considering the fact that **the four Gospels** indicate **consecutive days** on which crucifixion and burial occurred, neither Joseph nor Nicodemus attempted any customary handling of the body **on the day of crucifixion**, let alone the women. Now on the First Day of the week, things had changed. Mary says, “Let us **now at his grave** do it (those womanly usage) even though we were unable to bewail him on that day that He was crucified”.<sup>52</sup> The Genitive is employed with *epi* – *epi tou mnehmatou* – not the dative as in 50. *Epi tou mnehmatou* can here even mean “in the grave”. Opportunity thus far eluded the women. The passage expressly says they were not **able** to bewail him “on that day that He was crucified”. That the women on the Sunday morning in fact **came to the grave with the intention to anoint** Jesus’ body proves that Mary’s anointing of Jesus’ feet before he was crucified was not meant to provide **for lack of time** on the day he was crucified, and, allegedly, buried. It is an **irrelevant inference**.

See Part 5 Par. 9.4, p. 87 *Gospel of Peter*

#### 5.3.3.3.2.

#### A Sabbath’s Journey

##### 5.3.3.3.2.1.

##### “Near Where”

John says in so many words that the grave was “near”. This word must be understood in its total context. It implies not “near” the crosses while everybody who was at the crucifixion was still present. The statement “the grave was near” is made on the Friday afternoon of the “Jews’ preparations”. The crosses were taken down **the night before** after the bones of the crucified were broken and they were thrown in *Gehenna* alive! There **were no crosses** any longer. It **now – since the previous evening** – was “that great day” of Passover Feast for which the Jews wanted the bodies removed. “The place” where Jesus was buried is referred to as “**the place where he was crucified**”. It is an inference to an event that was **no longer current** and to a place that then was distant. The phrase “the sepulchre was nigh at hand” is an explanation of the relation between “the place (in the garden)” “**where**” **the tomb was** and the place “**where**” **the body was prepared** for entombment. The phrases

“in the place” and “there” stand in apposition to “**there**” where Joseph “took the body” to and where Nicodemus “also **came**” to and where they prepared the body at. **These** two “places” were “near (each other)”. But it is also possible that, “because it was near at hand”, concerns the **readiness of the tomb for the purpose** of Jesus’ entombment. It was Joseph’s own and new tomb, hewn in stone in which no dead was buried before. It was in the piece of agricultural land close to the rocky “place of the skull” – “the place where Jesus was crucified” – which place, was “near”, and, **not far** from Joseph’s own place of abode **from where the body was brought** for interment. The **crosses as such** are not the object in relation to which the grave was “near”.

That the grave was **near** to the place where the disciples and the women had their **abode** during the days of Passover and specifically for the Sabbath and the Saturday night can be deduced from several factors. It is generally accepted that the rules were that attendants of the Feast had to find a place to stay **within Jerusalem** and its immediate outskirts and were not allowed to enter or leave during Passover time. Be that as it may. **Several journeys** to and from the grave as well as several **discussions** occurred during the course of Saturday night before Jesus just after sunrise appeared for the first time to Mary (Jn.20:11 further and Mk.16:9). This indicates that the **distance** involved could not have been great – as between Bethany and Jerusalem. **Peter and John** (John) had a little private race over the distance from their abode to the grave, which the older man could finish in good time. The Marys could well have set off to go and have a look at the grave the afternoon of the Sabbath – no remorse necessary over violation of **a Sabbath’s journey’s distance**. The recurring hypothesis that the women stayed in Bethany (“*a distance of about two miles from Jerusalem*”) during the paschal season rests on pure imagination and cannot be reconciled with any of these and many relevant factors.

#### 5.3.3.3.2.2.1.

##### “At Night”

Says Bacchiocchi,<sup>TCR p.53c</sup> “*A second reason (that “dawn” is meant in Mt.28:1 and not “afternoon”) is suggested by the prevailing Jewish restrictions on Sabbath travel (Acts 1:12), which would have precluded any visit to the tomb on Sabbath afternoon from a distance greater than 2/3 of a mile. Since Mary Magdalene lived in Bethany, a distance of 2 miles from Jerusalem (Matt 21:1), and since she presumably spent the Sabbath at home (Luke 23:56), she could hardly have travelled to the tomb before the end of the Sabbath.*” Bacchiocchi further proposes that “*if Mary Magdalene arose about the time it began to get light [“morning twilight began ... at about 4:00 a.m.”] and walked from Bethany to Christ’s sepulchre, she would have arrived by sunrise [“the sun rose at*



*about 5:30 a.m.”]*”.<sup>53/54</sup> (Emphasis CGE) Whether Mary travelled the evening or the morning, she would have travelled on the Sabbath accepting Bacchiocchi’s reckoning of day and would have exceeded the distance restriction of a “Sabbath’s journey”.

It is argued that the women would not have been able to **buy** spices in the night “after the Sabbath”, and “after the Sabbath” has to refer to the Sunday morning. This objection has been answered elsewhere – that it was no improbability that trading could take place during night or even deep during night – especially during the series of several days of Feast. But the women buy “**when the Sabbath was past**” – which implies **early evening**. Why the very early **morning** should be a more opportune time for purchase than the early evening is inexplicable.

#### 5.3.3.3.2.2.2.

##### Eastern Taboo

*“In the East people in general, let alone women, do not **travel in the darkness** of the night, particularly to a burial place “to see the sepulchre” (Matt 28:1). It is far more true to life for the women to have travelled from Bethany to Calvary early on Sunday morning, as indicated by the Gospels (Mark 16:2; Luke 24:1; John 20:1)”*.<sup>TCR p. 53c</sup>

In the East, people in general, in particular women, found it not strange to travel during night if the Gospels give any indication of the possibility. The foolish virgins just after midnight went to buy oil, for example. And Bacchiocchi quotes three instances in this very paragraph of women who travelled “*in the darkness of the night*”! As John 20:1 is translated, it says “while it was still dark” when Mary, on her own, came to the grave and saw the stone rolled away.

In the passages of the resurrection and visits to the grave “in the **night**” does not mean that the women travelled “*in the darkness*” because **the moon was full** during Passover season. Specifically the passages from John, strictly to the meaning of the words and the chronology of events, indicate “while early darkness still”, which can be night **before midnight**. **John** uses no word for the morning **or** the night, but the word specifically for “**darkness**” – *skotia*. What **difference** would it make in any case to travel in darkness early in the night after sunset or in darkness early in the night before sunrise? It has already been referred to that the women on the night after Jesus’ resurrection on the Sabbath were not travelling through **hostile** terrain. It was a festive time of deep **devotion** in remembrance of God’s great deeds of redemption and mercy. Jerusalem was filled with pilgrims of **kin**. Nobody could have fear of any kind to freely move at any time of day or night. And **this was a feast of night – to “solemnly observe”**. God saved at midnight and killed not as he killed the firstborn of the Egyptians. He brought Israel out of Egypt in the night and He brought Israel through the Red Sea in the night into the

Land He Promised. How could any Israelite fear on such a night? Would they fear their ancestral graves or the spirits of their ancestors? They respected these graves and the memory of their ancestors. (Jesus once implied how much the Jews’ (Pharisees) respected the graves when he reprimanded them for whitewashing the outside (of the heart) while inside it was just death and darkness.) For this season of feasting the graves were white washed precisely for the purpose of safe movement and comfortable camping during night. Everything “*true to life*” of the specific circumstances of the Passover season made the women’s travelling during night the **expected**. That the women had to work **inside the tomb** would present no difficulties the normal way of life during these festive nights would not offer solution for. **If only they could enter the grave!** But now Mary has seen the door stone away from the entrance. Had they not known this, the women would not have gone to the grave; or perhaps would have asked the men to accompany them. So also the repeated mention of women who **on their own** visit the grave with the intention of **entering** it, indicates that they could not have gone to the grave **only once** as tradition takes for granted.

John tells of Mary who at sunrise, by simply bending over could see on to the bench in the sepulchre. The full moon only with earlier visits would supply enough light to travel by while the added light of a comfortable small lamp would amply lit up the interior of the tomb. If they came prepared with their spices and oils, the women logically came prepared with the utensils as well.

(Everything argued about the nocturnal nature of events also applies to Joseph’s actions during the night after the crucifixion.)

#### 5.3.3.3.2.3.

##### In Fact a Matter of Time

Can this be **realistic** thinking? It – according to Bacchiocchi, takes Mary one and half an hour to get from her home in Bethany to the grave at Jerusalem. It should take her one and half an hour to get from the grave at Jerusalem to her home in Bethany. On Friday afternoon after Joseph rolls the stone in the opening of the grave, Mary leaves for Bethany. She arrives at Bethany well before sunset because she “began resting the Sabbath according to the commandment”. Luke says this. Luke definitely reckons the day from sunset to sunset because he describes the afternoon of Friday when the Jews make their preparations for the Sabbath (ditto in John 19:42) as the time of day when “the Sabbath drew near”. (Bacchiocchi acknowledges this fact.<sup>p. 53a</sup>) Luke also tells of the preparations which the women had **done** before the Sabbath **started** – otherwise he could not have said that they rested the Sabbath according to the commandment. How long could the **preparation of the spices and oils** have taken the women? An hour? Make it **half an hour**. Then they

had to make their **usual** preparations for the Sabbath. How long could that have taken them? Forget that. What about the **special** preparations for the special holy day of the day of the First Sheave Wave Offering? Maybe there wasn't any. So leave it out also. If the women rested according to the commandment according to a writer (Luke) who thinks the Jewish way of the day as from sunset to sunset, Mary Magdalene should have left from the grave on Friday afternoon two hours before sunset, that is, **at the latest 4:00 p.m.** Now Joseph had to go and ask Pilate for the body – but only after the Jews had returned from the crosses and had asked him first to remove the bodies. Pilate had to have Jesus' death confirmed by the centurion, and then he gave Joseph permission. As shown above, their conferring should not have taken long because the centurion no longer was at Golgotha but most likely with Pilate in his palace. How long then would it have taken after Jesus died at **3:00 p.m.** for the centurion to get to Pilate and discuss matters concerning the earthquake, the darkness et cetera before the Jews got there and after them Joseph? Could it have been less than an hour? Say **half an hour – not taking into account one second for time lost due to the “great earthquake” and effect of the disastrous unnatural darkness!** Time of day: **3:30 p.m.** Then half an hour at most was left for Joseph to go back to Golgotha, to take the body down and to carry it away to his house (as indicated above). He must have informed Nicodemus who later on “came there” to help him “handle” or “prepare” the body “according to Jewish custom”. But before they could have “wound the body in linen”, Joseph had first to go and buy “fine linen” for the purpose. How long could that have taken them? **Another two hours?** It isn't unrealistic, but halve the time. That makes the time of day **4:30** already. To make it fit into the available time, the hour will have to be halved once more. But then **no time is left for the interment as such.** And no time is left to call the women to attend. When they arrived, would the men walk out, not even allowing the women a few minutes of grief, carrying the body, the women following after, to the garden? There laid they the body, the women sitting watching. Then Joseph rolled the stone in the opening of the grave and left – **in no time at all.** Then the women got up and walked back to Bethany, the time by now – **5:30 p.m.?** So Luke talked nonsense when he said the women prepared spices while the sun declined towards the Sabbath and that they rested the Sabbath as the law says, **or, the whole argument of the women's stay in Bethany is nonsense – as is the whole notion of a Friday crucifixion.**

#### 5.3.3.3.2.4.

### The Sabbath – That's Why

According to tradition the women had to have set off from different directions and had to have arrived at the grave (as Wenham proposes above) **all together at the same time** – almost simultaneous with the resurrection. ***This is where all the discrepancies and contradictions originate.*** Of course Mary “*could hardly have travelled to the tomb before the end of the Sabbath*” (Mt.28:1), for two **supposed** reasons. Had she lived in **Bethany** and spent the Sabbath there, and, had *epifohskousehi* meant “dusk” or “dawn”. Had Mary started out, **even from Bethany, time** would not have been the reason she would “*hardly*” have reached her destination “*before the end of the Sabbath*” because “late Sabbath in the afternoon toward the First Day” technically can be **any time from noon.** Twelve noon or just after it is already “**late**” in day; and “**afternoon**”. But **Mary would not have so much as started out** had she come from Bethany because the **distance** she would have **intended** to travel would have been way over the distance allowed for the Sabbath. (Using the argument of the regulation on a Sabbath's journey implies how literally the regulation implied in Luke 23:54 that the women rested on the Sabbath should be understood, from sunset on and no later.) The true meaning of Mt.28:1 of a setting off to see the grave on the Sabbath late, makes it an impossibility that Mary could have stayed in Bethany. The argument cannot be reversed for all the reasons given. There simply exists no indication in Lk.23:56 that the women after the burial went any place but Jerusalem. The women could go no further than the city because they still managed to make all their preparations in due time before the Sabbath began, at home. It is correct to interpret the women's “return” as their return to their house of abode. (This should only also be kept in mind where Luke says the same thing after the crucifixion!) But the assumption should be their abode for the time of the festival within, or perhaps somewhere outside the walls of Jerusalem.

#### 5.3.3.3.3.

### “The Third Day Since”, Lk.24:21

*“The two disciples who were going to the village of Emmaus ... recounted to (Jesus) “how our chief priests and rulers delivered him (Christ) to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened”.* <sup>TCR p. 27.N</sup> *“To appreciate the significance of the last statement,” says Bacchiocchi, “notice must be taken of two facts. First, the statement was made on the “evening” of the first day when the day was “far spent” (Luke 24:29). Second, “the third day” refers specifically to the events mentioned in the immediate context, namely, Christ's condemnation and Crucifixion. It is obvious then, that if Christ had been crucified on a Wednesday afternoon, those two disciples*

could not have referred to that event on a Sunday night, saying: “It is now the third day since this happened”. According to the Jewish inclusive day-reckoning it would have been the fifth day and not the third.<sup>TCR 27/28</sup>

The same argument is levelled at the supposition of a Thursday crucifixion and the conclusion is reached that it would have been the fourth day and not as it should, the third.

#### 5.3.3.3.3.1.

##### **“Far Spent” – Not Beginning**

Notice should again be drawn to the two facts Bacchiocchi points out. First, the disciples “recounted to Jesus”, not “on the “evening” of the first day”, “on a Sunday night”. If that were true then indeed it would have been the fourth day since the Fifth Day of the (Jewish) week because it would have been on the Second Day of the week (Sunday night). In “fact”, “the day was far spent” – the night was not far spent. The day would just have begun “on the evening of night” – it would not have been drawing to a close. Luke spells out the time of day: “before late afternoon” – *pros hesperan estin* – “and the day now has declined” – *kai kekliken ehdeh heh hehmera*. *Hespera* – “vespers”, comes before sunset and evening (see elsewhere explained) and it was still before vespers” – *pros hesperan* – no later than after noon. *Hespera* in the LXX is the equivalent of the Hebrew, *eber* – the retreating end-time of day. The two disciples speak with Jesus while on the First Day and not on Sunday night the Second Day. (The time indicated in Lk.24:29 is the equivalent of the time of day indicated in Mt.28:1 – late afternoon.)

#### 5.3.3.3.3.2.

##### **Events Specified**

“Second, “the third day” refers specifically to the events mentioned in the immediate context, namely, Christ’s condemnation and Crucifixion”. This is a very important observation made by Bacchiocchi. It should only be adhered to its full consequence. Conspicuously **no mention is made of Christ’s burial**. The two disciples **knew not of the burial**. That Christ had been buried these men the morning of **this very day only learned from the women**. They were “**astonished**”<sup>22</sup> by the women as they were told by them of the open and empty grave. The disciples **could** not have referred to anything as things they knew of, **after “these things” – tauta, “were done / finished”, that is, after the crucifixion**. It explains why they “recount to Jesus” **nothing of the burial**. They only recount to Jesus “the things” (*tauta*) they **originally knew of**. The implication is inescapable that the **burial formed no part** of the events of the day of Jesus’ condemnation and crucifixion. The burial is not “deliverance” to condemnation, but in certain sense already is deliverance **from** condemnation. Jesus received none of the Jews’ vindictiveness after he had died, as was the fate of the other crucified.

Through his burial undertaken by Joseph the providence of God was worked out. (See discussed elsewhere.) These men witnessed (or were at first told of) Christ’s condemnation and crucifixion **and nothing of the burial**. Naturally, because after Jesus had died, “**everybody left**” the scene and nobody attended further to him – not before the soldiers and Joseph arrived **after sunset** and “**it was evening already**”. This Sunday morning only the women told them of Jesus’ grave and could they have **deduced** something of Jesus’ burial.

#### 5.3.3.3.3.3.

##### **Jewish Inclusive Reckoning**

It was “**evening**” in the exact sense “on the night” after the day of crucifixion when the **following day had already begun**. The day that thus began must be **counted** – “in accordance with the Jewish inclusive day-reckoning” – on the calendar of the **Feast of Passover**, as Day **Two**. Day Two of the Feast then, was the **first day, after**, Jesus’ condemnation and crucifixion. Joseph **buried** Jesus on **this** the **second** day and had “finished with the task on the afternoon toward the Sabbath”. And on **the second day after**, Jesus rose from the dead “on the afternoon toward the First Day”. And on **the third day after**, he appeared to these two disciples “**before (pros) the end of day (hesperan), the day already being far spent (kekliken hehmeran)**”. This statement by Luke irrefutably indicates a Thursday crucifixion.

#### 5.3.3.3.3.4.

##### **Third Day “Since”**

A third aspect of the phrase “the third day since” consists of the meaning of the preposition “since” – *apo*. Bacchiocchi refers to the “inclusive Jewish day-reckoning”. This method for counting calendar days should not be confused with the application of the preposition *apo*. In terms of time *apo* is used inclusively, e.g., “from the beginning it was not so”.<sup>Mt.19:8</sup> The meaning is not “**after** the beginning men did not divorce their wives” but the opposite – “**in** the beginning there was no divorcing”.<sup>See also Lk.20:18; 23:23; 24:11; 28:23</sup> But the regular usage of *apo* is **exclusive**. Dana and Mantey describe the meaning of *apo*: “Root meanings: off, away from. ... It implies separation, and is, therefore, used only with the ablative case. ... Apo may include the idea expressed in ek, but its usual significance is from the edge of, while ek has the idea from within”.

A few examples may suffice to illustrate the meaning of *apo*’s use in Luke 24:21. “Anna had lived with an husband seven years from her virginity and she was a widow of about eighty four years”.<sup>Lk.2:36-37</sup> Anna lived not with a man while she was a virgin. Anna was no young woman who lived married for only seven years. *Apo*, therefore, has an exclusive meaning. Anna’s virginity is not counted; “The law and the prophets were

until John: since that time the kingdom of God is preached”. Lk.16:16 John is classified with the prophets – they and John spoke prospectively of the kingdom of God. But **since the prophets** the kingdom of God was preached by Christ and made a **present** reality. *Apo* excludes the past and the prophets and implies the present only.

#### 5.3.3.3.5. “Besides All This”

With the exclusive meaning with which *apo* is used in Lk.24:21 the three days are included while the events and day that preceded it are excluded. Christ’s deliverance unto condemnation, his crucifixion and death, and the day of its occurrence, are **not numbered or counted** in this statement made by the two disciples. “Three days **since**” **these** events, were “three days **beside** all this”. Today is the third day since these things were **done** (and over). It was Sunday. “Three days **besides** all this” doesn’t appear in the Greek. The Greek actually has “But – *alla* *ge*, also with – *kai sun*, all these things – *pahsin toutois*, this third day – *tritehn tautehn hehmeran*, parts from – *agei af*”, these very things – *hou tauta*, happened – *egeneto*. The expression, “beside all this”, is figurative speech, being a rather melancholy refrain of the disciples’ “**trust** that it had been He which should have redeemed Israel”. The meaning, ‘**Ah well, that we ever thought it possible!** – today is the **third day** (already) since those things happened, and here we are.’

#### 5.3.3.3.6. “Drifted Off”

Luke says it was the third day that since the deliverance and crucifixion “passed”, “went by”, “away” – *agho*. The three days since those events have almost like a lifeboat from the sinking mother ship, “**floated off**” from that fateful day of crucifixion. All their hopes have gone by.

#### 5.3.3.3.7. Simply Adding

The two disciples were not among **the eleven** who all had **regrouped** in the upper room for fear of the Jews. They were two of another miserable group of disciples who **during the darkest morning were told by the women of the tomb the first time!** Lk.24:22 These disciples – like all the others – on the day of crucifixion had left the scene disappointed and disillusioned – their hopes gone. A burial for the one who left them as it were in the lurch was the last thing they would have thought of. It interested them not, they expected it not and would not have stayed on for it. So they and a few other disciples hid somewhere Mary at least knew of. Having learned of the sepulchre from the women on Sunday morning, they confirmed their unbelief by leaving for Emmaus.

On their way they bemoaned their fate and calculated “the things which are come to pass in these days” since Jesus’ crucifixion and were only more perplexed. Then Jesus met them. He explained to them what was written about him in the Scriptures, and specifically about the significance of the fact that He would suffer and rise again. The two disciples did not think of the prophetic “third day” that the Messiah would rise again. They simply counted the third day – it was no matter of theological or prophetic interpretation for them. **Sunday was three days or the third day since Jesus was crucified.** If they were to include the day of crucifixion they would have said *four days since* (the crucifixion).

#### 5.3.3.3.4. Jesus At a Loose End?

Against the idea that Jesus rose from the dead on the Sabbath comes the objection, “*that mian sabbaton and proi prote sabbatou place the Resurrection [and the crucifixion] on the same day. Otherwise we must suppose that the risen Lord walked about all night before appearing to the women. But the context suggests that earthquake and resurrection took place at the approximate hour of their approach.*” Bill Chalmers It has been shown throughout this dissertation that Matthew employs no **approximate** time indication but exerts himself to minutely indicate **when** the grave was opened and the Lord did rise from the dead. The angel told the women the exact time. Christ being risen on Sabbath afternoon already, what would He do with himself to kill the time? Walk around all night? As little as Christ had been too feeble to open the grave by himself and needed the angel to do it, was He in need of anything in order to pass the time after his resurrection. Jesus describes his death and resurrection through the pen of Luke, “Ought not the Christ to have suffered these things, and to **enter into his glory?**” 24:26 “**When God raised Christ from the dead he set him at his own right hand in the heavenly realm**”; Eph.1:20 When Christ through resurrection was “made perfect”, he was “called of God an high priest after the order of Melchisedec ... for ever ... So also Christ was glorified” by God “that said unto him, Thou art my Son, today have I begotten thee”; Hb.5:9-10, 5-6 “Jesus Christ our Lord declared the Son of God with power according to the spirit of holiness by the resurrection from the dead”; Ro.1:3-4 “When he bringeth in the Firstbegotten into the world” – through resurrection from the dead – “he saith, Let all angels of God worship him”. Hb.1:6 “God who hath raised Christ from the dead ... spoiled principalities and powers ... triumphing over them in it”. Col.2:12, 15 “That like as Christ was raised up from the dead by the glory of the Father ... **he liveth unto God.** Likewise reckon ye yourselves to be dead indeed unto sin, but **alive unto God** through Jesus Christ our Lord”. Ro. 6:4, 10-11 **This was the first moment of the life with which Christ rose from the dead on the Sabbath. And on**

the next day he showed himself first to Mary, comforting her, “Touch me not (as though I am not really risen and alive and present here with you) for I am not yet physically ascended to my Father (but still present with you bodily).” <sup>Jn.20:17</sup> Christ’s inauguration at the right hand of God in heavenly places was the heavenly place of the garden of Golgotha. That killed all time as it created all time. **This was the moment of “the fulness of time”. It was the middle of all time where God stands alone and relates all things unto himself in Jesus Christ and man in Him. This was the centre of the universe, its eternal beginnings and its eternal destinies. This was the Throne of God and Christ in resurrection from the dead its right hand. This was God’s Sabbath Day.**

#### 5.3.3.3.5.

##### Events Attached to Time in Verse One

*“Several other difficulties arise if the resurrection and the visit of the women to the tomb are placed “late on the Sabbath day”. **The many events which are described in Matthew 28:2-15 and attached to the time designated in verse I could hardly have taken place “late on the Sabbath day”.** (How could it ever have been a day but the Sabbath?) *For example, it is hard to believe that the risen Christ would tell the women on a late Sabbath afternoon, “Go and tell my brethren to go to Galilee” (Matt 28:10). It would have been against the prevailing customs to start out on a trip late on a Sabbath afternoon. Furthermore, it is difficult to see how the following events could have taken place on a late Sabbath afternoon: the guards going to the city to inform the chief priests about what had happened (v. 11); the chief priests assembling the Council to decide what action should be taken (v.12); the Council paying the soldiers to fabricate the story of the stealing of Christ’s body by his disciples (vv. 12-13). More decisive still is the instruction given to the soldiers by the chief priests: “Tell the people, “His disciples came **by night** and stole him away while we were asleep” (verse 13). In view of the fact that the soldiers had been stationed at the sepulchre during the light hours of the Sabbath day (Matt 27:62-66), they could hardly have told the people on Saturday evening that the disciples stole Christ’s **body by night**, when no night had yet intervened between the beginning of their vigil and the Resurrection.”* <sup>TCR p. 54/55</sup> (Emphasis CGE)*

#### 5.3.3.3.5.1.

##### Linguistics and Logistics

Underlying each of these arguments against the assumption of a Sabbath’s resurrection is the *“consideration (based) on the language and context”* of *“the many events described in Matthew 28:2-15 for centuries attached to the time designated in verse one,”* <sup>(p. 55b)</sup> *“after the Sabbath” and “on the First Day”.*”

Verses one to fifteen as a contextual **series** of linguistic, logical, chronological, historical, syntactical and formal **coherence**, understood from the point of view of a **Sunday**-resurrection, has for centuries been the **formula** for irreconcilable conclusions. Each of the arguments Bacchiocchi has traced will evince the futility of **any** unitary approach to the passage from the standpoint of a Sunday-resurrection. For example, It is hard to believe that the risen Christ would tell the women, at any time on **Sunday** morning to “Go and tell my brethren to go to **Galilee**” while he found himself in Jerusalem and for the first time appeared to the disciples, in Jerusalem. But simply insert a comma after “... on Sunday Morning”, and the sense changes completely. (2 + 2 x 3 = 12 or 8?) Jesus didn’t tell the women **to on Sunday morning go to Galilee**. (That would be the wrong answer, 12.) He **on Sunday morning, told** them to go to Galilee. (That would be the correct answer, 8, because the correct correlation is made, the “x” combining what belongs together.) *“The emphasis here is more on proclamation and promise than on direct command”*, says Wenham. And the indetachable correlation here is not between the day and the destination, but between the promise and the destination.

#### 5.3.3.3.5.2.

##### A General Application

*“Attachment”* between *“the many events”* and *“the time designated in verse one”* – even if that time had been **Sunday morning** – is **severed**. Wenham’s whole remonstrance – while he gives a Sabbath’s resurrection not a thought – aims at nothing less nor more. He further explains, *“The sentence might be translated: “Announce to my brothers that they are to go to Galilee and they will see me there”. It is a message for the **brethren generally** and not only for the eleven. It should be observed that the message of the angel had been “Go quickly and tell his disciples” – “disciples” being a broader term than “apostles”, representing hundreds of followers, not just eleven. It was natural that the apostles should be among the first to be told, but it was in fact a proclamation to **all** Christ’s brethren that they were to return to Galilee to see him there. Matthew records the journey of the eleven to Galilee, but **at no point does he state or imply that their departure was immediate.** One might be inclined to read such immediate departure into his account had we no reason to contradict it. As it is, John’s account makes it clear that they did not return to Galilee for more than a week. Matthew, however, with no intention of mentioning appearances to men in Jerusalem, chooses a convenient form of words which is both accurate and gives continuity to his story. ... Matthew, it is true, says quite simply that they “went to Galilee”, though without saying just when. ... The fact that (the disciples) did not go to Galilee until the whole festival was over may account for*

Matthew's reticence about when they went; their stay for a further week is spelled out in John's explicit narrative. Even the Lord's words to the women recorded by Matthew, "Proclaim to my brethren that they are to go to Galilee, and there will they see me", are more the announcement of a thrilling promise than the issuing of a precise command. Both announcements (Luke and Matthew's) implied that the divine triumph had begun and that Galilee was to be the place where the scattered army was to re-form its ranks." Wenham, *Enigma* p. 97...99 (Emphasis CGE)

As suggested above (Par. 5.3.3.2.2.6) Matthew chose to record the **last visit** of the **several** women to the tomb – no special involvement of Mary Magdalene as told in John. This harmonises well with Wenham's observation that the men in mind (on this occasion) are general as well. Matthew mentions the last visit – **from then on proclamation started momentum – the end yet future**. There is no more the timidness that distinguishes the women's departure after the visit recorded by Mark. Matthew **envisaged the end**: Galilee. Christ's command would sound **just as natural** on a **Sabbath's** afternoon as it would sound on a **Sunday** morning. This message was in fact given on Sunday morning but has **no temporal connection** with the events of the Sabbath's afternoon on which the telling is based.

#### 5.3.3.3.5.3.

##### A Watershed

From verse five on in Matthew 28 events of the **First Day** are the subject of narration. It would help to grasp the significance of this **break in the temporal continuity** of Matthew's story to read **the first four verses of chapter 28 as the continuation of the previous chapter**. The Sabbath morning the tomb was sealed and a guard set by the combined effort of the imperial and religious powers of the time. "**But** (*de*) late in the Sabbath while afternoon towards the First Day ..." the grave was opened **regardless** and the resurrection of Christ came true. Nothing more about the immediate detail or conclusion of this event **could be said** for the simple yet marvelous reason that it was an act of **divine omnipotence**. The first word to follow would come as **the answer** of the messenger to the greatest question put to mankind, **faith** in the resurrection of the Lord Jesus Christ.

#### 5.3.3.3.5.4.

##### The Particle *de*

The conjunction, *de*, translated "and" in Mt.28:1, has a much **stronger** contextual meaning than merely to get the sentence and the pericope started. In Mt.28:1, *de* has strong **antithetic** significance. **While contrasting, it assimilates** 27:62-66 and 28:1-4, as explained above. Matthew excels in use of this particle for the purpose of contrast and emphasis. Cf., "It was said by **them** of old time ... **But I** say unto you

..."; <sup>5:22</sup> "(**Devils**) shall be your judges, **but**, if **I** cast out devils by the Spirit of God, then the kingdom of God (which cannot be judged by devils) is come unto you"; <sup>12:28</sup> "**their** eyes they have closed ... **but** blessed are **your** eyes, for they see". <sup>13:16</sup> Also compare *de* used dehortative by Matthew, "**But beware** of men!" <sup>10:17, 13; 12:36</sup> and in a narrative style, 26:17, "**Now** the first day the day of Passover the disciples came to Jesus ...".

#### 5.3.3.3.5.5.

##### Prevailing Customs

"*It would have been against prevailing customs to start out on a trip late on a Sabbath afternoon*". That is true, provided a too exhausting journey for a Sabbath is supposed. But as has been shown above, the journey would have been but within the perimeters of the walls of the city, from anywhere within our without the gates to the place of the Skull.

#### 5.3.3.3.5.6.

##### The Guard

"*It is difficult to see how ... the guards (could have gone) to the city ... on a late Sabbath afternoon*". (Incidentally, Matthew does not so much speak of a late afternoon as of a late time of the day, which could be quite early in the afternoon.) The Sabbath is understood as the day of resurrection, but the guard went to the city on Sunday morning. The Sabbath is **least imagined when they went**. The guards on the Sabbath were **struck down like dead** by the appearance of the angel and would certainly not come by soon. Matthew continues the guard's history from only much later ... on the Sunday morning. And what they could tell the Jews was nothing of the resurrection. The only information they were able to supply was the fact that the seal was broken, the stone removed and the body missing. **They did not know of Jesus' resurrection. He did not appear to them and they did not even see the grave being opened. They were like dead!**

Greater "*difficulties*" "*arise*" for the supposition of a Sunday resurrection than for the supposition of a Sabbath resurrection as a result of Matthew's story of the guard. See par. 5.3.4 and 5.3.3.1.1.3.2.5. **A Sabbath resurrection does take into account the event of the Saturday night. A Sunday resurrection approach does not.** A Sabbath resurrection does not assume though that the night "*intervened between the beginning of their vigil and the resurrection*", but **between the resurrection and their meeting with the priests**. Had Sunday been the day of resurrection – "the third day" – the excuse of the guard's sleeping would have been **no excuse** but as good as asking to be crucified because it would have meant that they slept **on duty**. Their excuse would have been nonsensical. "The third day" was the Sabbath – for the Jew to end with sunset, for the Roman guard to end with midnight. On the Sabbath afternoon the Marys

went to have a look at the grave not realising a guard was appointed. They obviously did not reach their aim – most probably because of the earthquake. As soon as they had left their home they in a thousand ways could have learned of the guard. Having heard of the guard they knew **not to even attempt** a visit before midnight. The women not knowing of the angel's arrival at the grave and its consequences could not know that the guard was out of action. Mary Magdalene, however (Jn.20:1), might have tried to steal a glimpse of the grave despite knowing of the guard. If "early darkness still" indicates early in relation to the night as a whole she might have come to the tomb before midnight. If "early darkness still" indicate early in relation to the morning hours after midnight it must have been **very soon after midnight. In any event the guard was gone** by the time she actually saw the **stone, away from** the sepulchre. If Mary Magdalene expected a guard at the tomb, she **now knew** there was **no** guard any more. She would have told the others if they thought it necessary to ask her about it. **Fact is** that with the women's visit to the tomb recorded by Luke, they were **not concerned** about a guard – there is not a word about the guard recorded. This fact gives sceptics reason to discredit Matthew who is the **only one** who mentions the guard. Their doubt would be founded if the resurrection occurred on the First Day because it would still have been "the third day" on Sunday – and still time on duty for the (missing) guard. The usual explanation of the resurrection and the women's visit as simultaneous or separated with but at most a few minutes gives so much more substance to the sceptic's protestations because the guard **must have been still at the grave** – conscious or unconscious – **while the women arrived**. But again the women clearly **never met or noticed or expected** the guard, and it is never mentioned in connection with any appearance of Jesus. Either one makes Matthew a liar or one accepts a **Sabbath's** resurrection.

The guard would have had **enough time** to recover and to leave before the women arrived – even before Mary had seen the stone. They were supposed to watch till midnight because midnight, for Roman guards, ended "the third day". The guard may even have stayed on post at the grave **after they recovered** till their watch expired at midnight, and then could have left – the women shortly after arriving.

Nothing suggests reason to allege that a Sabbath's resurrection implies that the guard "**told the people on Saturday-evening that the disciples stole Christ's body ...**" "**when no night had yet intervened between**". Bacchiocchi is **quick** to suppose a night where no night is suggested, but **stops dead** before recognising a night where it is mentioned in so many words and supposed for many and tangible reasons – the night that "**intervened**

**between**" Jesus' crucifixion and interment and here again between the resurrection and the Sunday mornings' events! The guard did not tell "**the people on Saturday-evening that the disciples stole Christ's body**". (Who said so?) The guard told nobody that – they told the priests of the **empty tomb** on the Sunday morning. The guards also didn't tell anybody, whether "**people**" or priests "**that the disciples stole Christ's body**". "Some of the watch coming to the city explained to the high priests everything that happened". The guards told them just the truth, and that could not have been much seeing they were unconscious during the events. They had lots to explain which they couldn't tell for sure. (Incidentally, the soldiers "**fabricated**" no story. Their story originated with the Jews on the Sabbath's morning at Pilate, 27:64. Nestle obviously overlooked this inference where he omits the recurrence in 28:13. See par. 5.3.3.)

The **time** on the Sunday morning of their meeting cannot be deduced from Matthew itself. Matthew supplies no time indication **of this event**. The time of the resurrection is given **independently** and has nothing to do with the time of the guard's meeting with the Jews. The time of the meeting can only be **concluded** from taking into account information from other Gospels, as follows: Jesus' **first** appearance was to Mary Magdalene (Jn.20:11-16); and the time of his appearance to her was "early on the First day" (Mk.16:9). John says it was when the gardener was in the garden already. He would begin to work with **sunrise**. The appearance mentioned by **Matthew** being the only appearance to **women in general** mentioned in the Gospels, it had to have been Jesus' **second** appearance, and consequently was later than the first. Matthew then implies that the guard assembled with the priests about the time Jesus appeared to the women, and the time of the guard's discussion with the Jews had to be **some time after sunrise**. A Sabbath-resurrection accommodates these inferences perfectly. **But a Sunday-resurrection, by "attaching the time designated in verse one" to the "many events which are described in Matthew 28:2-15" (inter alia the event of the guard's meeting with the Jews) as well as to the resurrection, implies a time for the resurrection, later, than the time given for the appearances in the other Gospels! Which is absurd and which is why the Gospels are ridiculed! This traditional explanation of things forms the basis and origin of every and all and distinct contradictions that – according to the Sunday resurrection perception of things – can and must be pointed out in the narratives of the appearances.**

#### 5.3.3.4.

#### **Connection and Relation** **Between Matthew 28:1-4 and verses 5 further**

### 5.3.3.4.1.

#### Single Approach

To translate “Now **when he rose** early the First Day of the week, **he appeared**”, *Revised Standard Version* – also *Modern Language* and *Authorised Version*, simply is incongruous. The *New Afrikaans Bible* renders Mt.28:1, “*After the Sabbath when it began to get light the Sunday morning, Mary Magdalene and the other Mary went and looked at the grave. Suddenly there was a tremendous earthquake. An angel of the Lord came from heaven, went to the tomb, rolled the stone away and sat on it. His appearance was as bright as lightning and his clothes as white as snow. Of fright for him the guards trembled and became like dead. Then says the angel to the women, ...*”. The impression created by all these translations is an **immediate and single event** at the one moment of the angel’s opening of the tomb, **of resurrection and appearance to the women** – an impression which **contradicts** every of the many and unambiguous indications that such a coincidence was **impossible**.

### 5.3.3.4.2.

#### Continuous Narrative But No Unbroken Chronology

As has been noticed on numerous occasions thus far, it is clear that a **break** occurs between verses four and five of chapter 28. The whole chapter is **no continuous history of events**, which took place **at the time given in verse one**. It has also been indicated above that the Gospels made each its **own choice** of tradition or source from the resurrection accounts available at the time they were written. Matthew used **different sources** or traditions. The source used for the first four verses obviously is **unique**.

### 5.3.3.4.2.1.

#### Only Matthew

Matthew, in the first four verses of chapter 28, is the **only** Gospel to write of Christ’s resurrection – or at least of the **occasion and time** of the resurrection, because he does not describe the event *per se*. Only Matthew tells how the grave was **opened**. Only he tells of the great **earthquake**. Only he tells of the resurrection of the **many** dead and the opening of their graves when Jesus died and who appeared after his resurrection. Only Matthew mentions the **time** of the opening of the grave, the great earthquake and the women’s setting out to go and look at the grave. Only Matthew does **not mention** the time of any realised **visit** to the tomb. For him the **important moment** in the unfolding of God’s purpose was the moment of Christ’s resurrection. That **initiated** God’s challenge to man to believe in the Jesus who by the power of God was declared Son of God through resurrection from the dead (Paul). Matthew’s account is a lively and dramatic description. No mortal **could experience** what Matthew describes as if told by an eyewitness. It can for

certain be stated that his source was not the guard, or the **women as eyewitnesses**. But the women could have learned from the **angel** at first hand to become the source of Matthew’s source. Simply nothing in the other Gospels **can be compared** with what Matthew narrates in 28:1-4. These verses must be accepted for what they are and should not be identified or confused with the other Gospels, or every detail supplied by all the Gospels creates irrefutable inconsistencies and constitutes contradictions never-ending – which can only be reconciled in a **dishonest** manner, nothing to the benefit of the Christian faith.

### 5.3.3.4.2.2.

#### Sequence of Times

**John** records the **earliest** time of the Saturday night. Mary sees the grave opened “early darkness still being” – *prohi skotias eti ousehs*. Then **Luke** records “morning deep being” – *orthrou batheohs*, the several women led by the Trio coming to anoint the body. **Mark** says, “very early sunrise” – *lian prohi anateilantos tou hehliou*, “They came upon the grave” – 16:2. “**They**” is a relative pronoun that refers to either the **three** women mentioned in verse one, or, independently, to **any number** of women. That Mark has The Three in mind is suggested by the fact that the **Marys and Salome only** “after the Sabbath had gone by”, went to buy spices for salving Jesus’ body – 16:1. They came to ascertain their findings of earlier (Luke) when they wanted to anoint the body. And lastly Mark (16:9) says that Jesus appeared “early ... to Mary first (of all)” – *prohi*. John implies the same time of day through mention of the gardener who would have been there to start work from sunrise on of course. John, Luke and Mark state that the visits to the grave were “**on the First Day of the week**” – *tehi mi ai hehmerai sabbatohn*.

Here is **more** than remarkable coincidence. **Deliberate attempt at supplement and agreement between the Gospels is apparent and undeniable**. The attempt could have lasted over many years and could have undergone redactory changes, and needs not to be restricted to the period of initial composition of each Gospel. Nevertheless historical sequence of **Mark, Luke, Matthew, John, seems to have been the order of first genesis while the chronological order of their source-stories was John, Luke, Mark, Matthew**.

### 5.3.3.4.2.3.

#### Independence and Relations

The total **independence** of Mt.28:1-4 is unmistakable although **resemblance** with the other Gospels **from verse five on** is just as unmistakable. Mt.28:1-4 contains no indication to the effect that the women, on the First Day, came to the tomb – **once, or, once more** – and that Jesus, on the First Day, appeared to them on their way. These verses have the infinitive for a prospective and **tentative** event – the women



went to see the grave. The **time** these verses give is not intended as the time of the **women's intended** action, but of the **realised event of the resurrection**. In contrast, the other Gospels all mention an **accomplished** fact – the women **came** upon the grave. The time **these** Gospels give is intended to state the time of an **accomplished visit** to the grave. In **all the** Gospels, remarkable **coalescence** is a hallmark of the narratives of the **visits and appearances – all being distinctly separated from the resurrection *per se***. The resurrection, the visits and the appearances clearly are not the same or a single event, but several. They are not of one point in time, but of consecutive days and moments in time. **No contradiction or discrepancy can be pointed out if they are understood accordingly**. But the moment these narratives are forced to agree with Mt.28:1-4 whether as pertains the time mentioned there or whether as pertains the events mentioned there, chaos results.

#### 5.3.3.4.2.4.

#### Appearances Can Be Deceiving

No large and learned treatise is needed to explain or to exclude the chaos. **Translation does it all**. The **chapters** can be so divided that the **appearance only** will lead to conclusions different from conclusions the present division of chapters lead to. For example, if the first four verses of Matthew are read in conjunction with the incident of the sealing of the grave, as explained above, the chances for misunderstanding the event and time of the resurrection for the time of Jesus' appearance would be avoided. The same can be said of Mark 16:1. This verse belongs with the story of the burial. The Marys – on Friday – “saw where Jesus was buried”, and, “when the Sabbath was over” they and Salome bought spices. If, translations could begin by **visibly to combine** the **related** passages and to **visibly separate** the **unrelated** passages, any reader will associate events accordingly where he used to blindly follow the **visibly misleading** divisions of chapters and verses.

#### 5.3.3.4.3.

#### Matthew's Source in 28:1-4

#### 5.3.3.4.3.1.

#### Sources Clarify

The **characteristic** use by Matthew of different **source**-materials (Mark, to the present writer's judgement Luke also, “G”, and at least one other written source – see many “Introductions” and commentaries) can be seen in the change between passages of **dialogue and narrative**. For example, in chapter 28, verses one to four are narrative, and five further are dialogue. **Matthew also uses his sources by omitting!**

The above already abundantly provides indication to the effect that Matthew used **another source besides** the one (or those) he used for his story of the **visit** to the grave and the appearance, 28:5-15 (or even 5-20),

and besides any source the other Gospels might have used. If Matthew for both his stories – of resurrection, and of appearance and visit – used the **same** source the **other** Gospels used for **their** stories of the visits and appearances, then the **differences** must be attributed **solely** to the **own interpretation** of each writer or author. **If the events were reduced to the one, reliability and historicity are sacrificed**. The differences would then be **impossible** to solve. But the **sources** are different being derived from traditions of different **events** of different **times and days**.

**Also the original oral informers were several. In the case of Mt.28:1-4 (and even from 27:62 on) the original teller of the story was the angel to the women** (so Calvin), **who again told the disciples (apostles) on whose authority the traditions of the Church were based – which the writers of the Gospels used.**

#### 5.3.3.4.3.2.

#### Peculiar Usage

Therefore, If Matthew says *opse*, he does not mean “**after**” – *meta*, or, “**past**” – *diagenomenou*, but, “**late**”. If Matthew says *sabbatohn*, he means not, “no longer Sabbath” – *meta sabbaton*, but, “in / on / of the Sabbath's (time)”. If Matthew says *tehi epifohskousehi*, he means not “while becoming light” – *fohs anetelein*,<sup>Mt.4:6</sup> or, *lian prohi anateilantos hehliou*, or, “toward light” – *heohs hou diefause / pros ton orthron*, but, “while being of the essence of light”. If Matthew says *eis mian sabbatohn*, he does not mean “**on** the First Day of the week” – *tehi miai sabbatohn / miahs sabbatohn*, but, “**toward** the First Day of the week”. If Matthew says “there came a great earthquake” he does not mean such an insignificant tremor that the other Gospels could see fit to ignore it. If Matthew says the **Marys** went to look at the grave, he does not mean Salome included and / or other women as well. If Matthew says the two women went to **see** the grave he does not mean that they saw the grave or that they actually “came upon the grave”. If Matthew tells of **one angel** that **descended** from heaven and rolled the stone away and **sat** on it, he does not mean **two** angels coming from behind the women or an angel **already in the tomb** sitting on the **bench**. If Matthew mentions the guard he thinks of them as **present** while the angel descended and **unconscious** afterwards and not in conversation with the Jews.

#### 5.3.3.4.4.

#### Matthew Compared with Matthew

These are not **seeming** differences between Matthew and the other Gospels, but real and factual. If they don't indicate the obvious solution to the problem of a **different source based on a different event and announcer**, nothing else will. Nevertheless comparison of **Matthew with**

**Matthew** will firmly establish the finding that in 28:1-4 an independent source was used. Between, on the one hand, the **foregoing and following context**, and, on the other hand, **28:1-4**, the following preference of words, is found,

**SEE APPENDIX p. 277, ‘VERSES 1 AND 2 A UNIT’**

Translation	From 28:1-4	From context		Only incidence	Other Gospels	
End	<i>Opse</i>	<i>telos sunteleia</i>	26:58 24:3 28:20			
(after)		<i>meta</i> (Ablative)	27:53, 62,63 26:2 24:29			
		<i>apo</i>	26:16 25:34			
The Sabbath	<i>sabbatohn</i>			Genitive Not ablative		
as it began to dawn	<i>epifohskousehi</i>	<i>prohias genomenehs</i>	27:1			
as it began (drawing on near)		next day <i>epaurion</i>	62			
		<i>Ginomai engidzoh</i>	27:1,5 7 26:45 21:34			
Against the First Day				<i>eis mian sabbatohn</i>	<i>miai sabbatohn</i>	
Came=set off	<i>ehlthen</i>				= arrived	
to see	<i>theohrehsai</i>	<i>eideoh</i> +- 40 times	27:54 28:6 17		Looked up - <i>Anablepsasai</i> Sees - <i>blepei</i> Found - <i>heuron</i>	Mk16:4 Jn20:1 Lk24:2
Mary Magdalene and the other Mary	<i>Mariam heh Magdalehneh kai heh alleh Maria</i>				They (any) arrived at tomb	Mk 16:2
the other Mary				<i>heh alleh Maria</i>	Mary of James	Mk16:1 Lk24:1 0
sepulchre	<i>tafon</i>	<i>mnehmeion</i>	27:602 8:8		<i>mnehmeion</i>	Mk16:2 Lk20:2 Jn20:1 1
earthquake				<i>seismos</i>		
angel				<i>angelos</i>	<i>neaniskos duo andres duo angelous</i>	Mk16:5 Lk24:4 Jn20:1 2
Of the Lord descended				<i>kuriou katabas</i>		
rolled back was rolled away		<i>Apekulisen aorist indicative active</i>			<i>anakekulistai</i> perfect indicative passive <i>apokekulismenon</i> <i>apo</i> – perfect participle passive	Mk16:4 Lk24:2
Appearance Sat	<i>eidea ekathehto</i>	<i>Enefanisthehsan</i>	27:53	like lightning upon it		
Raiment (dress)	<i>enduma</i>	<i>Anakeimai Himation</i>	26:7,2 0 27:35 x16		<i>peribebhmenon en esthehti (en leukois)</i>	Mk16:5 Lk.24:4 Jn20:1 2
Snow				<i>chiohn</i>		

Guard (keeper)	<i>hoi tehrountes</i>	<i>Coustohdias</i>	27:652 8:11		<i>fulacs</i>	Luke (Acts)
(like) dead	<i>hohs nekroi</i>	<i>Koimaiomai</i>	27:522 8:13			

### 5.3.3.4.5.

#### Sundry Contradictions

If Matthew in 28:1-15 wrote of the **one and only visit** to the tomb by **several** women among whom was Mary Magdalene, he would contradict **himself** by recording **only two** women who went to the tomb while all of a sudden there were several others who were encountered by the angel inside the tomb and were sent on their errand. Matthew would also contradict both **John and Mark** who state that Jesus **first appeared to Mary Magdalene only**. Matthew would contradict **Mark** who says that only the Marys and Salome went to the tomb (arguing from the viewpoint of one visit only).

Matthew would contradict **himself** as well as **all** the other Gospels who do **not** suppose the women to have **witnessed** the opening of the grave but suppose them to have been ignorant of everything that happened at the grave when the angel descended.

If Matthew tells of the same time and event as the other Gospels, the verb *ehlthen* can have but the one meaning of “**arrived** (at the grave)”. If they only “set off”, they must miraculously have landed in the sepulchre where the angel “answered the women”. They had to have “arrived”. And if they “arrived”, they must have **seen** the opening of the grave and must have witnessed Jesus coming out of the grave resurrected, and should not for one moment have **doubted** the risen Christ.

Matthew is supposed to record **the one event of the women’s visit to the tomb**, of Jesus’ **resurrection**, and of his **appearance** to them the first time. Is it not remarkable that Matthew is the only of the four Gospels that does not mention the **women’s fear** (at such an encounter)? In fact, Matthew describes an enthusiastic group of women who immediately and rejoicingly **oblige** to carry the angels’ message to the disciples. (So Mark must be the liar!) Only at the point where the women rejoicingly **oblige** does Matthew mention “fear” – obviously not a fear of terror at first encounter with an opened grave, a disappeared body, or an angel, but that **joyful** and believing fear of the Lord. The implication as a matter of course is the women’s **absence at the resurrection – recorded in verses 1-4**.

### 5.3.3.5.

#### Bridging verses 4 and 5

#### 5.3.3.5.1.

### **Style**

**Mark** tells of the women's **second** visit to the tomb and Matthew of their third. (See Par. 5.3.3.2.2.2. to 5.3.3.2.2.5.) Luke recorded their first visit – cf. Judges 19:26, “The woman came toward morning (*pros ton orthron* – the earlier time) and fell down at the door of the house **until it was light** (*heohs diefause*)” – the later time as in Mk.16:2). Both Mark and Matthew start rather **abruptly** with their stories of these visits. Mark does not say who the women who came to the tomb were. He also **stops** very abruptly with verse eight. Neither of Matthew and Mark tells **afterwards** who the women were. Both **Luke and John**, on the other hand, carefully list those **who came** to the tomb and **who left** – implying the **first** visits. It may be concluded that Matthew and Mark do not mention the women by name because they record **return-visits** assuming **familiarity of the reader** with the visitors. (We constantly assume the authors and writers of the Gospels to have been aware of any earlier ones, as well as to have made choices from the many **commonly available** sources.)

#### **5.3.3.5.2.**

### **The Truth Will Set You Free**

Matthew **ends** the resurrection story with the description of the guards being struck down like dead. He could not **omit** this (as the others did), **but** wants to get back to the **messenger of life** as quickly as possible. “While answering, the angel said unto the women, Fear not ye ...”. **And herein lies the answer to the question of the seeming unrelated sequel.** One is compelled to associate the angel's answer to **some question** of the women to the angel – **without incapacitating fear, which suggests previous encounter.** That question was pertinent. **It no doubt was a request to explain the opened and empty tomb.** **The angel told** the women exactly what **they** would later recount to the **disciples**, of whom **Matthew** was one, who wrote down **what is found in verses one to four of chapter 28.** **The angel – the eyewitness –** explained to the women what **they did not witness – the Resurrection!** Verse five starts from where the women were **personally** involved. The angel's **last** words before those recorded in **direct speech**, were his telling of the **guard** who so feared the angel that they fell down like dead **“for fear of him”**. “But (quickly)” – *de*, “the angel answered and said to the women, Don't you (*humeis* – emphatic) fear, for I know that you are looking for Jesus the One who was crucified ...”. “**They** feared, but don't you fear!” **‘I know what they were here for – to keep Jesus locked inside the grave, and it was my assignment to open the grave for him. You are (still) looking** (present tense – implying a previous visit and encounter) **for Jesus, He is not here, but was raised as he said. Remember my companions who told you to go and think of Jesus' words while he was with you in Galilee? (Luke) You ought to see the place where he lay! Now**

*you have seen it (again) – and heard it explained fully ... Go now! Tell his disciples! And don't forget to tell them, he goes before you to Galilee and will meet you there. There you will (all) see him ... living!*”

Matthew's **abruptness is filled with ominous meaning.** Instead of being an insurmountable obstacle if taken with a supposed Sunday morning resurrection the two **sources link with masterly literary skill.** The angel supplies the key that opens the door between the two sections. Verses one to four are his relating of the resurrection to the women; verses 5 and onwards are his assurance and orders to them. It is most fitting that the **eventual revelation** of the great mystery of the resurrection should be given with the women's **last** visit to the tomb and their **final** leaving it behind to go and proclaim the good news they received from the messenger. The women gradually received revelation of the Resurrection as they were able to. Had they received all at once they might have thought they hallucinated. But they were **sympathetically prepared** to receive the full truth and its impact after careful and sober consideration. Jesus' resurrection was real. It was true, and therefore powerful – so powerful it saves and assures life to those who believe. Matthew was not the **mere compiler** of irrelevant source-material.

#### **5.3.4.**

### **The Guard**

#### **5.3.4.1.**

### **A Roman Guard**

A **Roman** guard watched the tomb. (Mt.27:64 to 66) No disciple of Jesus specifically would be allowed before the watch would have ended at the **Roman end of day** at midnight. That the women came to the grave after midnight proves it.

A “**centurion**” leads one hundred **Roman** soldiers. The Jews asked **Pilate**, the **Roman** governor, for a guard. **He** commands, absolutely authoritatively, “You shall have a guard”. From when Jesus was taken into custody in **Gethsemane**, till his resurrection caused the end of the watch and guard, the **whole** situation was under **Roman** control and jurisdiction. So were the **Jews**. They had no say in the destiny of Jesus' body at any stage. **Pilate never gave the Jews permission for anything.** Even when Jesus was arrested, the **Roman** army had its share of the tumult. When Pilate had the bodies removed and granted the **Jews** their wish, **he** did it and he did it with **Roman** recourse. When Jesus' body was discovered gone, the Jews feared no Jewish institution or authority, but the **Roman**. The Roman guard itself fears its Roman authorities **to the extent** that they **rather** relied on help from the Jewish leaders. The priests and elders could call on the Roman governor **in their stead**. Being a Roman guard, the **Jews feared even these lowly fellows.** The **Jews**

**bribed** the guard – the guard did not bribe them. **Sleeping on duty** (– of all **100 of them** – from **extreme exhaustion**?) could never be the excuse for a Roman guard because it consisted of **six watches the day**. The *Gospel of Peter* states that it was a Roman guard. See the *Acts of Pilate* 13. Matthew uses the Roman word for guard, “**custodian**” – *custodia*. These are **ample reason** for accepting the fact the guard at Jesus’ tomb consisted of **Roman soldiers**.

#### 5.3.4.2.

##### **Pilate’s Command**

“(The Jews) *feared trouble for which they would be held responsible* (- by a Roman governor and law). *The body of Jesus, which should have been a Roman responsibility, had become a Jewish responsibility by the wholly unforeseen and disconcerting act of Joseph in asking for its custody. The chief priests were most anxious that it should again become a Roman responsibility. So ... they risked a further interview with the disgruntled governor to obtain a detachment of soldiers to serve as guard. It is not wholly clear in what terms Pilate responded to their request as his reply is ambiguous in the Greek. It could be either: “You have a guard” or “Have a guard”. If it was the former, it would be a blank refusal, compelling them to fall back on their own temple guard ...*” Wenham, *Enigma* p. 73

#### 5.3.4.3.

##### **No Temple Guard**

Pilate’s answer, if meaning “You have a guard” needs not imply a Jewish temple guard. It can just as well imply the fact that they already had the **Roman** guard of “soldiers” who “led (Jesus) away into the hall” where He was judged. Mark 15:16 These soldiers **took over** from the gang who “arrested” Jesus. “They call(ed) together the whole band (“army” of rascals) and (for them to see) clothed (Jesus) with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews!” – as if Jesus now were their King and they his soldiers. This gesture indicated to the Jewish “band” that they henceforth were no more than spectators – although **their** lust was gratified. It also seems to be **not the first meeting** between the Roman “soldiers” and the mob as a whole. Actually the crowd that went to arrest Jesus is divided here, the one group, Jews, being “called together” – authoritatively by the other of Roman soldiers including the “headman over thousand”, Jn. 18:12 – implies that they previously had been mingled. As from now it would be only Roman soldiers in control during Jesus’ crucifixion and death. Only Roman soldiers, as was soon found out, could “compel” the Jew Simon Cyrenian to carry Jesus’ cross. Mk. 15:21 Pilate’s answer on Saturday morning interpreted as “You have a guard” may refer to the Roman soldiers of **the guard from the hall-incident**. It is not at all necessary

why the hooligans who joined Judas should be implied in Mt.27:65. The ruffians of the arrest surely could not have resembled a guard of the temple. Just the fact that they carried weapons makes it impossible that they could have been a guard of the temple. The temple *guard* “*were neither regularly armed nor trained*”. A Jewish **regimented and armed temple “guard”** would never have been permitted. “*Galilee was a hotbed of Messianic expectations and of zealot unrest ... there were a number of disquieting occurrences ... only a few days ago Jesus had made a royal entry into the capital.*” Wenham p. 74b Edersheim quoted in *Enigma* p. 73d A Jewish guard under the political circumstances of the time was out of the question even if it were a guard made up of the temple-guard. One could imagine ruffians to carry weapons at the time – they simply were the lawless. **The lawless did not exclude the religious**, because John 18:12 mentions the “band” and “attendants” to the Jewish leaders – priests and elders who probably were the leaders of the pack. Apparently they and Judas had gone on ahead, while the Roman soldiers followed behind. “*Only when it came to the binding of Jesus had the chiliarch stepped into the limelight.*” (Wenham) “*All this meant that Pilate would be inclined*” to grant the Jews nothing but a **Roman** guard to watch at Jesus’ grave.

#### 5.3.4.4.

##### **Tradition**

**Every detail**, and not “*on the whole*” only as Wenham would admit, makes it “*seem better to take* (Pilate’s) *reply as an accession to* (the Jews’) *request*” in supplying them with a Roman guard. The bare fact that any doubt can exist about a **Roman** guard at Jesus’ grave reveals the perfidiousness of **tradition** with its implications (as will shortly be indicated) of a seriously discrediting apologetic of the Christian faith. Wenham describes the guards’ explanation in Matthew 27 for the disappeared body as “*one of the most extraordinary apologetic ever written ... It bristles with improbabilities at every point ... everything invites, not belief, but incredulity. And how stupid, having introduced the useful apologetic idea of a closely guarded tomb, to give a handle to the opposition by even hinting that the guards did not do their job! It is a worthless piece of Christian apologetic at whatever date it is written, unless it happens to be undeniably true.*”

#### 5.3.4.5.

##### **Assumptions**

Every unfortunate conclusion in connection with this matter (as seen here) should not be ascribed to Matthew’s description but to the insidious entry through **tradition** into the **mind** of about every Christian, of **two suppositions** which “*give the handle given to the opposition*”.

#### 5.3.4.5.1.

### **A Jewish Guard**

Basically these conclusions as described by Wenham are derived from the supposition that the guard was a **temple** guard of **Jews** and therefore **not answerable** to the Roman authorities and Roman law pertaining guards. Because of this supposed “*fact*” the guard at the grave **could have slept while on duty without penalty of death**. Being a Jewish guard, sleeping on duty supplied **reasonable opportunity** that the body could have disappeared. **It was worth the risk of being proposed**. If anything contrary to expectation were to come of this excuse (nothing was expected but the **saving of face** on the part of the Christian faith) **the guards’ own leaders** would cover for them, seeing the penalty would not be too severe if the truth would be found out ... “*They were only a bunch of Jews!*”.

But if the guard consisted of **Roman soldiers, no bribe** would have been large enough to accept at the peril of their lives. The supposition that the guard was Jewish, **as is alleged**, supplies the only explanation how they **got away with the excuse** that they slept on duty.

#### **5.3.4.5.2.**

##### **On Duty**

According to **tradition**, the elders and priests recommended to the guards to say that they **slept ... on duty!** Sleeping on duty would unequivocally have costed the guards their lives – see Acts 12:19. Had they slept while on duty the guards’ **own testimony** would have meant their death sentence. It will forever remain an unfathomable mystery why the guards used this story as their explanation and excuse of what happened with Jesus’ body because it **provides absolute proof** of their offense. But **nothing** of or like sleeping **on duty**, can be found in Matthew’s record. Had the guard been **Roman** – and it **was** Roman – and they slept **on duty**, **they** would have been the ones who should have bribed the priests and elders not to make it known! But Matthew says that the **Jews** bribed the guard, and that they bribed them to “**spread the story around**” ... **that they slept?!** Now surely if they slept **on duty** that would be no “*worthless piece of apologetic*” but the ultimate trump card up the sleeve of the Jews’ credulity.

#### **5.3.4.5.3.**

##### **A Sunday Resurrection**

What underlies this **lie of tradition** is not the Gospel of Matthew – it is the supposition of a **Sunday resurrection**. For if Jesus rose from the dead on the First Day of the week, then the First day of the week would still have been the third day of Jesus’ abode in the grave and still the last day of the guard’s duty. That implies that if the guard slept **that past night of Saturday** (the Jewish and Bible “First Day”), they slept **on duty** and were liable the penalty of death – which makes their admitting to, as

well as their pact with the Jews, **incredible**. These conclusions are **escaped** by insisting that the guard was **Jewish** – the guard of the **temple** being “*the only one at hand*” (What nonsense!) – so that the impossible task of explaining this “*most extraordinary apologetic of the Christian faith*” is started all over again.

#### **5.3.4.5.4.1.**

##### **A Sabbath Resurrection**

The Jews held meeting with Pilate on the Sabbath’s morning because they were **desperate**. Matthew is so **embarrassed** by the Jew’s behaviour that being the Sabbath he prefers to refer to it as “the morning after the (Jews’) preparations”. Despite all their preparations rest and peace eluded them. Wenham asks, <sup>Enigma, p. 71</sup> “*How are we to account for this remarkable move? ... The Sanhadrin took such an alarm (at the fact that Joseph had buried Jesus), that, even though it was sabbath, they sent a deputation of Pharisees and Sadducees to Pilate.*” Wenham mentions the Jews’ “*deep underlying fear of Jesus ... they feared Jesus’ own powers, they feared that he might prove unarrestable ...*” because of his **popularity** with the people. Wenham also refers to a **great crowd** that formed, and only “**thirdly**”, says, “*The Jewish authorities ... should have heard talk about a resurrection on the third day ...*”. This third reason should have been mentioned as the **first and basic** reason why the Jews feared Jesus – they feared “*his powers*” – not political powers but **spiritual powers** to “**rise after three days**”. And **this is the implied reason** for the Jews’ **unimaginable** move to hold conference with Pilate on the Sabbath. They explain to Pilate, “That deceiver said, while he was still alive, I will rise again after three days” – *meta treis hehmeras egeiromai*. **There is no time left. It is the third day already!** “**Command therefore!**” **The reason for sealing the grave is that this morning – Saturday morning – is the third day already.**

#### **5.3.4.5.4.2.**

##### **Till the Third Day is Over**

“**While** the third day” – *heohs tehs tritehs hehmeras*, in this instance, cannot mean “for **three** days to come” because it would have been the **second day already** according to the traditional interpretation of the three days that Jesus would be dead. The **Genitive** would not be used. Cf.: “He ate no meat **for the second day**” – *en tehi deuterai* – **dative**; <sup>1Sam20:34</sup> “From the first day to the last day, **till the seventh day expired** and on the eighth day”, *apo tehs hehmeras tehs prohtehs heohs tehs hehmeras tehs eschatehs kai hepta hehmeras kai hehmerai tehi ogdoehi*– **accusative**; <sup>Nh.8:18</sup> “**for every day**” – *pasas tas hehmeras*. <sup>2K.25:30</sup>

In this reference can also be seen the equivalent of the phrase in Matthew, “Till the third day had expired”; Or, “**While the third day would last**” – *heohs tehs tritehs hehmeras*. The words are, *heohs tehs hehmeras tehs eschatehs* – “(From the first day) until the seventh day had expired”; Or, “(From the first day) **while seven days would last** (and on the eighth day)”.

The idea with the sealing of the grave is to have it sealed **for this very third day**. If Jesus would not rise **on** the third day, he would be **still sealed** in the grave for anyone to see – the proof of his “deception”! No guard would **longer** be necessary as soon as the third day had passed. “Therefore, command” to seal and guard the grave **while the third day lasts and the case would be won for the Jews**. *Heohs*, means, “while the third day”, as it means “while”, elsewhere. Compare. “While it is day”, Jn.9:4 “While even now”, 1Cor.8:7 “While I shall pray”, Mk.14:32 Mt.26:36 “While he sent the people away”, Mk.6:45 Mt.14:22 “While all these thing be fulfilled”, Mt.24:34 “**For seven times**”, Mt.18:21 “**Including John / while John lived**”, Mt.11:13 “Including the very last / while also the last”, Lk.12:59 “**In** the days of David / while David lived”, Acts 7:45

“For the third day”, *heohs tritehs hehmeras* – Genitive: “Seal the grave till the third day **has gone through**”. Cf. Mk.16:1, *heohs tehs tritehs hehmeras diagenomenou*, or, *heohs tehs tritehs hehmeras teleiousa*, Lk.24:3 Jn.17:4 “Till the passing of the third day”, *heohs tehs tritehs hehmeras paragetai*. 1Jn.2:8 An elliptic complementary predicate is supposed as in the “Gospel of Peter”. 7:27 The disciples tell how they, after the crucifixion (on Friday according to this document), fasted “for a night and a day **while the Sabbath (would last)**” – *nuktos kai hehmeras heohs tou sabbatou*.

*Heohs* is equivalent or synonym of *achri*. In 1Tm.4:13 Paul says, “Give attendance till I come” – *heohs erchomai proseche*. In Rv.2:25 Jesus says, “Hold fast till I come” – *kratehsate achri hou an hehcsoh*. Now compare how the **current** period is finished, “till the thousand years should be ended”, Rv.20:3 “till the seven plagues were finished” Rv.15:8 In these verses as in Mt.5:18 *heohs* is used with the nominative as subject of the usual subjunctive of completion for future fulfilment, “till heaven and earth may pass away” – *heohs an parelthehi ho ouranos kai heh geh*. (Also *mechri*, Eph.4:13a “Till we arrive toward unity” – *mechri katantehsahmen eis tehn henotehta*.) It is the opposite of the unfulfilled, “(un)till the day of Christ (should be finished)” – *eis hehmeran Christou*, Phlp.1:10 “(un)till a complete man” – *eis andra teleion*. Eph.4:13b The unity is not yet completed although we have reached the point toward its completion, fully. We are on the road and are striving toward full unity and towards being the completed man Christ wants us to be.

In Mt.27:64 the similar linguistic idea is found, “Command that the sepulchre be made sure till the third day **may be over**, and his disciple **may not then come** (the subjunctive connotation carried by the participle) by night (after the third day), and **may not steal** (*klepsohsin*) him away.” Any subjunctive verb of ellipse can be supposed to complete the phrase “till the third day is over / finished”, or instead, any participle, as in the examples given above. **It simply means that the guard was appointed for the third only, and that day being the Sabbath.**

#### 5.3.4.5.4.3.

##### “By Night”

The Jews the morning of the Sabbath asked Pilate, “Command **therefore** (*oun*) that the sepulchre be made sure”. This word “therefore” implies what Jesus had said “while he was yet alive, **After three days** (= “on the third day”) I will rise again”.<sup>63</sup> The Jews “therefore” asked Pilate, “Command that the grave be made sure **till the third day (would be over)**”. They gave as reason for their concern, “**lest his disciples come by night**, and steal him away and say unto the people, He is risen from the dead” Mt.27:64 The idea is this:- Seal the grave “till the third day’s (ending)”, so that when the day is over – in the **first** place – it **will still be sealed after the third day** – for every one to see and the “deceiver’s” prediction that he would rise “after three days” be proven false; And, in the second place, the idea is this:- “Seal the grave “till the ending of the third day, so that it will be **impossible for his disciples before “the third day is over”** to come and steal the body by night. (It matters not whether “by night” is preserved or not, seeing some manuscripts omit the word *nuktos* in 27:64.)

#### 5.3.4.6.1.

##### No Foolish Guard

Accepting Matthew’s record as “*the undeniable truth*”, the guard’s plea rests on **safe assumptions**. If this “*piece of apologetic*” of Matthew 27:62-66 consists of “*the undeniable truth*”, another **traditional distortion** – that of a foolish guard, is disclosed. The Jews were asking Pilate to use the guard to watch the grave. Pilate answered, “**You already have a guard**”. (The night when they took Jesus into custody, the Roman contingency was also present.) The guard **was present** while the Jews and Pilate conversed – and they **took notice** of what had been said. Soon they were left with the responsibility of the opened and empty grave. It is not strange that they would go to these Jews who got them into the fix to get them out again. And **it is not strange to find the Jews’ words in the mouth of the guard**. This phrase does not appear twice by mistake as some critics allege. When they came out of their unconsciousness the guard reasoned on their explanation for a body that disappeared, and

**remembered what these Jews had to say** the morning before. During the course of Sunday morning the guard got the priests and elders together in the synagogue and the guard started explaining. The Jews recognised this argument proposed by the guard as a possible excuse, **immediately** – it was their own words, and they fell for the guards’ deceit.

#### 5.3.4.6.2.

##### Cunning Jews

Had the guards “*explanation*” been the kind of argument Wenham describes, the truer it would be the worse “*worthless apologetic*” for the Christian faith in the resurrection of Jesus would it be. No one could get by such a conclusion. **But it also would have been a useless “handle given to the opposition”. The disciples would not steal the body “while the third day”.** Had the grave been opened and the body removed by the disciples **while still the third day as Jesus had said**, no one would ever know what **afterwards might** have happened to him – whether He ever rose from the dead. But it would not **prove** that Jesus did **not rise** from the dead either. So by telling that the body was stolen **while the guard slept (“in the night”) and after “the third day”,** nobody could claim the contrary because **it by then was past the time** Jesus had said that He would rise. Then to pay “large money” to get such **useless information as that the guard slept during “the third day”** published is an insult to the Jews’ intelligence. It was worth their precious dearest money though to broadcast **that the guard slept** while the disciples stole the body only **after** the third day had ended and the grave was **still closed and sealed**. The guard, had they been awake, would have been able to point out: *‘He did not rise because he was, after the three days he spoke of, still lying there. But now, as things are – the grave opened and the body gone – his disciples came and stole the body away by night while we – after our watch had ended – slept. We, the guard who watched the grave, are witness!’* Telling this their story, they were all lying. But they since then could never explain how they observed all this **while asleep**. This story caught the fool in his wisdom and is of worth only for the Christian faith.

#### 5.3.4.6.3

##### Careful Strategy

#### 5.3.4.6.3.1.

##### Worked Out At The Grave

**As if they had slept** the guard woke from unconsciousness to find the stone rolled away and the grave desolate. Bewildered, they **really knew**

**nothing** of what had happened but for being struck unconscious by the appearance of the super human being – only to recover much later. For fear they did no more than glance into the tomb to find the body not there. They at a safe distance from the tomb discuss their dilemma and decide to do as the story in Matthew 27 shows they actually did. They had ample opportunity to carefully consider their options and they must have rehearsed their story to perfection. When they went to the Jews it was their worked out strategy and **no rashly “fabricated”** story. The guards were not fools who would entrust the fiendish Jews with evidence that could mean their own condemnation.

#### 5.3.4.6.3.2.

##### Deliberated Report

**The guard’s lie that they slept on Saturday night can only make sense if it was no offence.** When Matthew says that the **guard “shewed them (the priests and elders) all the things that were done”,** he means that the guard “**explained the eventual result of it all to them**”. It was all **done**. How it actually **came to pass** not even the guard themselves **could** know. They had to **think out** an explanation and to work out their conclusions. Where the Jews proposed, “Say ye, His disciples came by night and stole him away while **we** slept”, they **quoted the guards**. The Jews **eagerly picked up** this phrase. It suited their device. With this story they could bring the faith in discredit – they thought. The Jews found nothing “*dangerous and damaging*” in the guard’s story. They did not “*greet the report with anger and consternation*”. Wenham thinks so. Matthew does not say, suppose, or, insinuate it. Why would the Jews advise the guard to tell this very story and then **pay** them to **spread** it if **they** were incriminated thereby? They have indeed found “*the only hope*” for **their aims** right in the guard’s explanation, and had no need “*to seek the co-operation of the guards in spreading another story of their invention*”. The story was the **guard’s, from the first – and it was their deliberated version to persuade the Jews and the Roman authorities when they certainly would come to hear of it through these Jews**. The guards **cleverly** chose the most competent masters of the art, the most convenient route and the surest and safest method to broadcast their own attestation for their case. The guards could rest their case while the Jews seized at it with acclamation. And they all stuck to it “till today”.

#### 5.3.4.6.3.3.

##### Tacit Fact

The guard made sure to **leave the impression intact** that the body was safeguarded in the sealed tomb for the **full period** of the “third day”. The guard truthfully could have refused to admit that they did **not** commit “*the equally serious breach of discipline to flee from duty – an offence*”

*punishable by death*”. **But who would believe them?** Therefore, don’t tell of it. If they confessed that they were unconscious they would not be believed and they would be **unable to prove** how they got unconscious as well as how they came to the conclusion that the disciples stole the body. Besides they would have had to explain the appearance of the angel which also would be ridiculous to anyone that might demand explanation. They had every reason to tell the **least and leave the impression of normality as far as possible**. The guard agreed among themselves to keep quiet about the **phenomenal**. They **did not tell** the priests and elders about the angel and their being struck unconscious. **Nobody would have believed them** if they even have **suggested** their experience of the Sabbath afternoon. They would only **protract questioning**. They wanted to be believed and not to be found liars, so why confess things no one will accept for true? To think in this manner is not unrealistic for any in their position. The guard **lied**, of course. They lied just about everything, about the disciples, the stealing, **and sleeping**. But **nothing** is said, supposed, or, insinuated, of sleeping **on duty**. This fact reflects a **very cleverly and carefully worked out strategy** on the part of the guard. They were within their perfect right to sleep **after** duty. Their excuse was legitimate. If they were still on duty and slept while on duty the guard **would never have used the idea** to excuse themselves from blame.

#### 5.3.4.6.3.4.

##### **Personal Interest**

The Romans and least of all the soldiers shared the Jews’ anxieties and had no interest in whether Jesus would rise to life again. They had nothing to win or loose on that point and no one would cross-examine them on such a hypothetical question. **All they knew** was that the body was gone, and **they had to have an explanation** that would not place **them under suspicion of negligence**. The Jews, on the other hand, had their vindictiveness at stake. They had the obsession to bring the faith in the resurrection of Jesus in disrepute. The Jews found the guard’s explanation perfectly suitable to their purpose. So lucky were they **they bribed the guard to proclaim their own belying of the truth**. Even the support they promised the guard was false, and “*They would have no scruples about pinning the blame on the guard and securing their punishment*”<sup>Enigma</sup> – if anyone were to be called to account in connection with the missing body. The **guard realised** this perfectly. They would not stick out their neck for their head to be chopped off by unconditionally entrusting the Jews with information “dangerous” for themselves.

#### 5.3.4.7.

##### **The Women Knew of Guard**

If Sunday had been “the third day” of the guard’s watch, the **women** would not after what they have learned on the Sabbath day, have gone to

the grave on Sunday morning **knowing** that they would be prevented from nearing or entering it by a **guard** there. The women **must have known** of the guard for obvious reasons: Going to look at the grave but **not getting there**; **A crowd** assembling to go and look at the grave (Gospel of Peter); The **reason** for the guard’s appointment – to keep **disciples** away; The **priests’** determination in this regard; Salome and other women not knowing and being **informed** of interment; They all (except possibly Mary Magdalene her first time) going to the grave **after midnight** and after the Roman watch must have been over; buying spices **Saturday evening** but after midnight going to apply it.

That Mary and the other women on Sunday **without fear of being prevented** from the grave did go there, implies that it could **no longer** have been time of watch – it meant that “**the third day**” was over. In fact the women on Saturday night visited the grave and clearly **did not expect a watch** there. They were not surprised not to find a watch on Sunday morning, but they were intrigued that someone must have been there who rolled the stone from the opening. All this happened before sunrise, but long after the resurrection and after the Sabbath. Now if all this happened long after the Sabbath – as everybody would agree – then how would Jesus have been raised only when it had become the First Day and after the Sabbath?

#### 5.3.4.8.

##### **A Back-firing Figment**

The story in Matthew of the guard is a solid argument as proof of the **veracity of Jesus’ resurrection**. A tomb guarded and sealed by the imperial power and the vindictive Jews is found and testified by **them** – “*backhandedly*” despite – *Enigma*<sup>p. 80</sup> **opened, and the body, gone**. There is also in this story of Matthew’s Gospel “*nothing which is contradictory to anything in either of the others, the matter is complementary*”<sup>Enigma p. 85b</sup>. As pertains **the times and chronology of events**, Matthew’s telling of the guard undeniably “*complements*” the other Gospels as well as his own narrative of 28:1-4. It also presupposes the **last of the three days** of Jesus’ state of death to have been “the **Sabbath** of the week”.



## 6. “Sunday Texts”

### 6.1.

#### Mark 16:9

##### 6.1.1.

#### Only Incidence

Mark 16:9 and Matthew 28:1 are the **only incidence** in all of Scripture where Jesus’ resurrection is recorded or implied **in the context of any reference to the First Day** of the week. As little though as Mt.28:1 states or implies the idea that the resurrection **occurred on the First Day**, does **Mk.16:1** – in the Greek – state or imply it.

##### 6.1.1.2.

#### An Addition - See Appendix p. 289

The so-called “**second ending**” of Mark, chapter 16:9 onwards, is often not accepted as authentic. The present writer accepts the obvious indications from this section that it is an **addition**. But that, to the present writer’s view, is irrelevant as to its authenticity or authority. If not being an addition must be the criterion for authenticity much of Scripture fails the test. Mk.16:9 further is “Holy Scripture”. Nevertheless, the fact that this part was later added to Mark’s original ending in verse eight, holds definite implications for **its relation to the foregoing story** of the women’s visit to the grave. By the time verses 9-20 were added, Jesus was already **confessed and worshipped as “Risen”**. The resurrection was the heart of the Christian message. The Lord of his followers, Jesus was known as “The One Raised from the dead”, <sup>Ro.7:4</sup> “The One Raised by the Father”. <sup>1Thess.1:10</sup> “Now This Risen One appeared first of all to Mary Magdalene early on the First Day of the week” – **after**, of course, and despite the women’s visit to the grave and their refusal to oblige the angel’s command. Mark’s readership at large seems not to have been able to fully grasp the significance of the original ending. Verses 9 further was added – and accepted – as compensation for the fact that no appearance is mentioned in the original ending.

##### 6.1.1.3.

### Rendering of the Text

Mark 16:9 is translated “After Jesus **had risen early the first day** of the week, He appeared first to Mary of Magdala”; *Modern Language Bible* “Now when he **rose early on the first day** of the week, he appeared first to Mary Magdalene”; *Revised Standard Version* “When Jesus **rose early on that first day** of the week, he appeared first of all to Mary of Magdala”. <sup>J.B. Phillips</sup>

How could Jesus, while, simultaneous with his resurrection appearing to all the women (Matthew), appear to Mary, “first” (Mark)? These translations want to tell **when** Jesus was **raised** from the dead. Then they want to tell what Jesus did when he “rose” – he **appeared**, to Mary, first of all. Is this what the **Greek** text wants to tell?

##### 6.1.1.4.1.

#### The Subject Inflected

The Greek for Mk.16:9a, *anastas de prohi prohtehti sabbatou efaneh prohton Mariai*, has **no pronoun, noun or name as subject**. “Jesus”, is not mentioned. **How** then could Jesus have appeared to Mary if it is not so stated? **There can be no omission of the subject, it being encapsulated in the verb of the sentence, “he appeared” – efaneh.**

##### 6.1.1.4.2.

#### The Participle

This clause from a sermon of Barth’s, see Par. 7.4.1.3.1, Part Four of Part Three (p. 317): Writes he of Jesus’ resurrection, “*It is the resurrection of this One deceased, His going out of the grave wherein He – after He two days before had been crucified and had died ...*”. Mark uses the same style of language, *It was the appearance of “this One Risen”, His appearing on the First Day of the week – after He three days before had been crucified and had died*. The German language, the German of Karl Barth especially, is like the Greek language, a language of the participle. And like Barth, Mark used it with great efficiency here in 16:9 of his Gospel.

##### 6.1.1.4.2.1.

#### The Subject Qualified

Yet the **subject of verb-inflection, “he”**, is also particularly **qualified** by the term, “risen” – *anastas*. This word *anastas* (and indeed the whole passage) can never be done justice without it implying without reserve that **Jesus** is indeed meant. But it is totally impossible to indicate Jesus as the subject while it is made the plainest indicative predicate of the sentence: “He **rose** ... and appeared ...”. “Jesus” should be understood as the subject of this sentence though, and it is possible only because the word *anastas* **implies** it. It is perfectly legitimate to translate, “Early on the First Day of the week, **Jesus** appeared” – “Jesus” occupying the function of this word *anastas*. But it would be **incomplete**

only to say “Jesus appeared”, because this word also tells **as who**, Jesus appeared – “**Jesus** appeared as the **Risen** (one)”.

#### 6.1.1.4.2.2.

##### **“Rose” as a Finite Verb**

If the word translated “rose” – *anastas*, were a verb – a finite verb, it would have carried the meaning of a finite verb. Many translations in fact treat the word *anastas* simply as a verb, “Jesus **rose**”. If it is not **specifically indicated** that Jesus’ resurrection **from the dead** is the idea, **nothing to the word “rise”** can possibly suggest that Jesus “rose **from the dead**”, or, that it actually **was Jesus** who “rose”. Did “he (no one knows who) **get up**”, and, “**went** and appeared to Mary – an ordinary idiomatic double verb for one action (the periphrastic participle)? Does Mark want to say of Jesus’ appearing to Mary, what he says of Mary, that she “**went and told**” the disciples?<sup>verse 10</sup> That **should** be the import of this word *anastas* were it an ordinary verb.

#### 6.1.1.4.2.3.

##### **The Event Acquires the Time Given**

Why then, would translators render *anastas* with an indicative (and active) **finite** verb? Because, to say, “Now when he rose early on the first day of the week, he appeared first to Mary Magdalene”, **makes Jesus’ act of “rising” the event of the moment, “early on the First Day”**. Such manipulation requires that the word *anastas* be treated as an ordinary verb, “He rose” – on the First Day; “After Jesus had **risen early the first day of the week**, He appeared first to Mary of Magdala”. Even if translated with a passive, the verb **pulls the time-phrase to itself**, “When Jesus was raised early on the First Day of the week, he appeared to Mary Magdalene first of all”.

#### 6.1.1.4.2.4.

##### **“From the dead” Added**

As soon as *anastas* is made an ordinary verb **in order to correlate with the time** given, it **also takes on the meaning of an ordinary verb**, which does **not** carry with it the idea of being risen **from the dead**. As long as *anastas* is interpreted as a finite verb the fact that Jesus’ “rising” was his rising from the dead, is **irrelevant**. Translations **add**, “from the dead”. “It was early on Sunday morning when Jesus **came back to life**”.

<sup>Living Bible</sup> This “translation” bluntly states that Jesus, in effect, rose **from the dead, and**, that it happened **on the Sunday** morning. Some translations are not so rash, but carefully ambiguous render, “After he rose from the dead, early on the First Day of the week, he first appeared to Mary Magdalene”.<sup>OAT</sup> Did he rise “early on the First Day”, or, did he appear, “early on the First Day? Where this angel feared to tread, most translators rush in, e.g., “After **Jesus’ resurrection** early on the First Day of the week, He first of all appeared to Mary Magdalene”.<sup>NAT</sup>

#### 6.1.1.4.2.5.

##### **Why Should “From the dead” be Added?**

##### **Contextual Indications**

In verse six the angel witnessed to the women that Jesus “was made **alive**” – *ehgertheh*. Mary told the disciples, and they heard, “That he lives!” *hoti dzehi*. The significance of the Greek word *anastas* is infinitely stronger than translated simply as a verb, “Jesus rose”. Because it is translated a verb nonetheless, its connotation lost through this procedure, must be **recaptured** by “from the dead” being added.

Could it be possible to translate the word *anastas* without elaboration or addition while **preserving** its **contextual significance** that Jesus’ resurrection **from the dead** is meant? Very easily, by translating it for what it is, **by translating it not as verb, but as participle**, “**As the One Risen** Jesus appeared to Mary first of all early on the First Day of the week”. Something has drastically changed by doing so, which exposes the **real reason** why *anastas* is translated as a **verb**. It is translated as a verb despite the loss in meaning in order to be correlated to the adverbial time phrase, “early on the First day”!

#### 6.1.1.4.2.6.

##### **“Risen”, not, “Rose”**

By translating *anastas* **as a participle**, like, “**As the One who rose**, he appeared to Mary”, to suggest an example, it isn’t necessary to add, “from the dead” that being **implied in the status** or condition of “the Risen”. And, it isn’t necessary to connect “This Risen One” with the time-phrase “early on the First Day” simply because being “Risen” is **no verb that describes an event** that happened – at any time! This word-phrase is adverbial as well as adjectival **in itself**. It tells how **Jesus – as the one risen**, appeared; and it tells **how Jesus appeared – as the one risen**. It has nothing to do with telling the **time** that Jesus rose from the dead, but everything with telling in what **state** or **manner** he appeared.

#### 6.1.1.4.2.7.

##### **The Verb of the Sentence**

The **deed** Jesus **did** was not to rise, but to **appear**. “After he rose (*anastas*) he **appeared** (*efaneh*) to Mary Magdalene **early on the First Day** of the week”. **What took place, then**, was that “This Risen One, **appeared early on the First Day** to Mary first of all”. Being the **verb**, “**appeared**” **claims the adverbial phrase of time**, “early on the First Day of the week”. It no longer is a matter of Jesus “**rising** early on the First Day”, but of Jesus, “**appearing** early on the First Day, **Risen**” – that is, in contextual terms, “**Living / Alive / Risen / Resurrected**, Jesus early on the First Day **appeared** to Mary Magdalene first of all”. If the wrong word (*anastas*) is made the verb, the real verb becomes adverbial, “He rose on the First Day (while) *appearing* to Mary”. The legitimate verb of

the sentence can only be preserved in its true import and nature by rendering the participle according to its true import and nature, and that again, will result in the adverbial phrase of time receiving its true relation. To wilfully interfere with this order cannot but result in **false** conclusions.

#### 6.1.1.4.3.

#### Historical Context

##### 6.1.1.4.3.1.

#### No Time for Resurrection

Sunday morning early, according to the record of four Gospels, is **occupied** by several visits to the grave and two appearances of Jesus. The resurrection **at the same time** as these events **is impossible**. The fact that the visits and appearances are in perfect **harmony** while understood as **filling the time from** “early darkness still” **till** “broad daylight”, and hopelessly confused if placed any the same time the resurrection occurred, confirms the impossibility of the resurrection occurring “early on the First day”.

##### 6.1.1.4.3.2.

#### No One Saw

All the Gospels without doubt indicate that the resurrection happened **without any human being, observing**. The women specifically visited the tomb not realising that the resurrection had in fact occurred a “*long while before already*”.<sup>(Dionysius)</sup> Then to read translations say, “Now when he **rose** early on the first day of the week, he **appeared** first to Mary Magdalene” – as if Jesus appeared to all the women together and first while rising – prompts one to recoil in disdain!

“After Jesus had **risen early the first day of the week**, He appeared first to Mary of Magdala”. The idea that Jesus appeared, “after” he had risen is nothing but an effort to evade the problem that resurrection and appearance(s) **could** not have been simultaneous. Let us say he appeared after he had risen, then resurrection and appearance is **chronologically separated yet temporally confined** to “early on the First Day”. The Greek has no **perfect tense** here, nor an aorist indicative used ingressively – “He rose (from the dead) to life (and then) appeared”, but it has the **participle** indicating existing, accomplished fact, **being the mode of appearance**: “He appeared **risen**” (constative aspect). The aorist participle implies that Jesus **was risen when** he appeared. It also implies that Jesus appeared specifically as this One Who Rose (from the dead). But it gives no time or indication of time, **nor requires** time or indication of time in order to **complete** the idea it is meant to convey **fully in itself**. In itself, the participle “risen”, is so to speak subservient to the verb, “he appeared” (one word in the Greek, the subject being inflected). It acts as **adverbial** clause, as does the time-phrase. “**Early on the First Day he appeared risen**”. The participle has no bearing on what

belongs to the main and only verb of the sentence. The time-clause belongs to the verb. But the subject, “he”, and the “risen” are incidentally the same. The “risen” can, **while it describes the action** – “he appeared risen”, be the **actor**, “**The Risen** appeared” – making the verb subservient to the participle. Thus is the nature of the participle. The participle, in the Greek language more than in any other, is a most effective tool for expressing concepts fraught with meaning. But unfortunately for the translators who render this passage according to their own whims, the participle is also a most effective tool for expressing concepts of categorical preciseness.

#### 6.1.1.4.4.

#### The Participle – Its Orthography and Functional Properties

A Participle, like *anastas* in Mk.16:9, is **adjectival** in that it is determined by gender or person (masculine in Mk.16:9), number (singular in Mk.16:9) and case (nominative in Mk.16:9). The participle is **adverbial** in that it is determined by voice (active in Mk.16:9), mood (indicative or real in Mk.16:9) and tense (aorist in Mk.16:9).

##### 6.1.1.4.4.1.

#### Antecedent or Continuous Action?

Action relative to the main verb is ordinarily expressed by the **aorist** participle if **antecedent**, as in Mk.16:9a, “After he had risen, he appeared early on the First Day”. **Simultaneous** action relative to the main verb, as in **translations** of Mk.16:9a, e.g., “After he had **risen early** on the first day, he **appeared**” = “**When** he rose early on the first day he appeared”, would ordinarily be expressed by the **present** participle.<sup>See</sup>

Dana and Mantey A Manual Grammar, 202

A **compounded** tense-form employing the participle (*anastas*) **analytically** with a **finite verb** (*efaneh*) has **durative force** – e.g., “When he rose he appeared”. This implementation of the participle “is **extensively** employed in Greek”. In effect this accident of the participle offers the direct **opposite of antecedent** time-indication as in, “After Jesus **had risen** early the first day of the week, **He appeared**”. This mode of expression occurs in all the voices and tenses, though **rare in the aorist**. According to Robertson **only one** periphrastic **aorist** appears in the New Testament, viz., *ehn blehtheis* – “**was thrown** in the prison” in Lk.23:19. ... The periphrastic **imperfect** is the form most common in the New Testament.”<sup>DM 203</sup> The chances are “rare”, in fact, singularly unlikely, that the aorist participle *anastas* in Mk.16:1 would be used in conjunction with *efaneh* (as translated) to express immediately subsequent, that is, **continuous** action as if Jesus, “after / when he rose / had risen / was raised, appeared – on the first day, early”.

##### 6.1.1.4.4.2.

### Is the Participle Adverbial?

Did Jesus, “early on the First Day **by** rising, appear”? –

**Instrumental** Participle. The way Mk.16:9 is rendered in the above translations creates just such an idea. It creates the idea that Jesus appeared **when** he rose from the dead – **Temporal** participle. Does Jesus’ appearing complete his act of resurrection? – “Jesus appeared **rising**”, a case of the **Complementary** participle. Each of these interpretations of the sense of the participle *anastas* could underlie the usual translations of Mk.16:9 as though “**When Jesus rose early on the first day**, He appeared first of all to Mary”. But **they all presuppose the impossible**. If Jesus thus rose from the dead his appearance to Mary would have been **at the same time** – with all the repercussions already pointed out. **It would simply not be true**.

Each of these interpretations approaches the understanding of the participle as **adverbial**, and being not consequential or consistent with the contextual implications present in Mark16, the adverbial interpretation should be abandoned except for one possible application, the **modal**. “The participle may signify the **manner** (“mode”) in which the action of the main verb is accomplished”<sup>DM 201, 7</sup> – **How** did Jesus appear? “Jesus **appeared risen** early on the First Day to Mary first of all”. The question, “**When** did Jesus rise?” is not meant to be answered. See above 6.1.4.2.3.

#### 6.1.1.4.4.3.

##### An Adjectival Participle

“*When the participle (anastas in Mk.16:9a) is not accompanied by a noun* (as “**Jesus**” is omitted in Mk.16:9a) *it may function as a substantive* (as in Mk.16:9a, “**the Risen** (one)). *The construction may be found with or without the article* (as in Mk.16:9a, **without** the article). *It may be used as subject* (as in Mk.16:1, “(**The Risen** (one **who**) appeared”), *object, or modifier*.”<sup>DM 200, 1, c</sup> “*If the participle denotes a fact assumed as obvious or already known* (as in Mk.16:9a, the fact that Jesus had been raised and was **risen**) *it becomes explanatory in function ... in keeping with its essential adjectival character ... to limit or qualify a noun* (given, or, in Mk.16:9a, supposed, “**Jesus**, the Risen”). *A substantive participle may be used in the restrictive sense* (Mt.10:37 Acts 10:35)”<sup>DM 200, 2, c</sup> (as in Mk.16:9a, “**The Risen** (one) appeared”). Or, “*The participle, like the adjective, may modify the noun in the attributive relation*”,<sup>DM 200, 1, a</sup> as in Mk.16:9a, “**Jesus, being risen**, early on the First day appeared to Mary Magdalene first of all”. Jesus “appeared” in the adjectival and substantive sense of **status** indicated by the participle, “(the) Risen (one)”, as well as in the adverbial sense of **mode** indicated by the participle, “he appeared being risen”.

#### 6.1.1.4.4.4.

### The Aspect of Time

#### 6.1.1.4.4.4.1.

##### Context

**Time** with the participle is purely **relative** to the sense of the **context**. The contextual sense of time in Mk.16:9 has been found to be of **various** nature, that of **linguistic** [aorist participle – antecedent and punctual (“punctiliar”) occurrence] **and chronological** determination [logical sequence, resurrection ... appearance]; and that of **historical** evolution [origin of text – abrupt original ending without an appearance explained]. The time reference in Mk.16:9 can by no means be to **both** resurrection and appearance and imply that **both** occurred “early on the First Day of the week”. The **aspect of time** in Mk.16:9 must be **exclusively adverbial**. It relates the two events of resurrection and appearance from the point of view of the **verb only**, “being risen he appeared early on the First Day”. But absolutely no indication of the time when Jesus became “risen” exists or is remotely implied in the participle except the logical implication that resurrection **had** to have occurred **before** appearance. The participle, “risen” is not governed, but governs – it governs both verb, “Jesus, **appeared risen**”, and (implied) noun / pronoun of subject, “**He**, Jesus as the Risen, appeared”. As translated so often **the attributive force of the participle is lost – it does not explain Jesus as subject; and the adverbial force is lost – it does not describe how Jesus appeared**. Translations only intend to prove that Jesus rose from the dead “on the first day of the week”. The participle is made a time-clause which, not merely insinuates, but **categorically states** that “Jesus appeared to Mary Magdalene **when he was resurrected** on the first day of the week”. Thereby are not only the **facts distorted** but the intrinsic nature of the participle is glossed. That “Jesus rose from the dead when he appeared to Mary Magdalene on Sunday morning” is categorically **wrong – it is a fabricated lie**. That “Jesus after he had risen from the dead early on Sunday morning, appeared to Mary Magdalene”, is just a subtler yet more persuasive play at words aimed at the identical propaganda.

**There is no direct or immediate relation in time between resurrection and appearance in Mk.16:9a**. The time that passed in between as far as determined by linguistic factors can be of **any duration**. How Jesus awoke from being dead, lifted himself up, removed and sorted the linen clothing, acquired apparel, left the sepulchre; how the wounds of thorny crown and whip disappeared (Mary noticed none of these when she recognised Jesus the first time), no mortal could behold and rightly so. **Faith in the resurrection came “through hearing”**.<sup>Paul</sup> Matthew 28:1-4 is the **only** narrative of Jesus’ resurrection, told by the angel to the women, who, **on the word of Jesus’ resurrection**, believed

and went and announced it to the apostles. Mark 16:9 is **no parallel** account of the resurrection, **but implies the resurrection as a matter of fact and faith already**. Mk.16:9 tells of Jesus' First appearance as **The Risen**. But exactly the for mortal eye hidden things are displayed live according to the usual translations of Mk.16:9a. **Jesus' resurrection per se in effect becomes his first appearance to Mary Magdalene**. The two events though are **separated** in terms of time **indeterminately**, and the resurrection belongs with the day **before**, as Matthew says so carefully, "late **Sabbath**, in the afternoon toward the First Day of the week".

In Mk.16:6-7 the angel tells the women, "You are looking for Jesus the Nazarene who was crucified – He is risen; he is not here. Look closely at the place they laid him. (You don't see him there.) Be on your way and tell his disciples and Peter that he goes before you all to Galilee where you will see him as he promised! And they went out and fled from the sepulchre trembling and distraught. Neither said they any thing to any one, because they were afraid". The visit here described, according to translations, happened the same time of day described in verse 9. Mk.16:6-7 undoubtedly implies a much earlier time than the time 16:9 mentions. Now if Jesus appeared first to Mary Magdalene – alone, the appearance spoken of in 16:9 must be much later than the very early time of morning spoken of in the passage of the several women's visit to the grave. Resurrection and appearance could neither have been simultaneous nor almost simultaneous. In fact both, **by a great spasm** of time, could **not** have occurred "**early** on the First Day", <sup>16:9</sup> **very** early on the First Day, <sup>16:2a</sup> **midnight** of the First Day, <sup>16:2b</sup> or, "**when the Sabbath was passed**" <sup>16:1</sup> on the First Day. Both never could have taken place if Jesus was not resurrected "Late Sabbath, in the afternoon of the Sabbath, on the Sabbath toward the First Day of the week". <sup>Mt.28:1</sup>

#### 6.1.1.4.4.2.

##### Other Ways of Telling the Truth

If Mark meant to say that "Jesus rose early on the First Day", why did he not use the **free and easy way** to say so, as he does in 16:2. Using nothing but an every day **indicative finite** verb, he tells of the women who "arrive at the tomb very early on the First Day". The motives for translating Mk.16:9 as if a like manner of expression, finite indicative, were used in the Greek, is suspicious because, what could have been easier to translate **literally**, "Risen, he appeared early on the First day of the week to Mary Magdalene first of all"?

Those who "had seen" Jesus "on the first day of the week", saw him in the **state** of being risen. They saw him "**after he was risen**" (*egehgermenon*). In Mk.16:14 this is indicated with the **perfect participle**. Paul also "delivers" that Jesus appeared to Cephas "resurrected" – **perfect** indicative (*egehgertai*). These are telling exactly

what the aorist participle (*anastas*) as used in Mk.16:9 tells. No relation to time exists except that the resurrection and appearances as a matter of course would be **separated** in time.

In Mk.16:6 the exclamation, "**Behold** (*ide*) the place where they laid him" is used. This participle has effective impact on the significance of the aorist. It gives it a **present** meaning. Likewise the participle "**Now!**" In Jn.13:31 Jesus says, "Now is the Son of man glorified" – *nun edocastheh*, aorist indicative. Mark could in 16:9 have said, "Behold / Now, rising he appeared!" **If he wanted to**, seeing he also would have used a **dramatic** expression, and still not a participle, but the **indicative**.

In Jn.21:9, the aorist participle is used with a present sense, "As soon then as they disembark (*apebehsan*), they see (*blepousin*) a fire". In 4:45 the aorist indicative is used with a present sense, "Coming into Galilee they received him". Why could this not be managed in Mk.16:9a? Because the ingressive meaning in these examples is analytically limited by **correlating adverbial phrases**, "**As soon as**" – *hohs*, "**when**" – *hote*. The aorist participle is also not followed in Mk.16:9a by a verb of the **present** tense as in Jn.21:9, but by a verb of past tense. In 4:45 the aorist not necessarily should be interpreted as a present tense. The aorist is in this case determined by *hote*. It could just as well be rendered, or rather preferably should be rendered as a **past** tense taking into consideration the fact that the following verb is also an aorist of a past sense. Mark does not use any of these alternatives, for two reasons. He did not **intend** to because he did not want to and could **for no reason** place the resurrection at the time of the appearance. He would not use these methods because any such participle requires an **indicative verb** and could be interpreted **dramatically** or even simply **finitely**, "**Standing up he approached Mary**".

John 21:14 uses an **exact equivalent** of the **aorist participle** used by Mark in 16:9a, "This was now the third time that Jesus **after that he was risen from the dead appeared** ("was shown") to his disciples ... when it became early morning" – *efanerothteh egertheis ... prohiias ginomenehs*. (The passive as used by John is of no importance. Its meaning is active, just as the difference in the meaning of the English, "He rose", and, "He was risen" is of no consequence.) **As inadmissible** as it is to say, "When Jesus early in the morning rose from the dead he appeared the third time to his disciples", **as inadmissible** is it to say, "When Jesus early in the morning on the First Day rose from the dead he appeared the first time to Mary Magdalene". **As little** as anything in the language used in John **allows an immediate connection** between resurrection and the third appearance to the disciples, **as little** does

anything in the language used in Mark **require an immediate connection between resurrection and the first appearance to Mary.**

Mark uses no adverbial or dramatic phrase, he does not use the present, imperfect, or perfect tense, neither the indicative aorist, he uses no analytical (periphrastic) combinations, no temporal, instrumental or complementary participle. Because he tells of Jesus' appearance of which he had said **nothing** in the first place –16:1-8, Mark, in 16:1-8, says everything he could of the **resurrection. Or**, Mark 16:9 further should be **rejected as not being canonical**, and Sunday ends up with **not a single text** of Scripture bringing the resurrection – be it of absolutely no consequence – into the vogue of the First Day of the week.

Mark however uses the aorist participle to proclaim “the **Risen** appeared to Mary Magdalene”. The women on the First Day of the week **oblige not to tell** of Jesus' resurrection they are told of. Mark **again** proclaims that, “later that same day he was manifested unto the two of them”, <sup>16:12</sup> “the day being far spent”. <sup>Lk.24:29</sup> And **again** Mark proclaims of Jesus' **resurrection from the dead**, the third time. The Risen “was manifested afterward to the eleven at meat” <sup>16:14</sup> <sup>Lk.24:33</sup> that same evening. <sup>further, Jn.20:19</sup>

### 6.1.2. Syntax

Where a more analytical language like English would have several words to express a complex mental concept a more inflectional language like Greek will use one word of several built-in suffixes, prefixes and declensions. Where English for example, would have, “he appeared” Greek contains both the subject “he” and the connotation of time in one word, *efaneh*. Where English would have, “the stone had been rolled away uphill / was found lying rolled away high up” Greek simply has *anakekulistai*. English will describe, “on the First Day”, whereas Greek will say, *miai*.

To say, “When Jesus **was raised** early on the First Day, he appeared to Mary” is in terms of time the direct opposite of, “**Risen**, Jesus, early on the First Day, appeared to Mary first”. Or, “When he appeared to Mary early on the First Day Jesus was risen”. Such ambiguousness is unlikely in Greek because that language depends not so much on the arrangement of words. It rather relies on **inflection** to express meaning. But inflexion is **no absolute principle** of the Greek grammar and syntax.

The following facts are of importance for the understanding of Mark 16:9,

#### 6.1.2.1

In the Greek of the New Testament (at least) any attributive or adjectival phrase will always be in immediate relation to a substantive or predicate which **in order of words follows it directly**, e.g.,

*Kai lian prohi miai tohn sabbatohn “erchontai ... – “And very early on the First Day of the week “ they came ...”.* <sup>Mk.16:2</sup> *Palai “ apethanen – “he was dead “ for quite some time”.* <sup>Mk.15:44</sup>

Cf. *Meta tauta “ efanerohtheh – “After that “ he appeared”;* <sup>Verse 12</sup> *Husteron “ anakeimenois ... afanerohtheh – “Later on “ he appeared to those at meal”.*

**Likewise in Mk.16:9, prohi prohtehe sabbatou “ efaneh, prohton “ Mariai – “Early on the First Day “ he appeared, first “ to Mary”.** The adverbial phrase of time **precedes** the verb to which it pertains.

#### 6.1.2.2

In the Greek of the New Testament (at least), **The participle is never subordinate to another subordinate clause – the verb is always the eventual object of relation.** E.g., If **preceded** by a time-clause the participle **jointly** forms an adverbial subordinate time clause **relative to the verb** – *Kai prohi ennucha lian “ anastas “ ecsehllthen kai apehlthen eis erehmon topon – “In the night very early rising “ he went out and departed for a deserted place”;* <sup>Mk.1:35</sup>

If **followed** by a time clause the participle **directly** pertains the verb while the time clause is **always parenthetical** – without exception – *Anastas Mariam (en tais hehmerais tautais) eporeutheh – “And Mary in those days stood up and went” = “Mary, in those days, stood up and departed”.* <sup>Lk.1:39</sup> **Likewise in Mk.16:9, Anastas de (prohi prohtehe sabbatou) “ efaneh.** “Risen (early on the First Day) “ he appeared” = “Risen he appeared “ on the First Day”. The relation of the time clause stands loose from the participle on which it **follows** and the participle pertains to the **verb independently. The time-clause pertains directly to the verb it precedes** – it pertains not regressively to the participle on which it follows.

#### 6.1.2.3

In the Greek of the New Testament (at least), The participle differs from the Infinitive. The infinitive, when ruled by a time clause assumes the function of a predicate via assuming the character of a noun, e.g.,

“After the Lord had spoken = after his speaking, he was taken up” – *meta to lahehsai anelehmtheh.* <sup>Mk.16:19</sup>

**Not so in Mk.16:9** because there is no infinitive here, but a participle. An **infinitive** would have translated, “After **Jesus' resurrection** early on the First Day he appeared”. The **participle** should translate, “**Risen /After Jesus had risen / had been raised** He appeared early on the First Day”.

#### 6.1.2.4

##### Preferential Sequence and Main Verb

Adverbial clauses will **always** determine **the verb** – in the case of a sentence of a single verb. Adverbial clauses – in the case of a compound sentence – will **always** determine the **main verb before through contextual preference** another subordinate clause could be related to it. E.g., In Mk.16:14 the adverbial phrase of time, the adverb “later” – *husteron*, applies to both the **main verb** “(Jesus) was manifested” – *efanerotheh*, and to the participle, “those who were seated” – *anakeimenois*. But the relation to the co-subordinate clause is **not dominant**. In a case like Mt.16:9a it is totally impossible that the time clause, “early on the First Day”, can be overruled by another subordinate clause, the adverbial adjective “participle”, “risen”, and have the time-clause applied to it and not to the main verb. “Early on the First Day” in Mk.16:1 can not relate to Jesus’ resurrection (only **implied** in the word “risen”), but must relate to Jesus’ appearance to Mary, not only implied, but expressly **mentioned** – and mentioned as the **main and only verb**.

#### 6.1.3.

##### Elapse of Time

The Gospels attach no value to the First Day of the week because Jesus appeared on it. They mention the appearances on the First Day purely as facts. Chronologically they could do no less. But historically they could have done a lot more – had they any reason. That the authors of the Gospels let the opportunity slip through their fingers when they wrote their histories means that they did not deem the recording of the appearances an opportunity to glorify the day. Four appearances **on** the First Day are mentioned. They were all appearances **of** the First Day. The First Day follows the previous day of the Sabbath as the Second day follows the First. It was purely incidental that these appearances would occur on the First Day. Jesus “was seen of them forty days”, Acts 1:3. After enough time in history to fathom the magnitude of the meaning the appearances are supposed to have had for the First Day, no Gospel when committed to paper suggested anything to the promulgation of Sunday as a special day for Christianity because of Jesus’ appearances. Paul, when he recalls Jesus’ appearances mentions not one of the First Day – except perhaps the appearance to Peter, if Paul with the name Cephas meant Peter; and he never recalls that any appearance actually occurred on the First Day.

The same applies for the resurrection – if it occurred on Sunday. If the resurrection occurred on Sunday, one thing is for sure, and that is that **as all four Gospels recorded the appearances, they all would have recorded the resurrection**. But only Matthew gives the narrative of Jesus’ resurrection as such.

The fact also that Matthew relates his story of Jesus’ appearance **without stating that it happened on the First Day**, implies that Matthew’s story of the appearance was the spontaneous **outflow of the angel’s relating** to the women the resurrection of Jesus on the Sabbath before. The angel – self-evidently – was in conversation with the women when he “**answered**” them a question. The question – and the answer in response – naturally would have been in connection with the **story of the resurrection**. And the angel’s answer to the women not to **fear**, cannot but suggest reference to the fear of the **guard** – which is the last thing discussed before the subsequent conversation is recorded from verse 5 on. The conversation leads to the convincing of the women and their enthusiastic obedience to the angel’s command – inevitably due to their **newly acquired knowledge** first hand of the resurrection the Sabbath day before. That they at this stage found themselves on the First Day is never noticed – and Matthew never mentions it. If the **day** received some meaning from the **events** of the day, Matthew could not have neglected at least to have mentioned that it was the First Day.

Between resurrection and appearance a certain interval occurred. It **logically** cannot be otherwise. Translations that suggest that the two events were simultaneous are simply underestimating the attentiveness of their readers. Were translations more literal and less traditional **every one would have known** of the Sabbath-resurrection and the length of time between appearances and resurrection would have been common knowledge. But with the Gospels at one’s disposal as they are, the only way to establish the time between resurrection and appearances must be a matter of **conclusion**. Even so it is no insurmountable task to infer that if Jesus appeared relatively late, **after sunrise** on the First Day – Jn.20:15, and **several visits** to the grave were made at about dawn (or only one if you like) – Mk.16:2, during “deep morning” – Lk.24:1, and “while early darkness” – Jn.20:1 – just after midnight or even just after dusk, then Jesus’ resurrection indeed happened a **good while** before “He appeared”. **Not one Gospel attempts to prevent such an inference** but insinuates it in various ways. The grave is discovered **opened and deserted, then empty**. The Risen had ample time at hand to neatly **fold and place the linen** clothes. Were it of any importance for the First Day of the week to be the day of Jesus’ resurrection the Gospels certainly would not have allowed the inescapable impression that an **indeterminate period** of time passed after his resurrection before Jesus appeared the first time. No one would ever have known the **exact** time of Jesus’ resurrection, had Matthew not recorded the angel’s account of it in Mt.28:1-4. And very few **will** ever learn of it from the Bible in any tongue because this little fire from the traditional understanding of things kindles each hot conviction.

Appearances that did occur during the First Day come despite reluctance on the part of the disciples – men and women – to believe. Until the evening Jesus had to work hard at convincing them. The First Day could in no way be heralded as The Day of Resurrection if the resurrection itself was scarcely believed. The only instance of direct relation between Resurrection and day of resurrection is found on the Sabbath, when on that day, late, in the afternoon toward the First Day, Jesus rose from the dead. How the expectancy of Israel is fulfilled, and how the nature of this day, by the resurrection of the Son of man and Lord of the Sabbath! On this day nothing depended on human frailty because on this day God finished his work which he had done through Jesus and rested the Sabbath day – **in Him**, as indeed God did from creation. “I have glorified thee on the earth: I have finished the work which thou gavest me to do.”

## 6.2.

### John 20:19

#### 6.2.1.

#### Translations

#### (See Paragraph 7.4.1.2.2.)

The Greek, is this, literally,

“**Being then evening** – *ousehs oun opsias*

on that day the First of the week – *tehi hehmerai ekeinehi tehi miai sabbatohn*

and the doors locked” – *kai tohn thurohn kekleismenohn*

where were the disciples – *hopou ehsan hoi mathehtai*

through fear of the Jews’ – *dia ton fobon tohn iudaioun*

“came Jesus and stood in their midst, and said to them” – *ehlthen ho*

*Iehsous kai esteh eis to meson, kai legei autois*

Suggested translation: “**While being evening (What a day was that First Day of the week!), indeed while the doors were locked where the disciples for fear of the Jews were, came Jesus ...**”.

**King James Version**, “Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst, and said unto them, peace unto you”.

Living Bible, That evening the disciples were meeting behind locked doors, in fear of the Jews, when suddenly Jesus was standing there among them! After greeting them ...

Revised Standard Version, On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you”.

Modern Language Bible, When it was evening that same first day of the week and, out of fear of the Jews the doors were shut where the

disciples met, Jesus came and stood among them and said to them, “Peace to you”.

Phillips, “*In the evening of that first day of the week, the disciples had met together with the doors locked for fear of the Jews. Jesus came and stood right in the middle of them and said, “Peace be with you”.*”

*New Afrikaans Translation*, “*That Sunday evening the disciples worshiped. Although the doors were locked because they were afraid of the Jews, Jesus came and stood in their midst and said to them, “Peace be with you”.*”

#### 6.2.2.1.

#### “**Evening**”

The KJV has, “Then the same day at evening, **being the first day** of the week”. John says, “**Being evening** on that day the First Day of the week”. He does not say, “It was the First Day”. The **First Day** is not subject – “**evening** (is)”. The Greek is, *ousehs oun opsias tehi hemerai ekeinehi tehi miai sabbatohn*, literally, “(While) **being then evening** – on that day the First Day of the week”. It is an adverbial clause of **time**, telling **when** Jesus came there. Making of the phrase, *Ousehs oun*, an adverbial clause of **reason**, translated “Being **therefore / because it was / is** the First Day ...”, is wrong. Its literal meaning is of **specific time, the time during which Jesus came**. The First Day as a whole, “was” not; it “was ... evening”!

This clause should be understood against the background of Jesus’ First **appearance** to Mary of which John tells in immediate context. “**Then**”, “**Next**”, or, “**While later the evening** on that day the First day of the week, indeed while the doors were closed where the disciples were for fear for the Jews ...”. This is precisely the meaning **Mark 16:14** gives the occasion, *Husteron* – “**Later**”, he appeared to the eleven. “**It therefore was the evening**”, not, “It therefore was the **First Day**”. The emphasis is on “**evening**” as an **extension** of “the same day the First Day of the week”. The case – **Genitive** – of the participle, “being”, and, “evening”, **agree**, while it differs with that of “day” – *hehmerai*, dative. Both, Genitive noun and Genitive participle, imply **time during which** Jesus came, and **not day on which he came**. The **Living Bible** in this regard supplies the **real intent** of this phrase. This translation does not replicate “on that day the First Day of the week”, “**That evening** the disciples ...”. **Both Mark and Luke** keep silence of the day on which the meeting took place. For John the First Day simply extended into the following evening. In fact the First Day as such **can be of no consequence**. No suggestion as to importance of this meeting **for the First Day** as such exists, nor any indication as to it **being the day of Jesus’ resurrection**. It was, in fact, no occasion **of** the “First Day” as the weekly **recurrent** day of Christian assembly, but it was an event of



specifically the “**evening**”, “on that First Day of the week” which, from the **singular nature** of the event, was **impossible to be repeated**.

Follow remarks on the Relative Pronoun, ‘**That**’ – ‘*ekeineh*’, pp. 96, 173-175; 1/1, 10, 15, 111, 133-136; 2/1, pp. 25, 29; .

#### 6.2.2.2.

##### **The First Day**

“Then the same day at evening, being the first day of the week”.

**Does John mean that it still was Sunday when Jesus appeared** behind the closed doors to his disciples? To say which day – “of the week” – he had in mind, John says, “being the evening on that day the First Day of the week”. That would be a **mistake** if John **really meant** the Jewish First Day, using the **Jewish name** of the day as well as the **Jewish grouping** of seven days characterised by the last day, the “Sabbath” – *tohn sabbatohn*. The week is an absolutely unique cultural phenomenon of “**Biblical Judaism**”. John speaks of the **Old Testament “week”**, and, “Being the evening on that day the First Day of the week”, it should – **in terms of days** – be on the **Second Day** . . . of the week”. But John doesn’t have **days or a day per se, in mind**. He wants to say **at what time** the event took place – “**being evening**” – “on that day” – *en ekeinehi hehmerai*. John places “that day” **beyond** the Biblical and Jewish “First Day”. If John had the **day** as such in mind, he would not have called it the “First Day of the week”, but the Second Day of the week. Elsewhere in John **time** is indicated according to **Roman** count of hours, from midnight to midnight. (**Par. 5.2.1.1.**) That suggests his reference to **time** here as well.

**But**, John still appreciates the **day, when in religious context**, according to the **Old Testament and Jewish** way of life. *E.g.*, the Sabbath was at hand with the Jews’ preparations (of Friday afternoon); “it was six o’clock and the Preparation of the Passover” – before and after, all the time.<sup>19:14</sup> John did not adopt the Roman worldview of time **fully**. He understands **time** – “evening” – according to the (Roman) midnight beginning and end of day, but he does not use the (Roman) “**planetary**” name for the First Day, “**Sunday**”. (It is argued that John does not use the Roman nomenclature because it only originated after the first century. See this hypothesis answered in *Post-Apostolic Adherence and Aberration*, under *Clement, LD*, Part Five / 2.) Were “Sunday” the Christian name for the day of Christian worship, John should have used a name for “that day” (*heh hehmera ekeineh*) that would, like “Sunday”, have **severed any semblance** with the Jewish and Old Testament name, “First Day of the week”. But the **name – not the day** – involved, still falls within the Old Testament and Jewish frame of reference – it was the “**week’s**”, and it simply was the “**First**”. Although John employed the **mixed Latinism** “evening on the First Day” and the **Roman** reckoning of

**time** from midnight to midnight, he did not adopt the heathen **planetary** nomenclature for the days of the week **or** the Roman reckoning of the **day-cycle** from midnight to midnight. John’s use of **language, as indication of time – not as indication of days**, reflects no religious intentions – he still uses his Jewish concepts of days and weeks and **avoids** the Roman name of the day. (The planetary name did then already exist – see above reference to Part 5, 2.) John used the secular, “koine”-Greek of **his time and world** to indicate the **time** of day. He attempts nothing at a cultic definition of the new holy **day** of Christianity. John’s use in 20:19 of the evening after the **second** sunset still being the First Day, is ascribable **solely to cultural and social colloquial influence**. Any Christian Sabbath-keeper or Jew today would speak of “Friday evening” while meaning the Sabbath esteemed from sunset to sunset and “Saturday evening” while meaning the First Day reckoned from sunset to sunset. **Even so** John spoke of the evening of the First day of the week without understanding **that evening** or “**It being evening**” **then, strictly as the First Day or at all holy**. There is **nothing dogmatic or religious, or, technical**, in the expression, “It was evening on that day the First Day of the week”. It **cannot** be said, “**Because it was (ousehs) the First Day**”. It should rather be said, “**Being evening**” / “**Since it was evening Jesus came**”.

#### 6.2.2.3.

##### **“Assembled”**

Several deviations from the King James Version developed in more **recent** translations. Scholars who were **acquainted** with the King James Version made these translations. Differences occur as premeditated and **deliberate**.

The most meaningful change is seen in connection with the disciple’s **fear**. The **oldest** translation, the King James Version, describes the disciples’ **fear as the reason why “the disciples were assembled . . . for fear of the Jews”**. **That is an exact rendering of the Greek**. But such a state of affairs cannot be reconciled with the idea traditionally entertained that the disciples assembled “*in honour of the Risen Lord and thereby sanctified the First Day as day of worship of the Christian Faith*”. See numerous commentaries to the effect, e.g., James Augustus Hessey, *Sunday, Its Origin, History and Present Obligation*, Dr Nik Lee, *Sonntag die Sabbat, et al* Consequently **not one translation** repeated the idea that the disciples’ **fear** of the Jews **caused them to get together**. They all interpret as though the disciples’ congregation was their **accomplished aim**. (Only the **doors** were locked because of the Jews.) If the disciples assembled **out of fear** for the Jews, “coming together” **cannot** be viewed as worship. But if they assembled **in spite** of the threat posed by the Jews, it must be seen as an **act of faith – and of worship**.

The New Afrikaans Translation, the committee for its translation says, was undertaken “*with the view of a better understanding of the Bible.*”<sup>Preface</sup> What the committee thought to be a better understanding, can already be discerned in the name they use for “the First Day of the week”, viz., “*Sunday*”. “*That Sunday evening, the disciples were together*”. In the language of worship of the readers of the NAT to “*come together*” means the act of Christian worship that is the heart of the sanctification of the day of worship. This phrase means nothing less than what we have rendered it here, “*the disciples worshipped*”. They “*held Church*”, the Afrikaans would literally be.

To worship – “*to come together*”, in the New Testament sense, means, Intentionally and of free will, to assemble in faith in the Living Christ. To witness, confess and proclaim His name through the Word in the communion of believers and to the world. And intentionally and of free will to disperse to live the same in daily life. The “*better understanding*” will include all this “*on Sunday*”. By saying “*Sunday*” in stead of “First Day of the week”, any semblance with the “*Jewish Sabbath*” is negated. “*Sunday*” is the day of established Christian worship and thus the singular character of the event of the evening of that day the First Day of the week of which John speaks is surmounted and made the regular and recurring event of Christian worship. From this comes the idea, “*Being the First Day*”, in stead of “Being evening”.

The sense in which John used the expression “(the disciples) were assembled” is determinative. Did John have the religious “gathering” of the Christian day of worship in mind? If so, the disciples might have assembled for the purpose of assembling and not for fear. Their fear would only have been the reason for locking the doors “*where they came to worship*” – “*being* (the day of worship) *Sunday*” – not so much “being evening”, and no longer the Jewish “First Day of the week”. Translations find their way open to render John 20:19 in the way they do, “*That Sunday evening the disciples worshipped. Although the doors were locked because they were afraid of the Jews, Jesus came and stood in their midst and said to them, “Peace be with you.”*” NAT

In the translation, the real reason why the doors were locked – the disciples’ fear of the Jews, is as unobtrusive as possible between invisible brackets, “Although the doors were locked (because they were afraid of the Jews) Jesus came and stood in their midst”. The translation could never say the disciples were there for fear of the Jews because it then could not be said that the disciples worshipped.

According to the Greek though, it was, in the first place, not the doors that were locked for fear of the Jews, but the disciples “were”, in the first place, there, in that room, “for fear of the Jews” – *hopou ehsan*

*hoi mathehtai dia ton fobon tohn Ioudaiohn*. The doors, as a result of the disciples being there in fear, were locked.

“Doors being locked” – *tohn thurohn kekleismenohn*, is the Genitive of time and place. If the doors were locked for fear, “doors” – being the subject of the passive voice – would have been in the nominative, like “disciples”, who, “for fear”, “were (there)”. The fact that *thurohn*, the Genitive, is used, means but one thing, that it should be seen with the participle as the circumstance when the disciples “were there”, “for fear”, and “through” nothing else, least of all “through” the desire to “come together for worship”. They “came together”, “for fear”!

### 6.2.3.

#### Construction of Sentence

##### 6.2.3.1.

##### A Complex Sentence

A complex sentence of subordinate relative clauses constitutes Jn.20:19. The principle clause of this sentence is the last, “Jesus came and stood in their midst and said ...”. The last clause is determined by the first clause: “While being evening on that day the First Day of the week ... Jesus came and stood in their midst”. It is also determined by the second clause in conjunction with the first, “Being evening ... while indeed the doors were locked where the disciples were for fear of the Jews, Jesus came and stood in their midst and said to them ...”.

Jn.20:19 is no compounded sentence of clauses in co-ordinate relation. Besides being subordinated to the principle clause, the subordinate phrases are mutually subordinate. The clause, “where the disciples were for fear of the Jews”, is the main subordinate clause because it has the verb, “were”. It is the main subordinate clause also because it is introduced with the relative adverb “where” – “where the disciples were”, and, because it contains the clause of reason, “where the disciples were for fear of the Jews”. The relative adverb “where” connects the adverbial clause subordinate to it, “the doors being locked”, to this main subordinate clause, indicating locality, “where the disciples were”, as well as mode and time, “While doors being locked, Jesus came and stood in the midst of them”.

It simply is impossible to express the ideas contained in the structure of the Greek correctly with isolated and independent sentences. It must, as a complex sentence, be understood with all its inherent relations interacting simultaneously.

##### 6.2.3.2.

### Participles

How can it be said, “while evening”, “while the doors were locked”? Both these clauses have the **participle**. **Neither** may be rendered autonomously. These clauses are co-ordinate while **both** are subordinate to the **principle** clause and tell **when** “Jesus came”, “(While) being evening ... and (while) being locked the doors where the disciples were ... Jesus came”.

#### 6.2.3.2.1.

##### Ousehs – “Being”

“While being evening (*ousehs oun opstias*) on that day ... Jesus came”. This sense of continuous and current, **time**, “while Jesus came”, carried by the **participle**, is in translation taken over by the arbitrarily supplied **indicative**: “That Sunday evening the disciples **worshipped**”. The **act**, and not the **time**, is continuously and currently. The continuous current sense of the participle itself is rendered **meaningless**, making of the time, “Sunday evening”, the punctual **day** for worship. “It was Sunday”. And “Because it was Sunday, the disciples came together for worship”. Nothing remains of the idea that Jesus came “while it was evening”.

#### 6.2.3.2.2.

##### Kekleismenohn – “Locked”

“And the doors being **locked**” – *kai tohn thurohn kekleismenohn*. The meaning is **locative** – “where the disciples were”, and **temporal** – “while being locked”. The translation (NAT) creates the impression of a parenthetic, incidental and comparative **reminder of ability** – “Although the doors were locked for fear of the Jews Jesus came notwithstanding”.

The **participle**, “being locked”, cannot be used **independently** in relation with an adverbial clause of **place**, **unless** it is used **adjectivally as subordinate clause**, “While the doors were locked where the disciples were for fear of the Jews, Jesus came”. The unwanted message (for the translation) is inevitable. Instead of holding to the adverbial phrase of locality as the complement of the verb of incomplete predication, an **arbitrary complement** is provided, “Being evening the disciples **came** (“**came**”, for “**were**”) ... **together** (= worshipped) where for fear of the Jews the doors were locked”.

#### 6.2.3.3.

##### The Connective

The two **time**- clauses are in fact **connected** with the conjunctive *kai* – “**and**”. *Kai*, in this complex sentence of subordinate relative clauses is a different matter than the simple **copulate of words** as in the phrase, “he showed them his hands and his sides”. The clauses coupled by *kai* may not be **separated and rendered autonomously**. They are connected

for the **same purpose**, to determine the **principle** clause of the sentence in terms of **time when** “Jesus came”.

The particle *kai* – “**and**”, is significant **in the position** it occupies because it is **contextually** necessitated by the **participles** – “While being evening ... **and** while being locked the doors”. **Stylistically** it is also significant in that the Gospel of **John** is characterised for its **asyndeton** use of clauses and the fact that asyndeton use of clauses can be found in **many** examples in the New Testament. It must be concluded that the connective *kai* is **not applied loosely** and should in this case be rendered responsibly in translation.

The **NAT** slams these factors and makes of the **connective, a divider**. It removes *kai* from being in relation to the **time when** Jesus came, “while evening, **and, while** the doors were locked” and replaces it with an **antithetic, adversative, “although”**. It tells of the miraculous **way in which** Jesus came, “**Although** the doors were locked (for fear of the Jews), Jesus came and stood in their midst”.

The translation assumes, 1. a logical concessive clause, cf. “**although** he died, he still speaks” – *apothanohn eti lalei*.<sup>Hb.4:11</sup> “**Although** he were a Son, yet learned he obedience” – *kaiper ohn wuios emathen tehn hupakoehn*. “**Though** he will not give ... yet he will – *ei kai ou dohsei ... dohsei*.<sup>Lk.11:8</sup> 2. An **adversative** use of the conjunctive *kai*. “They received the word with great joy **although** they had no root” – *meta charas lambanousin ton logon kai ouk echousin ridzan*.<sup>Mk.4:16-17</sup> It makes of the conjunctive *kai* a substitute for *ei kai, kaiper*, or any emphatic particle for introducing an adversative clause. The conjunctive **loses its binding function** completely. The **main sentence** of the **original** text, “Jesus came” – *ehlthen ho Iehsous*, formerly **modified by all** the foregoing subordinate clauses **combined**, by way of this **arbitrary, antithetic, adversative adverbial extension, “Although”**, is **separated** from its subordinate adverbial clauses and deprived of the limitations it received through these. **Two independent** sentences result: “The disciples worshipped. **Although** the doors were closed, Jesus came (nonetheless)”.

#### 6.2.3.4.

##### The Relative Adverb, “Where” – Hopou

In the Greek it is **stated in immediate context and relation**, “The disciple **were**” – *ehsan*, “for fear of the Jews”, “**where**” – *hopou*, “the doors were being locked”. “**They were (there)**” – “**for fear**”. The verb, *ehsan*, “were” is the verb of the **temporal** and relative clause of **place** – not of an **adversative** clause, “**although** the doors being locked, Jesus came”. The translation takes the meaning of the conjunctive and the nature of the clause to **extremes**.

The adverbial clause of place, “**Where**” – *hopou*, for a translation like the *NAT*’s, must be **ignored** completely in order to say, “That Sunday evening the disciples worshiped. Although the doors were locked because they were afraid of the Jews, Jesus came and stood in their midst and said to them, “Peace be with you.” *NAT*

The Greek gives **reason why**, the disciples “**were**”, there “**where**” – *hopou*, “**they were for fear of the Jews**”. It explains **place where**, the disciples “**were**” – behind “**locked doors**”. The *NAT* now explains **how**, **Jesus**, “**came**”. He “**came despite** the doors being locked / **although** the doors were locked”. The *NAT* does not say **when** Jesus came, it being evening, but **how**, the doors being locked. It tells not what **Jesus** did just then while doors were locked and fear gripped the disciples, but what the **disciples** did (and how they did it). “They **assembled** (as believing Christians)”.

The Greek gives no reason why or indication how Jesus “**came**”. Just the fact is mentioned, “Jesus came and stood amidst them”. The rest must be **concluded** from the facts the text supplies, as, for example, that the disciples were **all** there, in one room. Or, That Jesus had the **ability** to move through walls and doors. The adverb, *hopou*, cannot indicate ability. Ability is logically deduced from circumstance and event. The **text** does not want to mention these **extraordinary** things, whereas the translation aims at nothing less. The text states that “While evening, the doors in fact locked where the disciples **were for fear** of the Jews, Jesus came”.

#### 6.2.3.5.

##### A Matter of the Verb

An interpretation that gives proper impetus to the nature of the relative clause and conjunctive as not simply contemporaneous but as concessive, is in line with the **significance the conjunctive** has in this particular context – as pointed out above. But it should not be allowed, 1- to **ignore** the given facts, 2- to **violate** the general significance or specific meaning of the text, or, 3- to **obtrude** abstract and arbitrary ideas. In the Greek the **idea** of the translation, “**worship**”, **does not exist at all**. In the Greek nothing even to the effect of being “**together**” exists. The idea that the disciples actually “**came**” together, that is, “**assembled**”, is not even by implication possible. The disciples “**were**” “**there**” – in that room behind locked doors. **Why and how? Fear** for the Jews and locked doors were their only commonplace, not faith in Christ Resurrected.

#### 6.2.3.5.1.

##### Time and Circumstance of Jesus’ Act

To make the text say **more** than that the disciples “**were** (in the room)” – that they “**came together**”, or, **less**, that they “**were**” not “**there**” “for fear of the Jews”, but, only the **doors** were locked for fear of the

Jews, can for no reason be justified. The text states that “the disciples for fear of the Jews **were where** the doors were being locked”. With that and the full implication thereof any translation should abide. Translation that exempt “**were ... where**”, in the sentence, “The disciples for fear of the Jews **were where** the doors (were) locked”, must for certain be biased. The text describes simple time and circumstance of **Jesus**, who, “It being evening on that day the First Day of the week, **came and stood** among the disciples where they for fear of the Jews were behind locked doors, and said to them ...”.

#### 6.2.3.5.2.

##### Time and Circumstance of the Disciples’ Act

**Were the disciples there** because they feared the Jews, or **were the doors locked** for fear of the Jews? “For fear of the Jews” is an adverbial phrase of **reason**. “The **disciples were, for fear of the Jews, (there) where** while being locked the doors, Jesus came”. The phrase “For fear of the Jews”, explains **but indirectly** why the doors were locked. *The doors were locked because the disciples were there, and they were there because they feared the Jews.*

The translation takes the verb “**were**” – *ehsan*, of the **adjectival clause** “where the disciples **were ... for fear**” – *hopou ehshan hoi mathehtai dia ton fobon*, and makes of it the verb of an **independent sentence**, “That Sunday evening the disciples “**came together = worshiped**”. **Every syntactical relation is arbitrarily switched about**. The disciples’ fear, though, has to do with their **being** behind locked doors, they “**were ... for fear**”. The disciples’ fear is **prominent** – it controls their **primary act** – of **being** “**there**”. It **consequentially** controls their **situation** being behind locked doors.

#### 6.2.3.5.3.

##### A verb of Complete Imagination

“The disciples **were**”, there, literally, “where were being locked the doors”. They did not “**come**”, nor did they “**come together**”. “They **were**” ... **there**. The translation tries to avoid just that. So it **ignores** “**where**” – *hopou*. A substitute **complement** for the verb of incomplete predication “**were**” – *ehsan*, must, as a result, be found, however: “That Sunday evening the disciples were ... **together**”. That becomes, “**came together**” = they “**were worshipping**” – no longer a verb of incomplete predication but of complete imagination! The translation implies that the doors were locked for fear while the disciples faithfully worshipped. The difference with the Greek is brought about by relating the adverbial phrase of reason “for fear of the Jews”, to the clause, *tohn thurohn kekleismenohn* – “the **doors** being locked”, **in stead of** to the relative clause **to which it contextually and logically is connected**.

“Where the **disciples were through fear** of the Jews” – *hopou ehsan hoi mathehtai dia ton fobon tohn Iudaioun*. The contextual and logical relation of the relative clause (of place – “where”) should retain its character as **relative** as well as **temporal** clause **determining the principle** clause, “**Indeed while** the doors were being locked **where** the disciples were for fear of the Jews, **Jesus came**”. If, as in the translation, the phrase of reason is connected (out of context and not to syntactical relation) with the locking of the doors, **it has to sacrifice both these relations**.

#### 6.2.3.5.4.

#### Did the Disciples “Come” “Together”?

##### 6.2.3.5.4.1.

##### John

The **context** of the clause, “The disciples were”, **provides its own complement** of predication in the form of the phrase, “where the disciples were **for fear of the Jews**” – “Being evening and while being locked the doors where the disciples were **for fear of the Jews**, Jesus came”. Nothing suggests that the disciples “**came**” together, or, that they were “**together**”. One manuscript though, has *sunehgmenoi* “*sunagoh* – “**together**”, inserted, *hopou ehsan hoi mathehtai sunehgmenoi dia ton fobon*. Being purely periphrastic or analytic it obviously is an **addition**. New Testament Greek does have analytical traits, but this amounts to **more than duplication** of the concept of the verb which is **fully** contained in the clause **without** *sunehgmenoi*. This addition in any case does not change the fact that the disciples were together **for fear**. It is **irrelevant to the verb ehsan** that the doors were locked where the disciples were or where the disciples were together – “for fear”.

John does not use *sunagoh* in any instance in the sense of “being together”. In 11:47, e.g., it means to “**collect**” or “to **bring** together”. In 6:12 it means to “**pick up** (the pieces)”. In no instance does John use the participle. An application of the participle – as in the case of this addition – with the indicative and in the dative, is found nowhere else. It is correctly omitted from “Texts”.

To find some indication of the meaning of *ehsan* in the clause under discussion, it should be considered in **context** and compared with the other Gospels. In Jn.19:26 the situation of verse 19 is said to be almost repeated, “Now after eight days **again** his disciples were **in** and Thomas with them”. It cannot be made clearer what *ehsan* meant in verse 19. If the disciples this time (eight days after, verse 26) “were **again in**” – *palin ehsan esoh*, then the first time, “being evening that day the First of the week”, the disciples “were **in** for fear of the Jews”, “where doors locked, Jesus, the first time, “came”. **Also** this time (verse 26), “Jesus comes, **the doors having been shut**, and stood in their midst and said

...”. And one wonders whether the doors had been opened **during the past eight days at all**, perhaps still, “**for fear of the Jews**”? We would opt for this possibility rather than to consider this verse as not authentic or not historic because it supposedly is a mere repetition of verse 19.

The complement for the verb *ehsan* – “were”, is the adjectival phrase, “for fear of the Jews”. It was **no case of worship**, of “coming”, “together”, “because it was the First Day”, for being the day of Jesus’ resurrection.

The demonstrative pronoun, “that”, *ekéinehi*, in context of circumstance has strong meaning, which must be shown in translation: John 20:1 to 18 was Sunday; any further has nothing to do with Sunday except for the stepping off remark in verse 19,

“Then being evening, and the doors where the disciples for fear of the Jews were, locked, with THAT day the First Day of the week (*still fresh in mind*), came Jesus ...”.

“He is not only a traitor to the truth who openly for truth reads a lie; but he also who does not freely pronounce and show the truth that he knoweth.” – Chrysostom

##### 6.2.3.5.4.2.

##### Luke

One commentary states, “*on that same day Christ showed himself to his congregated Church as the resurrected Saviour*”. However, Luke sketches the character of the disciples’ being together on that second evening after Jesus’ resurrection quite pertinently. The two disciples from Emmaus “found the eleven ... and them that were with them” and told them of their meeting with Jesus. “And as they thus spake, Jesus himself stood in the midst of them and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts?”

“Why are ye troubled? And why do thoughts arise in your hearts?” Jesus’ question does not suppose the immediate reaction of alarm of the disciples at his appearance but **their doubt and confusion about the rumours and events of the ... previous! ...day**. They were all perplexed and troubled as were the two disciples who were met by Jesus on their way to Emmaus. Jesus’ question tells of the nature of the disciples “meeting”. It could not be called “church”. If it were “church”, the disciples would have met because they believed and they would have lead out in worship. But they were the sorry and disbelieving ones.

Luke has an apt word he uses at least twenty one times for the concept of “church” – the body of believers – who, it is said, on this occasion assembled as corpus Christi. He does not use that word,

*ecclehsia*, here. In fact Luke employs *ecclehsia* only in Acts 2:47 for the first time after the outpouring of the Holy Spirit. (According to Nestle, 5:11 is the first instance.) In Luke 24 or in John 20 “assembling” cannot be “Church” yet. Both Gospels view the appearance of the Sunday evening in the same light as all Jesus’ appearances of the forty days before his ascension. Jesus “was with them” – *sunalidzomai*.<sup>Act 1:4</sup> Thus Jesus “assembled” with his disciples **for forty days**. That surely would have included this first meeting? No. John doesn’t use this word. Neither does Luke.

“The **whole church comes together**”, says Paul in 1Cor.14:23 (see also chapter 11). The word is *sunerchomai*. It is nowhere used for the meeting on Sunday evening. (See *sunagoh* above.) “There shall be – (*ginehsetai*) **one fold** and one shepherd”, says Jesus in Jn.10:16. *Ginomai* is also used for the “assembly” of the Church. The **Church** (representative of the apostolic diocese), “**assembled** with one accord, chose to send men”.<sup>Acts 15:25</sup> The apostles on the occasion “that day the First Day of the week” obviously weren’t “Church” in this sense.

In what sense then could the disciples on the occasion of Jesus’ First appearance have been the “Church”? Luke<sup>24:9</sup> says of this very event, that the disciples “were **crowded**” – *eththroismenous* “*athroidzoh*. They were thrust together for space and forced together for fear of the Jews – “locked” behind doors.

*Athroidzoh* is derived from *hama* – “with” + *throos* – “confused noise”, and is normally used in the sense of , “fear has gathered” – *fobos eththroistai*, “to **collect** (one’s breath)” – *pneuhma afroidzein*. Luke might intend as its meaning here that the disciples “**grouped confusedly**”, **which perfectly correlates with their bewilderment and fear of the Jews**.

The “eleven” indicates the disciples as a **group**. **Thomas** was absent and the exact number of disciples was only ten. But the participle implies the **bundling of the group** of disciples “with those with them”. Judas, now being rejected and dead, the disciples are no longer “**the twelve**”,<sup>Mk.14:17 Lk.22:14</sup> but, “**the eleven**”.<sup>Lk.24:9 Acts 1:26 Mk 16:14</sup> *Mohusehs eis ecclehsian athroidzei to plethos* – Moses got the “**tumult** gathered” – “die grosse Anzahl” – “the gross total”.<sup>Walter Bauer on Josephus, Antiquities 3, 300</sup> Cf. *To athroon* – the **whole** body, the mass; *athroa pant’ apetisen* – he paid all at **once**. The idea that *eththroismenous* should be *suneththroismenous* – “they were crowded **together**”, is unnecessary. The emphasis is not on their being **together**, but on their being **thrown on each other’s** company.

Characteristic of the “Christian Assembly” is its freeness. Believers come together motivated by a longing after the Word of God and the communion of the saints. Then they **freely disperse** in order to proclaim

and live the Word in the world and daily life. But on this night they do not go out, and Jesus eight days later appears to them in the upper room while they probably never went outside the locked doors.

It then was under these circumstances, “being evening that day the First Day of the week while even the doors were locked where the disciples were for fear of the Jews, (that) Jesus came and stood in their midst and said to them ...”. The Sunday morning Peter and John investigated the empty tomb themselves. By the evening they have already learned of the Jews’ accusation that they, “his disciples, stole the body away by night” the Saturday night. **Now what were they to do?** They had to get together in hiding from the Jews in order to think over their predicament. The Jews were looking for them throughout Jerusalem. For the disciples, “that evening of the First Day (**of anxiety**)” was night indeed **as was “that same day”** for them! When Jesus appears, he says nothing of the fact that it was Sunday evening. He does not even refer to his resurrection. He greets them, “Peace be unto you” – a greeting fitting the occasion of fear and perplexity. **The disciples last saw him as the crucified**. Jesus takes it from there. He shows them his wounds and asks for something to eat. Not for one moment is any recollection suggested as would the disciples have witnessed Jesus’ **entombment!** They learned of the burial from the Marys who attended **only the Sabbath** day after – or, most likely, only on Saturday night **when told of the opened grave** by Mary Magdalene “while early darkness still”! From the nature of this event and discourse it must be deduced that Jesus’ **burial took place the day after his crucifixion**, and that nobody was present at the crosses after Jesus had died and “everybody” had “returned” from Golgotha on the day of crucifixion. Only “when it was evening already”, Joseph of Arimathea started to do something to obtain Jesus’ body for proper burial.

#### 6.3.1.1.

##### **“They Came unto the Sepulchre”**

*“Taking as our starting point the moment indicated in the text, “And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the First Day of the week they came unto the sepulchre at the rising of the sun. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long whit garment, and they were affrighted. And he said unto them, Be not affrighted: Ye seek Jesus of Nazareth which was crucified: He is risen”.*

*“The last Sabbath of the old dispensation, that is, the Saturday of our Lord’s lying in the grave (called afterwards by the ancient Church the Sabbatum Magnum), has passed, and with it the honor of the seventh day has passed away. It is very early in the morning, the first day of the*

*week. The sun has risen. The Sun of Righteousness has risen also. The first day of the week has become "The Lord's Day".* James Augustus Hessey, Archdeacon of Middlesex, *Sunday*, Cassel & Co. London, 1889 5th Ed.

### Let the facts be put straight first:

*The last Sabbath of the old dispensation, that is, the Saturday of our Lord's lying in the grave, has passed and with it the honor of the seventh day has passed away.*

*It is very early in the morning, the first day of the week. The sun has risen. The Sun of Righteousness has risen also. The first day of the week has become "The Lord's Day".*

The last Sabbath of the old dispensation, and first of the new, that is, the Sabbath Day of our Lord's lying in the grave and rising from the dead,

was declining and with it the honour of the Seventh Day had been confirmed,

It is very early in the morning, the First Day of the week. The sun ascending the women came upon the grave,

The Seventh Day of the week and Sabbath has become "The Lord's Day",

*"Perhaps you may be inclined to suppose that with these words I meant that ... our blessed Lord either by the very fact of his rising from the dead on the first day of the week, or by instructions given to His Apostles during "the Great Forty Days", sanctified and set apart that day for his own service for ever. Now I meant nothing of the sort. I cannot see, on the one hand, how an act, or a fact, can establish an ordinance not necessarily connected with it, unless it is declared by the agent, (as in the case of the Sabbath), that it is intended to give sanction to it. On the other hand, I find no Scriptural authority for asserting that though Christ did, during the interval alluded to, speak to his disciples of "the things pertaining to the kingdom of God", this subject was amongst those upon which He held high converse. The extent of my meaning was this, that from that moment, the first day of the week, on which Christ "overcame the sharpness of death and opened the kingdom of heaven to all believers", was invested with an interest not before attached to it, and became worthy of the new title which it afterwards obtained from the partakers in and preachers of Christ's resurrection. ... And this, while it would at once exclude it from the category of positive institutions ordained by Christ Himself, would enable me to claim for it, (on this ground alone ...), an Apostolic, and, so far as Apostolic can be called divine, a divine origin."*

### Let perspective first be reached:

*By the very fact of his rising from the dead*

*on the first day of the week,*

*Or,*

*by instructions given to His Apostles during "the Great Forty Days"*

*Christ sanctified and set apart*

*that day for his own service for ever.*

By the very act of his rising from the dead

"in the Sabbath",

as well as

by instructions given to His Apostles as "delivered" in the Gospels

Christ sanctified and set apart

that day for his own service for ever.

*I cannot see how an act, or a fact, can establish an ordinance not necessarily connected with it unless declared by the agent (as in the case of the Sabbath), that it is intended to give sanction to it. I find no Scriptural authority for asserting*

*that this subject was amongst those upon which He held high converse.*

*From that moment, on which Christ overcame the sharpness of death and opened the kingdom of heaven to all believers,*

*the first day of the week, was invested with an interest not before attached to it, and became worthy of the new title (The Lord's Day) which it afterwards obtained*

*from the partakers in and preachers of Christ's resurrection.*

*While this excludes the Sabbath from the category of positive institutions ordained by Christ Himself,*

*it enable me to claim for it, (on this ground alone ...),*

*an Apostolic and, so far as Apostolic can be called divine, a divine origin."*

### Because God's,

the act and fact do establish an ordinance

necessarily connected with it

declared and confirmed by God

(as in the case of the Sabbath),

that it is intended to give sanction to it.

I find so much Scriptural authority

asserting

that this subject was amongst those upon which He held high converse, "beginning

at Moses and all the prophets, He

expounded unto them the things

concerning Himself".

From that moment, on which Christ overcame the sharpness of death and opened the kingdom of heaven to all believers,

the Sabbath

was invested with an interest

prophetically attached to it,

and finally became worthy of

its new title (The Lord's Day)

which it afterwards obtained

and appropriated as such by the partakers in and preachers of Christ's resurrection.

While this excludes the Sabbath within the category of positive institutions ordained by Christ Himself,

God claims for it, on this ground –

Christ's resurrection from the dead – alone,

an Apostolic and, so far as Apostolic can be called divine, a divine origin.

The lines of thought run in opposite directions and could never meet. The lines of thought are different lines because each has its **own point of departure** for which is claimed the **same factor of divergence**. That **common denominator** is made a **divider** of:

Resurrection.....

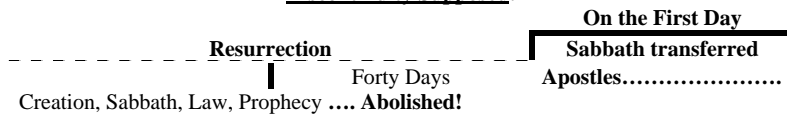
On the First Day

?

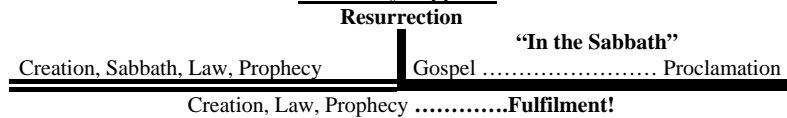
Or

“In the Sabbath”

**Discontinuity Supposed:**



**Continuity Supposed:**



The second option as characteristic of the revelation of God agrees to the nature of God Himself as well as to the nature of his every act, word and plan. God is eternal. So are the Ten Commandments. So is his Covenant. But whereas creation, Sabbath, Law and prophecy in the Old Dispensation were more prominent, they now, in the New Dispensation, are less prominent. **The Law “retired”**, says Paul. **Its glory is no glory at all so glorious is Christ’s**. The glory of Creation, Sabbath, Law and Prophecy does **not** derive from **comparison**, but from **object**, the glory of **Christ!** <sup>2Cor.3:9</sup> They only have the glory they **receive from Christ** – like a mirror reflects the rays of the sun (not the sun itself yet of the sun itself). Creation, Sabbath, Law and Prophecy only have and reflect the glory they **receive**. But receiving their glory from **Christ** makes their glory **more glorious now, than before**. The **everlasting** Covenant of Grace that used to be called the Old Testament is now called the New Testament. Even in the new dispensation “we still see as in a mirror” and are not able to fully grasp how glorious the glory of Creation, Sabbath, Law and Prophecy is, seeing we cannot grasp how glorious Christ is. Any view therefore that as if brings to naught **Christ’s** glory in bringing as if to naught the glory of **prophecy** or the Old Testament, directly or indirectly, isn’t worthy of **Christian Faith**.

The **Sabbath**, “was invested with an interest not before attached to it” – “by the very fact of his rising from the dead” ... “in the Sabbath”. The **Sabbath** “was invested with an interest not before attached to it” not only from a **posterior** point of view because the very truth of this interest was, **before**, invested in the Sabbath through creation, through revelation of history and of Scriptures, and through embodiment in Law, Prophecy and Psalm (i.e., embodied in Scripture and in history) – all, by God Himself. In the Sabbath was hidden and revealed the Mystery of Christ in Whom was revealed the Mystery of God. God in Christ Jesus “made

known unto us the mystery of his will”, not in arbitrary, at best national Jewish legislation, but in **divine revelation as Law**. Now that we have seen **God’s finishing in Jesus**, we know **what** in truth his works that he finished on the Sabbath, **actually were**, and **why** He sanctified the Sabbath. Through God’s finishing in Christ the Sabbath for the Christian is not “excluded from the category of positive institutions ordained by Christ (or by God) Himself”. “While it would at once” be confirmed in “positive institution”, “it would also enable” **God “to claim”**, for the Sabbath, “on this ground (the resurrection of Christ) alone, a divine origin”. It would enable God to claim for the Sabbath a divine and eternal origin “on whatever other grounds that may be adducible” as well. As well, the Sabbath – on God’s authority – being a **creation** of God, it being embodied in moral **Law**, and it being **prophetic** and **Apostolic** in practice and teaching. From this **eternal divine origin** stems the eternal, divine and confirmed continuity and future of the Sabbath. Only Christ in rising from the dead on the Sabbath could uninterruptedly have upheld this continuity.

### 6.3.1.2.

#### **Justin**

*“The resurrection of Christ was as sufficient a reason why the Church should serve God on the Sunday as the creation of the world was why the Synagogue should serve God on the Saturday.”* Thorndyke, *Of the Laws of the Church*, quoted from Hessey, note 367

**If! If** “the resurrection of Christ” had been “on the Sunday”, and **if** “on the Sunday” it could be and could be expected!

The theological importance attached to the **Resurrection as a basis for Sunday**-sanctification has had a precarious history. Such a theology **first** appeared with **Justin**. He says Christians “hold common assembly” on Sunday “because it is the day on which ... our Saviour arose from the dead”.

Justin was the first to claim Christ’s Resurrection for the First Day. “Sunday is the day on which we all in fellowship assemble because it is the first day (and chief of all) by which God transforming darkness and chaotic matter made the world and our Saviour Jesus Christ by the same day (Sunday) rose from the dead because they (the hateful Jews) crucified Him on the day before Saturn’s day. But after the day that is Saturn’s (meta tehn kronikehn), which day is the Sun’s, he shon to his Apostles and disciples and taught them the things we ask you (o Emperor) to consider”. Justin, *First Apology*, 67, about 150 AD

In historical context the new appellation of “Lord’s Day” was very meaningful *vis a vis* the Emporor’s Day of the Roman Empire, “Sun’s Day”. So was the appellation “Day of Saturn” for the Sabbath. Still



known as and called “Sabbath” by the end of the first century, the Seventh Day of the week had the content and meaning for the Church of **its own** “Lord’s (Sabbath) Day”. From this preference and distinction all the Sabbath-anecdotes in the **Gospels** originated. These anecdotes, being selected, applied and preserved in Holy Writ, proves the Church’s preference of the Sabbath as **its** Lord’s Day to that of the other “lords” and “days” of its times. Justin’s steering clear of the Christian appellation “Sabbath” or “Lord’s Day” betrays his false suppositions. To the emperor and his word the “Day of Saturn” was a day of woe and holy to the Jewish pest. Justin unashamedly spurns the Christian Scriptures in order to impress the emperor lord of this world. The man Justin so highly esteemed by Christianity deserves no respect for such treachery against Christianity. He claims that “we all” – “all”, all Christians, **as well as all heathen** – “meet on the Day of the Sun”. He makes of the Sun’s Day the **common day of worship** of Christians and heathen alike! The untrustworthiness of Justin’s claim as far as Christians were concerned is betrayed by his presumptuous and otherwise unnecessary use of the word “all” – *pantes*. From where so sudden this Christian Fellowship of the First Day and where to gone so unobtrusively the Christian Fellowship of the Sabbath? And that so unanimously and with no sound of dissent? This thing happens all **too quickly**, all **too easily**, all **too quietly**, all **too cunningly** and all **too flatteringly**. It happens all too flatteringly **of the emperor** and all too insulting of the Apostolic Church and the Scriptures. The Scriptures especially.

Where Matthew states it was “**Sabbath**” when Jesus rose from the dead, Justin says “this Day ... (was) the Day of the Sun”.

Where Matthew has the **Genitive**, “**Sabbath’s-time**” when Jesus rose from the dead, Justin puts the **Accusative**, “the day after Saturday”.

Justin **besides** suggesting this day for being known for being the “Sun’s Day”, also suggests it for being known for being “the day after Saturday” – the *eighth day* of the Calendar-week or “*market-week*” of the Emperor’s Realm.

Where **Matthew** has the **Accusative**, “**before the First Day**” when Jesus rose from the dead, in his *Dialogue with Trypho* Justin claims Jesus was raised “**on the First Day**” – *tehi miai sabbatohn*, **Dative** (and “Sabbath” in the Genitive).

Where Matthew states, “**Evening** had come it being the Day of Preparation called the Fore-Sabbath” **after** they crucified Jesus, Justin says it was the day “before the Day of Saturn (that) they had crucified Him”. (*Apology*, Part one)

Justin gives the best reason possible for the keeping of the Day – Jesus’ resurrection on it. **But he arbitrarily, nay, intentionally, applies it to the wrong day**. Unfortunately, and as a shame for Christianity

Justin makes no attempt to avoid duplicity. It would be but **natural for the emperor** to understand the resurrection of “our saviour” to be that of **his**, heathen and **pagan** “saviour”, the **sun**. “**Also** (*kai*) Jesus Christ”, says Justin, **rose from the dead** on the Sun’s Day”, but was also “**crucified the day before the Day of Doom** (Saturday)”! What remarkable coincidence, oh Emperor! The emperor must reconsider his disposition towards the Christians he thought to be so peevish. And in explaining the Christians’ custom of worship on the Day of the Sun, Justin **deliberately quotes from nature and not from Scripture**. Notice, “**Sunday**”, and not “the **First Day**”, “**Day of Saturn**”, and not “**Sabbath**”. And Notice: While it was “created” the **fourth** day, Justin, according to the **common belief among pagans**, suggestively implies that the **sun** was created on the first day of the “creation” of the world. His analogy also concerns the **typical method** of the gods **to revive by conquest**. “**By driving out the darkness**, God created the world”, says Justin. By driving out the “Day of Doom” the Sabbath God introduced the Sun’s Day, is what he really means. That is no Scriptural let alone Christian concept of God who, **not** by driving out darkness, but by his Word created light and who, by His Word, also created “darkness”. Justin’s **conceptual god** can be found in Greek and other heathen mythology – not in the Scriptures. Justin gives **no Scriptural reference** as authority or explanation of **his theory** or for transferring any basis for Christian worship from the Sabbath to Sunday – what could the Emperor care about **Scripture** and that, **Jewish** Scriptures any way?

Justin applies **resurrection as the authenticating phenomenon for ‘observation’ of the Sun’s Day**. Resurrection of **light** is the authenticating “divine” act for worship of the ruler of heaven the sun! The **historical Scriptural fact** of the Resurrection “**in the Sabbath**” **matters not** – Justin deliberately ignores it; no, he consciously contorts the words using Scripture’s root-words with opposite meaning, **setting the example for generations to come**. Exact Scripture certainly will condemn his whole scheme. **He doesn’t propagate idolatry openly but subtly compromises Christianity**.

Justin presents his “**appearance**”-argument to the emperor not secondarily (as Bacchiocchi alleges) but primarily. Chronological **sequence** is not important for Justin, but **analogy and correlation of ideas**. “**Appearance**”, on a par with “**resurrection**”, is to **establish rule and Lordship**. **The one who appears** must be revered and venerated (“*venerable day of the sun*” – Constantine). The fact that Justin puts the Resurrection as reason for Sunday observance second in sequence means he places it there as the **culminating** reason. The Resurrection **principle** correlates with the renowned and specifically dedicated observance of the **appearance** or “**resurrection**” of the **Sun**. Justin can **take advantage** of

**Christ's resurrection because** he pays "**Scripture**" no respect. **He virtually says:** We Christians believe in the Christ's resurrection. **So we apply the principle of it to the Sun's Day.** The **prophetic** sense of Scripture though that indicates as the Day of Resurrection the **Sabbath** Justin simply ignores. In paying homage to "*that* (day) *of the sun*" in stead, he pays **corban** to **Christ** and **homage** to the **Emperor**.

#### **"The Lord Sun's Day"**

If the ordinary substantival Genitive – as in Mark 2:28, "Lord of the Sabbath" – should be rendered in the peculiar (Christian) adjectival Genitive – "The **Lord's** (Sabbath) Day – then the supposed phrase "*the Day of the Son the Lord's*" in Greek would read, *Hemera Wuioi Kuriakeh*. A. Kirchhoff, *Corpus Inscriptionum Graecarum*, Volume Four, 9475 records an ancient epithet of the wording *Hemera Hehliou Kuriakehs* – "*the Day of the Sun the Lord's*". Different "**Lords**" are supposed in the two phrases. In Mark it is the **Son** the Lord and in the epithet it is the **Sun** the Lord. Christianity easily accepted the resemblance in Days of veneration because Jesus was seen as **Emperor / Lord** – *basileios / kurios*, and the Church the Empire of the **heavens**. **Semantic** (adjectival nomen) and "**political**" (Lord's) resemblance between the "*Lord Sun's / Emperor's Day*" (the Jewish "First Day" of the week) and the Seventh Day Sabbath which Jesus Christ is Lord of, occasioned the latter simply to be substituted by the former **at the convenience** of State (Empire) and of Church (Christianity). **Compromise** had been reached **in the area of religion** between Church and State. The Day of the **Sun** is Day of the **Lord Emperor**. The sun being emblem of **both Church and Empire** the "**Jewish**" Sabbath **had** to succumb – "*driven out*". **Sunday**, frankly for Christianity represented "the Lord **Emperor's** Day" whereas the Sabbath represented "the Lord **Son of man's** Day". **Only** if the Christians could **assimilate essentials** of state religion and their own religion could a **compromise** be reached that could end **persecution and pressure** of (religious) philosophic vogue.

Christianity very casually had undergone metamorphosis because it quite simply paid no attention to the Scriptures and adapted to what it felt on the skin – a world venerating the Lord Sun's Day. Simply transfer the basis of Sabbath-keeping to Sunday-observance. Justin accomplished the feat.

The earliest Christian apologists regarded themselves as of Apostolic authority and authenticity and didn't regard themselves answerable to Scriptures of New or Old Testament. The "Fathers" thought more of their own wisdom than of the **first** century writers and authors of the New Testament documents. **Justin serves as perfect example**. These apologists in fact **knew very little** about the Scriptures

and were surpassed in ignorance and arrogance only by the Christian "fathers" and "apologists" of later times. They filtered the pure milk of the Gospel through coal sacks, said Luther. **Justin was the instigator of this highly esteemed and popular practice of the time.**

"**According to the Scriptures**" the Day of which "**the Son of man is Lord**" is **one only** – "the **Sabbath** of the Lord thy God". And the day Christians regarded **their** Lord's Day, the Sabbath, belonged to the "Son of **man**" – incarnated descendant of Adam and Abraham. The sun of **heaven** seemed a much nobler object of veneration for **one who called himself God!** Argument for "*celebration of Christ's resurrection*" on the **Sun's** Day even today **can but mimic** the first Christian apologists – **at the cost of sacrificing the Apostles and surrendering the Scriptures.** The **fashion and or the pressure of the day** – today as at the time of Justin – **dictates** that Sunday should be the day for Christian worship. It is mighty inconvenient to think, act or proclaim against the norm and mainstream.

#### **6.3.1.3.**

##### **Augustine**

##### **"From that Event its Festivity"**

*"The Lord's Day has been preferred to the Sabbath by the faith of the resurrection". "The Lord's Day was not declared to the Jews but to the Christians by the resurrection of the Lord, and from that event its festivity had its origin."* Augustine, *Epistula* 36, 12, 14, CSEL 34, 4; 55, 23, 1 CSEL 34, 194, quoted from Bacchiocchi, *TCR*

Here is discoverable the **only explainable explanation** for the change the Church has made in switching from keeping the Sabbath to keeping the First Day. **It may be explained but not excused.** Mark how tradition first dilutes facts and from there takes the easy step to start what soon becomes "**gospel**". "*The Lord's Day was declared*" "*to the Christians*", says Augustine, "*by the resurrection of the Lord*". From the outset Augustine falsely assumes "*the Lord's Day*" for Sunday. Then he presupposes Christians when no Christians had become Christians yet. When Jesus was resurrected there were no Christians. Truth is, *the Lord's Day was declared by the resurrection of the Lord to the Jews, first.* The **original** period of "*declaring*" Christianity – at the force of Pentecostal Power – lasted for about **three and half years** (Pisidia in Antioch, Acts 13). And then for another **quarter of a century** (Jerusalem Council, Acts 15). And then its final stage lasted till approximately the end of the first century and the death of all the Apostles and Pentecostal Missionaries. The Gospel including "*The Lord's Day*" "*was declared*" at first "**to the Jews only**" – at least until the Jerusalem Council.

Proclamation **continued** *“to the Jews”* (Luke) **primarily** even after the Jerusalem Council.

And although *“The Lord’s Day”* *“had its origin ... from the resurrection of the Lord”*, it wasn’t **Sunday** that thus *“from that event had its origin”*. It was *“the Seventh Day of (which) God spoke”* (Hebrews 4:4). God *“declared”* and *“spoke”* in, by and through this event, Jesus’ resurrection from the dead as He in, by and through the event of Pentecost and the acts of the Apostles *“thus”* *“declared”* and *“spoke concerning”* the Sabbath Day!

#### 6.3.1.3.1.

##### **The Church for the Sake of Unity and Order**

The fault already of **Justin and Augustine** and later of **borrowed** conclusions, is that the historic development and motivation of Sunday observance of **subsequent centuries** is **read into** the history of the **first** century. But whatever must be learned about the development of the day of Worship during the **first century** can only be deduced from the **New Testament**. New-Testament “preferences” and world-views on the subject of ecclesiastic days of worship **should** for **Christians, nowhere** be found but in the Scriptures. Nowhere else – not even with the comfortable reference to *“the great forty days”* for support for anything we would have liked to find in the Gospels but cannot find there. We are **restricted** to the **time of the Apostolic Church and age – the first century** – and to the **authority of the Bible** on the subject of origins, preferences and initiatives of the Church, of its decisions and of its adopted customs. If agreement can’t be reached on this condition all discussion must be stopped. *“Long theological reflection”* of times and peoples **later than the Apostolic era** carries **no** weight when it comes to telling Christians of **today** what **they** should do **as Christians** and **why**. No circumstance, interest or philosophy of the fleeting present day either, should receive preference to the determinative position and condition the origin of Christianity and its Scriptures occupy. These premises are the only unconditional condition to the validity and importance of the Christian Day of Worship. A debate based on these conditions *a priori* leaves **one alternative**: One accepts the *“purely ecclesiastical view”* and accepts **Sunday** as the Christian Day of Worship and Rest, or one accepts the **purely Scriptural** view and accepts the **Sabbath** as the Christian Day of Worship and Rest. There is no mid way. A choice either way acknowledges that Sunday / the First Day has no Scriptural basis. Choosing the Sabbath brings one at odds with his own Church and society and the choice shall be made at the cost of discipleship.

Says Fryth, collaborator of Tyndale *“the first translator of the Scriptures into modern English”*, *“(Those who superstitiously observe Sunday are) much madder (than the Jews who superstitiously observe*

*Saturday because) the Jews have the Word of God for their Saturday, sith it is the seventh day, and they were commanded to keep the seventh day solemn. And we have not the Word of God for us, but rather against us; for we keep not the seventh day, as the Jews do, but the first, which is not commanded by God’s law.”* <sup>Quoted from Hesse, p. 197</sup> **Fryth opted for the “ecclesiastical” acceptance of Sunday.** It amounts to just what Tyndale judged, that, *“As for the Sabbath, we be lords over the sabbath, and yet change it into Monday, or into any other day as we see need, or may make every tenth day holy day only, if we see cause why. Neither was there any cause to change it from the Saturday, but to put a difference between ourselves and the Jews; neither need we any holy day at all, if the people might be taught without it.”*

The *cause to change it from the Saturday*, was to take away *difference between ourselves and the pagan heathen* for the sake of our own **lives** and for the love of **humanity**. Justin was the first **ecumenist**.

**It was a sad day when Christianity had to put a difference between ourselves and the Jews** by changing the Sabbath *from the Saturday into Sunday as if Christ does not make the difference*. Christianity opted for rather **removing** the difference between ourselves and the pagans, by changing the Sabbath *from the Saturday into Sunday* as if Christ does not make that difference. **It requires that, 1, “we be lords over the sabbath”, 2, that “the people might be taught without it”.** **It requires the removing the two primary “causes”** for the Christian Day of Worship, that **1, Christ** by being **“Lord of the Sabbath”** and **2, it being “made for man”.** **It requires 1, presumptuousness, “we be lords”;** and **2, deprivation of stewardship, “the people might be taught without it”.** Exchanging the Scriptural for the Ecclesiastical *“cause”* for the Christian Day of worship comes **at the price of discipleship**. It costs the Day its Lord, and it costs the People its Service.

##### **Two Wrongs, Two Millennia, No Right**

*“Explicit recognition of the resurrection as the cause of the origin of Sunday observance represents the culmination of long theological reflection”*, says Bacchiocchi. Reflections were on the subject of *“the cause of the origin of Sunday observance”* and not on *the cause of the origin and continuity of Sabbath observance*, or, *the cause of the discontinuity of Sabbath observance*. As *“the cause of the origin of Sunday observance”* reflections on the Resurrection are of times after and **irrelevant to the issue**. As the cause of the origin of **Sabbath** observance, the Resurrection and reflection thereon are **indeed relevant and of Apostolic** times, of the times of **Jesus** himself before theirs, and of the history of **Israel** before the coming of the Messiah. **All Scripture, that is, all the Law and all Prophecy are reflection on the Resurrection.** If not somehow and primarily and ultimately Scripture

reflects on the resurrection of the Christ, it **isn't** Scripture. It **cannot** be "Word of God" if not. Accepting all Scripture implies accepting all Scripture for being that "Word of God" that **reflects Jesus crucified and resurrected**. Of course it doesn't mean that each word or phrase **directly** conveys the idea of Jesus' resurrection, but that each word and phrase **in its total context** will convey an all-embracing view on the Cross and Resurrection of God's incarnate Word Jesus of Nazareth. And it is within this total context through all of Scripture that no First Day Resurrection orientation shall be found, but only an orientation of a Resurrection overall implicit and reflected in the Seventh Day Sabbath Rest of God.

"*The long theological reflection*" that had started during the **second** century with Justin very soon became **stereotype**. It "**culminated**" in **what has become inviolable "tradition"**. Up to the present day no attempt to justify this **tradition** on Biblical exegetical basis has been successful or just more or less convincing.

Augustine offers his own biased and Scriptural baseless opinion. Just the opposite of Augustine's claims is Biblically true. The Lord's Day was declared **to the Jews exclusively** by the resurrection of the Lord and from that event by the faith of the resurrection (Pentecost), the Sabbath obtained preference as the Lord's Sabbath Day and originated as festivity for Christianity in general. Unfortunately it wasn't for long.

Sunday remonstrance is wrong because it busies itself with the **wrong day** as the day of Christ's resurrection and with the **wrong period** of reflection. But Sunday remonstrance fails **more seriously** because it **fails to exploit** the "*symbolic significance*" of Jesus' resurrection for the **Day** of his resurrection. **This inability of Sunday apologetics betrays its spuriousness. Despite its claim** that Christ rose from the dead on the First Day of the week, Sunday, Sunday apologetics **cannot** "delight in thy Law". They **cannot** because Scripture is mute about "rest", "finishing", "blessing", "sanctification", "glory", "conquer" "deliverance", "life", "exaltation" "lifting up", "bringing out", "bringing in", and **First Day**. God though, "**somehow spoke of the Seventh Day**" – **in Scripture**. He **speaks** – of **Christ** – being raised "in the **Sabbath**". But in the Bible **nothing brings together** the **First Day** and "the **excellence** of God's mighty power, which he wrought **when he raised Christ** from the dead". The **whole** of Scriptures does bring together this "excellency of God's mighty power which he wrought when he raised Christ from the dead", and the **Seventh Day Sabbath**, as where He "declared (him) the Son of God with power according to the Spirit of Holiness" through resurrection from the dead. It happened ... "**in the Sabbath**". **This was God who "entering into his rest"** from all his works He had wrought, **ascending his throne of glory, sanctified and blessed the Seventh Day : "for man"**. The "recreating procedures"<sup>Schilder</sup> of God hidden in the creation

saga are **brought to light in Jesus** in his resurrection from the dead ... "**in Sabbath's fulness**". The "recreating procedures" of God hidden in the **Exodus** saga are "finished" in Jesus' resurrection from the dead. Without "the exceeding greatness of his power" **no lesser** power remains or could be reckoned with as a power **ever**. Without Jesus' resurrection from the dead **all would be as if it never had been. Jesus' Resurrection Sabbath is God's Creation Sabbath**. The Sabbath witnessing to a finished, a blessed, sanctified "work" of God could but have had as hidden foundation the vindication of all God's works in the **redemption of all God's works through Jesus' resurrection from the dead**.

It is not for nothing that the Scriptures speak of Jesus' resurrection **from the dead**. If not in the **resurrection** of Christ – if not in Christ risen **from the dead** – in death all and all creation would sink. Even as the death of death is in the death of Christ so the life of life is in the life of Christ. **No Resurrection, no Creation** – and not *vice versa*. **God created with the view to Christ in his resurrection or else he would not have created**. No **rest** would God have attained, no work would He have **finished**, and no **Day** would He have sanctified particularly for the reason of His finishing and fulfilment – the finishing and fulfilment He had wrought in the Word of his Council and Promise. The Sabbath is the Lord's and the Covenanted Day of God's grace.

Sunday apologetics has never done more than to claim unchallenged that Christ rose from the dead the First Day of the week. Because unchallenged, Sunday-resurrection claims got presumptuous and haughty at the expense of the Sabbath. Because the rivalry was completely unjustified it has always been completely unfair. It had never been conducted in Christian spirit. Because unchallenged, the claim that Christ was resurrected on the First Day never substantiates by fact but always purely by presumption – as Justin once had started to do and got away with. Those who wrote after Justin never support their claims that Christ rose from the dead on the First Day by as much as a single quote from Scripture unless from corrupted translation (of Sabbath and First Day texts). They cannot present their arguments on strength of Scriptural prophetic inference, analogy, association or correlation. Tradition claims that Christ was resurrected on the First Day regardless of the First Day's total lack of prophetic significance and symbolic content. The claim that Christ was resurrected on the First Day could have been proved a fact by as little as to quote from the Scriptures if there had been Scripture.

Had opportunity of Christ's resurrection ever come the First Day's way, the First Day would have been **prepared** for its importance as the Sabbath is prepared prophetically throughout Holy Writ for this very holy importance and opportunity – Jesus' resurrection from the dead. Seeing nowhere in Scripture anything comes of the preparation of the First Day

for this sacred purpose it is arrogant to deny the Sabbath the promise, and, fulfilment that properly belongs to it by divine ordination and ordinance.

### 6.3.2.

#### In Dying and Rising – John 19:30

**Klaas Schilder, *Trilogy, Part Three, Christ Crucified*, Paideia Press 1979, p.452 f.**

A **total theological perspective** must be reached within which the Sabbath will be found orientated as the Sabbath of the everlasting Gospel of Jesus Christ – *The Sabbath of the Covenant of Grace*. Reformed theology has struggled to answer responsibly for its beliefs as far as the Lord's Day is concerned. Of the best attempts ever is that of **Klaas Schilder**. We quote the translation by Henry Zylstra from the Dutch. Here and there we shall also, when discussing Schilder's statements, supply our own rendering of the original Dutch. Emphasis will be ours.

**We would eagerly accept Schilder's theological insights, but certainly not his conclusions on the Sabbath.** Never has the present writer encountered the depth and essentiality of Schilder's views equalled. What Schilder says is so weighty and so well said that we dare not appreciate his statements on the Sabbath in isolation. We will quote him at length, and only after we have allowed Schilder his turn to proclaim the Gospel of Jesus the inspiring way he does and understand what his overall view is, shall we dare to reconsider his statements on the Sabbath. Only when we have given account of our own point of view in the light of his perceptions should we have accomplished a reasonable attempt at responsible exegesis on the subject of the Sabbath in the Gospels – the Sabbath of the Covenant of Grace.

#### 6.3.2.1.

##### “Christ in the Justification”

Chapter 19, 452b

*“The sixth utterance of the crucified Christ (“It is finished”)... is a **prophetic declaration** about God as well as a joyful declaration about Himself. It is full of subjective gladness. But this gladness has assumed discipline; it is an obedient joy. The speaker remains the servant of the Lord. Learn of Him now, for He speaks meekly and lowly. He does not say: I have finished. He says: It is finished. (...the structure of the sentence cannot be accidental.) He Himself is not the subject of His sublime statement. If the servant makes his own work the theme of the discussion, he does not leave the work, the name, the glory of the sender on the highest plane. But Christ, who in this respect is theocentric in his religion, does not place Himself, and His own share in the work, in the limelight, but names **the whole program of work which God has done through Him**. What does He say? He does not say: Eureka, I have found*

*it. It was not His own inventive faculty, but his qualification for the service of the office, completing a task delegated to Him, which rejoices His spirit. He speaks as a servant who had an assignment to accomplish and not as the master architect. ... Nor is He saying: I am free; I have escaped from the snare; I have not been unsuccessful. For – even though because of the physical pressure He could hardly breath ... He prefers singing of the steadfastness of the Scriptures and of God's counsel to rejoicing in the temporal experience of the day or of the days which have just passed. Not His own tension, not his own suspense, but **the unravelling of the seasons of God, the consummation of God's decrees, these are the theme of His paeans of victory. God be praised: the mandates of the Messianic life have fortunately had an end. Not the fact that His plan succeeded, but the fact that God's plan has been finished in Him constitutes His joy. No wonder, we say again (but afterwards of course): no wonder, for though faith in these days may be regarded by some as an enormous risk. Christ never once regarded faith as a risk. Living according to the letter of the commandments by the Spirit – that was His primary, His sole, and his perfect security. The Scriptures took their own course, and now that the revealed will of God had been His food and His expression, it is certain that the hidden will of God must delight in His joys. His faith is not conditioned by the success of its result, but his faith postulates the effect. He is in no sense uncertain of the result; if he had been that, His entering upon death would certainly have become a risk. It would have been an act of unbelief. However, quite to the contrary, He is personally certain of God's response to His Messianic life of service. And he gives expression to a terse epitome of that certainty in this plainly and unmistakably uttered statement.***

<sup>453b</sup> *Thus **Christ is justified**. Both in the presence of God and in the court of his conscience He is completely vindicated. It is finished: the counsel, the Scriptures are finished. And this sublime paean of rejoicing, stating that the suffering He has undergone has accomplished the one good service, **the service of God which in its own entrance upon the Sabbath takes a whole people with it into the Sabbath-joys through vindication in Christ Jesus**, is now given expression in the joyous: It is finished.*

<sup>453c</sup> *Therefor we can say that not this or that detail of the Scriptures, but that **all the Scriptures were present in His spirit** as He uttered these last two statements. This is another reason for which we do not believe that the sixth utterance from the cross was an intentional quotation. Some wish to regard the It is finished as a conscious allusion to the last verse of Psalm 22. ... <sup>454b</sup> Nevertheless Psalm 22 pertains to that act of God which is being praised by the poet: namely, the rescuing from death, the ascending line. But Christ not only includes his*

deliverance from His distress, but the distress also in his vision. Not only the victory, but also the struggle, not only the powers of glorification, but also that which humiliated, was before his mind's eye. In this, **Christ sees God's counsel fulfilled and in this He sees the Scriptures and all of prophecy brought to rest.**

<sup>454c</sup> Thus the statement of universal power and glory in all of its genuine humanness also becomes a statement of our Lord and God. Past the vessel of vinegar ... His thoughts go on and reach to the abyss of time, to the culmination of all the aeons. The Word was made flesh, concealed itself in a crying baby, and required a sip of vinegar in order to speak. And when it spoke, it spoke of the great deeds of God; it said that these were finished.

<sup>454d</sup> Yes, my Lord and my God said that up to this point it was finished.

<sup>454e</sup> **Three times** the Word of God uses this phrase in history. The word finished is clearly and ringingly heralded at the beginning of history, in the middle of history, and at the end. At the beginning, for in Genesis 2:1 we read: thus the heavens and the earth were finished, and all the host of them. **Already at this time the eternal Word, the Logos, appeared before us: for by the word of the Lord were the heavens made.** At the end of time we hear the same sound repeated: the Revelation of John tells us that some day this voice will sound throughout the world: it is done (Revelation 16:17). That is the call that closes the history of the church and of the world as the Spirit of Christ brings it to its culmination. Now these two extremes, **the primordial beginning, and the accomplished end are bound to each other by the sixth utterance from the cross.** There the Logos speaks in the state of humiliation. There he bears the world that was once created by Him into the Father's hands, surrendering it. **It is ready and ripe for the last act. The curtain may rise to it now. The consummation of the Spirit may begin after the consummation of the work of God in the earthly tabernacle.** (For after the resurrection the body of the Logos is temple – building, 2Corinthians 5) Now that He has laboured according to the Scriptures, and now that he can neither be tried nor grieved in all eternity, now that he has fulfilled the covenant of works which came to the Second Adam as a proof and an examination in righteousness, and now that **He has lifted every labour of the covenant above the plane of an examination,** now he also takes the Spirit in his possession, that Spirit who ever brings to fruition what is latently potential, that Spirit who even consummates what the will has established in principle, that Spirit who presently will exhaust the Christ until he too can say: **It is finished.**

<sup>456</sup> ... The divine life in the three persons is not merely a mutual knowledge, but it is also a reciprocal communication. The glory of the

divine life, the strength of the divine life, is always announced by the one to the other in the secret language of that good pleasure of God which ever returns to God, the self sufficient. Now the Son is entering into the fellowship with the Father and with the Holy Spirit and – mark, He is rejoicing about this great day. It is finished! **The song that gave expression to the divine joy of creation was not as sublimely moving as this short song of God's regenerative capacities.** The Lord has introduced something new upon the earth and this new thing has now progressed to a certain point of ripeness and crystallisation, a point at which it can be said: It is finished! It is finished! – that is an evening hymn, and also a mid-day hymn. It is an evening if it is observed from the viewpoint of time; then it is the evening hymn of the Christus Moriturus, the evening hymn of the strange Pilgrim's journey that took thirty-three years. But this evening hymn of Christ's temporal existence also becomes the mid-day hymn of God's sublime working day. God has created and regenerated: **He has dug under the creation, and placed a firmer foundation under it.** Now the Son comes and says: I see all that I have made, and behold, it is very good.. For without the Word nothing was made that is made. By it were all things made, and without the Word nothing is regenerated that is regenerated. By it were all things brought back. Yes, the beginning of the creation of God, the Almighty God, rejoices in his acts. **In God there is a sublime pleasure in creation: He sees even before it is finished. And there is also in God a recurring joy when He sees the work after it is finished. It is finished: perfect time, perfectum** ((Present) perfect time; not: it is being finished, but: It is finished.) A verb in the perfect tense has smilingly fallen from God's lips. **Perfectum beatitudinus, perfectum quiescens. God's present tense hovers over history** – hide yourself from the emanating power of a God who in His created passion is expressing Himself!

Joyously singing,

The mighty God

Sings praises to His name.

<sup>457</sup> He sings praises to his name. It is finished. In a perfectum of perfect rest **the Son announces His victory.** Simply, directly, He says it to the Father and to the Spirit. ... He makes the immanent announcement in which the Father, the Son, and the Spirit enjoy each other. And his sublime announcement of peace, of the finished act, that condition of rest which is ever there, His perfectum of seven blessednesses, is known only in heaven. On earth we can at best fumble with the meaning of the blessedness of such reciprocal announcement between the three persons. On earth perfecta are very temporary, they are constantly replaced by others, by imperfect tense. But the perfectum is peculiarly heavenly. All

*the verbs of heaven are first conjugated in that tense. It indicates the completion of the action, and **all heavenly action is in its relationship to God completed.** Thou art my Son, this day have I begotten Thee. Thou art my Father, this day have I finished it. Such is the language of heaven. Why? Well, This perfect condition of restfulness is strange to Satan, is quite unknown in hell. In hell there is only the tension, the imperfect time; there nothing is completed, and a condition of rest is an impossibility. Before it could utter a perfectum propheticum, hell would cease being hell. In hell there is an unbroken suspense, which can never be lifted. In hell there is only fearing and trembling.*

<sup>457b</sup> *But the Son arises to his rest. He also arises into his rest. His rising represents nothing standing, and all his standing is a sitting, a resting. Thus **the Son now enters into fellowship with the Holy Trinity.** The human word of Jesus the Nazarene causes a flash of the light of the divine joy in regeneration to dazzle the heavens.*

<sup>457c</sup> *Yes, the Son enters into a pure relationship with the three persons. He has finished the creative renewal and redemption of the “great Day of the Lord”. Now we know that the “Day of the Lord” is divided into phases, into hours. It was evening, or it was noon, or else it was morning; but in any case there were phases, there were milestones. There were separate hours, transitions. This day of creation also is divided into milestones of creative evolutions.*

<sup>458b</sup> *Listen now. Presently a voice is heard in the Day of the Lord. My Lord and my God is speaking. He says, Finished! Now it was morning, and it was mid-day. **This joy which is surcharging the heart of God at once finds an outlet, an expression by means of which it can reach the earth. In that sixth utterance from the cross God’s Sabbath rest is being vindicated.** But because God wants men to enter into His Sabbath, there immediately takes place a reaction to his Sabbath-evolutions here below. **In the sixth utterance from the cross God, my Lord and God, announces the approach of the Christian Sunday. It was finished, but finished at mid-day of the yom Yahweh. Hence the arduous labour, the exacting strain, and the feverish effort to arrive at the condition of rest was now completed. Completed for the Son first and completed for the people next. Hence it is part of this statement that divides the day of regeneration into segments, that now the sun that shines down upon the Yom Yahweh must turn.** Henceforth it will **not** be a matter of labouring **arduously in order to achieve a state of rest**, but of a work whose **benefits proceed to the outside**. It will be this for the Son first, and for the people next. It is finished: now the Sabbath of men on earth will no longer be at the end of all their arduous effort but at the beginning of the days and the weeks. **The recreating procedure of God, the creative appointment of the new things in the kingdom of heaven***

***changes from an appointment to an ordering, from an establishing to an elaboration, from a struggle to introduce the new things to a joyful service in ordering them, and so this procedure reaches a state of a princely and eschatological enjoyment of the established and ordained “new” works of grace. Therefor at this turning point of time the Sabbath is transferred from the last to the first day of the week, for it is the privilege of earthly realities to be a reflection of heavenly realities. The Christian Sabbath is being announced beforehand, is being legally established by the sixth utterance of Christ, and it will be proclaimed and actually instituted on the day of Christ’s resurrection.***

<sup>458c</sup> *We began, when we wanted to listen to the Speaker of the sixth utterance from the cross, by paying attention to the three persons of the divine Being. In this utterance God called to God, the incarnate Word called out to the Father and to the Holy Spirit. By means of what was otherwise a genuinely human expression, God called to God. That we observed and what else was there for us to observe? The sixth utterance from the cross, placed us human beings on display as empty and very poor. A cry is passing over our heads. God is calling to God with us, about us, without us. The announcement of the Son to the Father and the Spirit echoes around us; we hear a trembling, a vox humana, but in the deepest essence of the call, this utterance going from God to God, passes over our heads. **God’s announcements first of all seeks Himself. Only after they have found Him and because they have, are we saved. The redemptive fact has by the power which is from above delineated its own paths upon the earth.** It is finished! Looking at it this way, I detect the sovereign language of free grace.*

<sup>459b</sup> *Now our second consideration. In this sixth utterance from the cross Christ also proceeds to occupy the right position over against his own. He stands erect and in his own place, in the commission of the covenant ... Christ in the justification. The word “justification” is a fixed expression, suggesting vindication. By it the justifying announcement of God is indicated, by which the sinner is acquitted of the guilt of sin, and by which his right to eternal life is proclaimed to him.*

<sup>459c</sup> *Naturally justification in this strict sense was not given the Christ. He has no sin, hence it cannot be stricken from his record. If we cling to the word in its strict meaning, we must say: He does not share in the justification, but distributes it. Nevertheless Christ – on the other hand – has been made sin, and has been made curse. He has been condemned by the justice of God, and must by that same justice be restored to favour. A punishing justice was aroused against Him. Thus, as the “Ebed Yahweh”, the suffering “servant of the Lord” entered upon his shame. But now Christ is again being vindicated. He has done what*

was required of Him. All the obligations of the covenant of works He can cancel by adequate payment. He is righteous, also in his own conscience. As for this last remark, He knew that all the Scriptures had been relived in Him. **He says as much.** And now he places himself over against the justice of God and glories in His justification.

<sup>460b</sup> The divine order of God's work is apparent in this too. We are emphatically reminded of the fact that Christ in his processes of justice first solves them within himself, within the four walls of his own spiritual house, and only then presents the same conflicts to God ... Christ's own spirit moved and prompted Him and He assured himself that indeed all things were accomplished according to the word of God. He assured himself that the second Adam can look upon his day with rejoicing, that now He is righteous before God. Only after He has said this to himself, and has assured himself of the right to the Passover does the Father intervene with an external act: **Then the Father rends the heavens on Sunday morning, thrusts Jesus' grave stone to one side, lets life quivering into his body, and then himself also proclaims the justification of the Christ.**

<sup>460c</sup> Thus the feast of Passover had its beginning in the spirit of Christ; There He righteously arouses himself and does not sin. The Feast of Passover had to have its beginning in Him. He must believe in his own justification. Not that it is actually anchored in his own righteousness only. It must also be embraced by his own faith, and by his own faith be proclaimed.

<sup>462c</sup> ... Christ has his "moment" in which He touches on eternity. This causes an interruption, an accent, an emphasis in his rhythm. But in the last analysis Christ's "**moment**" is included in that rhythm. It is "**Selah**" but the psalm goes on, ... He is the viator who experiences "His moment", (<sup>462b</sup> He enjoys this moment as if He understands it not at all and as though it comes as a surprise.) but also the comprehensor who definitely knows that this is mid-day of the Day of the Lord. (<sup>462b</sup> **He has seen this moment beforehand in connection with all of his times.**)

### 6.3.2.2.

#### **"Christ Goes Out: God Goes On"**

#### Chapter 20

And when Jesus had cried with a loud voice, he said, Father into thy hands I commend my spirit: and having said thus, he gave up the ghost.

<sup>467a</sup> There are no pauses in the kingdom of heaven. Just as the floor in God's work-room has not a single hiatus, so his labour is never interrupted .... <sup>467b</sup> Now if this is a law of the kingdom of heaven for everyone who would breath its atmosphere, how much more must it be a law for the Great Worker of God's world labour? Has He pronounced the

"finish"? Has his working program been completed so far? Then there is only one question which is still a pious question to ask: namely, what now? The Servant has done his work and has also reported it. The report too, has come to an end. **What can God's service require beyond this?** Has He said: It is finished? If so, He is immediately caught in his own words, for he must immediately go on. There are no pauses. Lord, what next?

<sup>467c</sup> But He knows, of course, what is pious. He stands ready for the new deed. Notice. This is what He does: **He makes his departure from life the continuation of God's work, Jesus' departure becomes God's progress. He immediately makes his own evening hymn the mid-day hymn of God.** This struggling Hero does this, and at once both stands and speaks in the abundant life. That is the life of God. No one lives in it really save God alone, God, who alone is immortal.

<sup>469b end</sup> This is not "a dying person". This is the Dying One, and at the same time the Living One. He has no need for characterising his death and his life by an epitome (<sup>468c</sup> pia anima, an edifying word with which Jesus took leave.)

<sup>471b</sup> "Father into thy hands I commend my spirit". **This statement from the cross is not a dying utterance but a word of life. "Thou hast redeemed me, o Lord God of truth. I will be glad and rejoice in thy mercy; For thou hast considered my trouble; Thou hast known my soul in adversity; And hast not shut me up into the hand of the enemy: Thou hast set my feet in a large room.** <sup>472 end</sup> ... This poet says that he commits his spirit into God's hands. By this he means that **through a conscious act of faith**, his eye fixed on the life-work he has still to continue, standing at a milestone which encourages him to go on, he, in his inner being, in the very basis of his life, commends his spirit to his Creator for governance and direction. It is a statement not at the end, but at one of a number of milestones on his way. ... <sup>473b</sup> ...his life will be prolonged for further service of God. Christ announces that the future is by no means uncertain to him, and performs that act of faith by which he places his life in its deepest essence in God's hand ... **looking to the life still coming, to the Father.** <sup>474a</sup> ... **Now He raises the hymn of his continuation.**

<sup>474b</sup> That which echoed from the cross was not the dull sound of death, but the sonorous song of life. "Ring clearly, ring loud", hymn of life. The enemies think to have put him to death, but He who is here acts as though they did not exist. He negates them in a more sovereign way than the author of the psalm. Calmly and peacefully he says his evening prayer. He falls asleep until tomorrow, Father, **until the new day.** He pauses for a moment, prays, and then waits the morrow. "My times are in Thy hand". This translated into the language of fulfilment means, "**My Passover seasons are in Thy hand**". Just as the poet of Psalm 31 at



bottom simply wishes to say that he is going to continue on his way with his eyes fastened on God, so Christ calls from the cross: I shall simply go on, my eyes fixed upon God.

<sup>474c</sup> This statement, therefor, is not an emphasis on his dying, but quite the contrary, **an affirmative of uninterrupted life.** He is not singing a song of death to himself, but, without taking his attention from his death – we noticed that He was accommodating himself to it! – and hence without suppressing or concealing the fact of his death, He proclaims the onward march of life. He puts the moment, the particular moment, in its proper position among all his “seasons”. Very simply he goes on his way, for he has understood God. Therefor God will take care of his spirit. He does not here, in the face of an inevitable death, try to find escape in the life of God, but He publicly declares that He will assert God’s life in everything which happens, and that therefor He in no sense needs “a refuge”. ... His death really is a deed. ... His deed in this moment is to die; and he does this deed. His activity is primary; his dying is secondary. This is not a taking refuge in God, because any one who flees, “must die”. This is a service of God, and hence a dying, , because **the act of dying is scheduled for the program of this day.** He is incomparably great: by faith He bears his capacity for work up to the moment of his dying and thus simply eats his daily meat. His meat is to do the will of the Father.<sup>479a</sup> ... The spirit and the letter together make it clear to us that He continues his deeds by the works of his death.<sup>479c</sup> When you have understood well that Jesus’ dying utterance issues from his ministration of the office for three years, you will appreciate that Christ’s death is the deed and that it seeks a prolongation of everything which has happened in that which still must happen.<sup>481a</sup> Precisely by uttering a final word which had been in his heart also each time He reached a milestone in his onward march, He proves that his departure is God’s progress.<sup>481b</sup> A great significance lies in the fact that Christ utters a word of life in his dying hour, for He confesses by that means that he is already in the ascendancy. He professes in this way that He is already emerging from the lowest shafts of humiliation, and that He, having arisen from “the second death”, now is already ascending to heaven.<sup>482c</sup> Father, into thy hands I commend my spirit ... And now almost all people most naturally say, Thereupon the curtain fell. But He said, The curtain rises to the new act. The angels take up their positions to look on. Then He stood in the full light, He the dramatis Persona.

### 6.3.2.3.

#### Christ Proclaimed by the Church of the Advent

#### Chapter 21

And the earth did quake, and the rocks rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised

coming forth out of the tombs. After his resurrection they entered into the holy city and appeared to many. Mt.27:51b, 52-53

<sup>517</sup> The sign of the rent veil had not only illuminated the temple, but had also illuminated everything which lay outside it, and had prophesied concerning it. Nor had it merely affected the living, but it had also prophesied concerning the dead. It had prophesied about **the relationship existing between the shadow-service of the past and the future of the Church.** Is it any wonder then, that this sign of the rent veil is accompanied by movements of nature (the earthquake) and by a prophecy which arises from **the church of the advent coming up from the past in order to establish a relationship between the past and the future, and in order to point out the Christ as the One in whom this relationship is established?**

<sup>519a</sup> We see people rising from their graves. Hades opens itself and makes a statement. Christ enters his Hades. He enters into the realm of the dead, but in the same moment the mouth of Hades opens and the dead make their appearance and begin to speak.<sup>520 end</sup> Their appearance is to be taken as an appearance to the eye rather than as an address to the ear. **The mere fact of their “appearance” indicates that they had a message.**

<sup>521c end</sup> Arisen on Friday but not appearing until Sunday – surely that is rather circumlocutive. First the city is held in suspense for a day because it cannot solve the riddle, cannot tell why the graves of the pious are the ones that are empty. And then, thereafter, as a second fact, these pious persons appear in the city by way of answering their question. Thus restlessness hovered over the city; the “atmosphere” of Endor was created. God is no longer answering his people: not by dreams because the Spirit has fled; not by visions<sup>522</sup> because the prophets were dumb, and the seers blind. .... God’s selective voice is unmistakable. He has the Nazarene .... He has him greeted by the covenant group of the former day. O grievous selection! **God has the people who murder the Messiah contradicted by the group who expected the Messiah.** This is a suggestive anticipation of the weighty chorale of revelation 20: Which had not worshipped the beast lived ... and the rest of the dead lived not again”. Heaven is contending with the ostentatious pretensions of Abraham’s decadent people, and Hades is becoming involved in it. The saints of the last days speak for Jesus. ....<sup>522b</sup> Yes, **the judgement of this day is a proleptic judgement** ...<sup>523</sup> Now the Prophet is gone, but the wonders continue. Surely this represents a judgement. The week of the passion began with a persecution of the Nazarene who had raised Lazarus to life. Hardly has the Nazarene died, however, before the miracle which they had attempted to stifle becomes manifest on all sides. The sign performed on Lazarus becomes multiplied. A while ago they mocked: He saved others, but now his pretensions to a miracle-working

power are gone. But that miracle-working power, to all appearance has immediately returned and takes its effect this time without a human instrument. This too is prophetic. Presently this same Christ will return from the other world, through his Spirit, Himself remaining invisible the while, and thus He will **effect his former influences**, ... Judgement is abroad. .... A voice is heard issuing from Hades which says: **He did not come to break down the law of Moses, but to fulfil it.**

<sup>523b</sup> These dead stand on the border-line between the old and the new covenant, and they testify in the holy city – for that is after all the first address of the Nazarene. They testify that he is the link between the two covenants. May Endor-Jerusalem tremble now, for it has allowed itself to be infected by the insanity of Saul, and it has bitterly fought against the fulfilled David and against Yahweh. They see gods, “supernatural beings”, arising out of the earth. What do they look like? They wear garments of prophets; the cloak of Samuel can be seen upon their <sup>524</sup> shoulders. God addressed the city this last time by means of a sign which the city itself desired. Learn to tremble, thou that dost murder the kings: the destiny of the darkling, called Saul, he who has become your patron, hangs suspended over your luxurious homes and over your emptied temple. Tremble, ye brothers of “the rich man”. The rich man of the parable asked for a messenger from the dead to send to his brethren. Perhaps such a one could succeed in converting the eager heirs of his estate. Now those messengers from the dead are here. **Will the late brethren of the Israel which boasts that it is rich and self-sufficient, repent? Tremble ye keepers of the Sabbath who are spotted with blood. The last shadow-Sabbath is coming: the calm Saturday. Throughout this quiet Saturday these returned dead of the church of the advent will be silent, and pass by your city. But hardly will the Sunday have dawned, before the message of the Nazarene will receive the most real of testimonies from the world of the dead.**

<sup>524b</sup> Thus it happens that the first Sunday of the Christian church, the first Sabbath of the New Testament, is acknowledged and kept by the dead before it is discovered and celebrated by the living. The church of the Future sent the deputation which God appointed from Hades, and the Christian Sunday-sabbath, which had already been fixed by Christ’s sixth utterance from the cross, is proclaimed from heaven by means of Hades ...

<sup>525a</sup> This was an instance of grace, for these dead who have returned to life, are the first fruits of the power of Christ, the Prince of the Passover. That is why they were not allowed to appear until after his resurrection. Amazed, they escort the Prince of life at a distance. Thus one of Christ’s utterances takes on a newer and higher form of fulfilment, the word which He once spoke about Abraham (and his communion of

faith) who rejoiced to see His (messianic) day, and who saw it, and was glad!

<sup>525b</sup> In the persons of these who have been rescued from the grave at the cost of struggle, the power of grace comes to expression which is greater than that which Lazarus and those who were formerly returned to life were ever able **to show the world**. All those other had been raised, we can say, as witnesses to the Passover in the confusion. Their arising was sporadic. In their case the rising was merely proleptic. It represented an **anticipation** of Christ’s coming victory over death. But that victory itself was not in them. They who are here, however, arise from the dead **when Christ dies, and may remain here until after his glad Passover day. Thus they establish a relationship between Christ’s death and resurrection, preaching the unity which exists between his state of humiliation and His state of glorification.** This they do not simply as individuals, as scattered bearers of the torchlight of Passover, but this they do as a **community. They represent many saints an anthology of the church of the future.**” End quote. (Emphasis CGE)

#### 6.3.2.4.

##### **Connection between Crucifixion and Resurrection**

Schilder portrays the Truth as it is in Jesus. If only he had said of the Sabbath what he had said of the First Day.

Schilder has deepest concern for the faith of the fathers – **he is a loyal traditional Christian**. He calls Sunday “**The Christian Sunday**”! The last section of his third book indicates how thoroughly Schilder is rooted in the accepted tradition. In this section Schilder says,

<sup>553b</sup> “A certain Joseph then. This unknown friend went to Pilate before the sun’s setting in order to get permission to bury Jesus. Very likely he applied to Pilate immediately, or at least very soon, after the Saviour had died. For we read that Pilate was surprised to learn that Jesus had died already. Hence the official request of the Jews to the effect that the victims be hurried to death by means of the crurifragium had not yet be entered, or had been so recently granted that Pilate could not yet expect that it had been carried out. Or, if the request for the crurifragium had already been entered, we can be sure that the report had not yet come in <sup>553d</sup> Thereupon the small group, the remnant of Abraham, performed their sad duty. It did not take long, for everything had to be done before the Sabbath. Moses had to be satisfied, everything was done in a preliminary fashion. After the Sabbath day they could finish the work which was now done in haste. Thus the body of the second Adam was laid in a human grave on Friday night.”

Scarcely any of these statements does not consist of inaccuracy, and does not betray **total** misconception. **Yet it is typical of universal familiarity with the ‘facts’ of Christ’s passion and resurrection.** Every

aspect here has been dealt with in Part One, *From Passover to Crucifixion* and Part Two, *Crucifixion to Resurrection*.

The inconsistencies that lead **Schilder** to come to the usual traditional conclusions about the Sabbath's change to Sunday are **most obvious**: Joseph started his business "before the sun's setting" / "before the Sabbath". Joseph did everything in great "**haste**" / "very soon" / "immediately" "after the Saviour had died"; "It did not take long". Joseph had to bury Jesus in such a way that "Moses had to be satisfied". In order that "they could finish the work", "everything was done in a preliminary fashion". "On Friday night (they laid Jesus in a grave). For all this, of course, is needed the usual **assumptions** of a "Good **Friday**" Crucifixion – as well as a "Good Friday" burial, and, a **Sunday morning** Resurrection.

**Nothing though** of Schilder's conclusions as to the change of the Sabbath from the old Sabbath to the "First" of the "New Testament" – Sunday – **is possible** considering the "written" facts. These facts are, That Christ was crucified on the **Thursday**. **That He was taken from the cross long after sunset**. That He was buried **before the sun's setting on Friday** (not "on Friday night" = after the sun's setting = on the Sabbath). That He was buried with **ample time** for proper and **finished** burial "as the custom of the Jews to bury is". That He was raised "**Late in the Sabbath, after noon toward the First Day of the week**".

Why it **should** not have been possible that Jesus could have risen on the Sunday morning is clear, already from these "technical" considerations as such, but more significantly because (as Schilder throughout his treatise emphasises) of the importance of the **Scriptures**. Schilder meticulously notices the Scriptures, "For we read ...". Then why not also meticulously keep in mind the **Scriptures** "because we read" that "it was **evening** already when Joseph went to Pilate"; "In order to get permission", et cetera?

(Parts One and Two of "The Lord's Day in the Covenant of Grace" dealt in detail on the whole question of the accurate dating and days and times of Christ's crucifixion, death, burial and resurrection, and, "Pentecost".)

### 6.3.2.5.

#### **The Recreating Procedure of God**

**"It was finished, but finished at mid-day of the yom Yahweh. Hence the arduous labour, the exacting strain, and the feverish effort to arrive at the condition of rest was now completed. Completed for the Son first and completed for the people next. Hence it is part of this statement that divides the day of regeneration into segments, that now the sun that shines down upon the Yom Yahweh must turn, Henceforth it will not be a matter of labouring arduously in order to achieve a state**

**of rest, but of a work whose benefits proceed to the outside.** ("... work that may proceed / go out from the rest".) **It will be this for the Son first, and for the people next. It is finished; now the Sabbath of men on earth will no longer be at the end of all their arduous effort but at the beginning of the days and the weeks. The recreating procedure of God, the creative appointment of the new things in the kingdom of heaven changes from an appointment to an ordering, from an establishing to an elaboration, from a struggle to introduce the new things to a joyful service in ordering them, and so this procedure reaches a state of a ("Paschal-") princely and eschatological enjoyment of the established and ordained "new" works of grace. Therefor at this turning point of time the Sabbath is transferred ("jumps over") from the last to the first day of the week, for it is the privilege of earthly realities to be a reflection of heavenly realities. The Christian Sabbath is being announced beforehand, is being legally established by the sixth utterance of Christ, and it will be proclaimed and actually instituted on the day of Christ's resurrection.** "

**"In that sixth utterance from the cross God's Sabbath rest is being vindicated. But because God wants men to enter into His Sabbath, there immediately takes place a reaction to his Sabbath-evolutions here below. In the sixth utterance from the cross God, my Lord and God, announces the approach of the Christian Sunday.**

**"... the Christian ...." Sabbath! Not "the approach of the Christian Sunday"! Not a single reason or indication of a reason exists in the sixth utterance that in any way could suggest the Sunday. Schilder takes the Sunday for granted for the only reason that it is assumed traditionally, popularly cherished that Christ on the First Day of the week rose from the dead – for absolutely no other reason. In all of Scripture not the vaguest indication can be found that points to an "evolution" from the Sabbath to the First Day. Where events involve a day as pertains God's finishing as a historical fact or actual deed or as a future shadow of things to come in Jesus Christ and to be realised and "finished" in Him – in all of Scripture the day involved is the Sabbath Day! The Sabbath as a matter of principle and as an eternal institution of eternal covenant significance features time and again in such Scriptures. In the passion of Jesus Christ an "evolution here beneath" takes place of God's Sabbath! Now when that significance comes to be realised, actualised, "finished" and fulfilled, yea, "vindicated" in the Christ-event as God's Amen on all his works, the Scriptures promote the Sabbath and no other day instead. It can and must be assumed beforehand, that the Christ would rise on the Sabbath Day and on no other. It is to be expected. It is to be hoped for. God is faithful also in**

**this respect** in raising Jesus from the dead **“in the Sabbath”**. “According to the Scriptures”, **“the third day”** would pertain **the time of day and day of week** “in the **fullness of time**”! “The third day” after crucifixion the Resurrection **would be**, because thus God **foreordained** in **“Passover”** – **“according to the Scriptures”**! From the **Thursday** the third day of Resurrection would be – **“in the Sabbath Day”**. What Schilder here says of the **First Day**, he should again say, but of the **Sabbath, reading God’s Sabbath Rest where it belongs**.

As Schilder interprets **“Christ’s going out”** and **“God’s going on”**, the way **he** at large pictures the God-events of Passover, **the Sabbath awaits the aim of God’s accomplishment in Christ**. The Day of Yahweh dawned as Christ **died** on the cross. **“It was morning”**, says Schilder. But when Christ **broke** the bonds of death, **“it was midday”**, says Schilder. Day in full splendour! **Not only principally and “proleptic” but actually and prophetic**. There exists this **tension of the Day of Yahweh between the dying and the rising of the Christ** – the rainbow of promise spanning the abyss of all time. “This is the token of **the covenant which I have established**”, Gn.9:9-17 “The Covenant” is mentioned seven times! Where Jesus dies, he **takes hold** of his resurrection. He by deed lays down his life. He by deed takes it up again. He anchors the two pivots of redemption – the **Son’s work** is the **Father’s rest**. The Son’s rest is to finish the Father’s work. The Son builds the Gate into the Sanctuary and the Throne within the Temple of God. **God first creates his own “Sabbath” for to meet with man in Christ**. “Therefore does keeping of the Sabbath remain for the people of God”. **“God wants man to enter his Sabbath”**, says Schilder!

**“God’s rest”**, His **Sabbath rest** – is **“vindicated”**. **“The evolutions here below”**, are **“reaction to God’s Sabbath rest”**. **“The evolutions here below”** occur in **“Christ Crucified”** and are **indicated in his utterance** from the cross, **“It is finished”**. The Sabbath is **completed** – God’s rest in his finishing in Jesus is of the essence of the Eternal Covenant of Grace. **“We unmistakably detect here the sovereign language of free grace”**. **Now**, in Jesus and in his word “it is finished”, God **creates** – in God’s times eternally present and **“perfectum”** – this new thing waiting from eternity, waiting from creation and waiting since the prophets to be vindicated in **Jesus, “Prince of Passover”**. But this is **God wishing man to enter his rest** in God’s calendar, **earthly time, “today** have I begotten Thee”. What the **Crucified in this utterance, “It is finished”** announces in **God’s midday**, the **Father** announces **by raising** his Christ from the dead and **seating** him on the right hand of power and life in heavenly realms. “It is finished”. **This was God’s Sabbath rest**, and all his works were “finished”. The created had been created with certain capacities –

these find fulfilment in this utterance that **“vindicates”** the Sabbath: **God meets his creature in resurrection from the dead**.

Nothing can be **“vindicated”** through being made obsolete. To vindicate means to prove potential and confirm credential, not to cancel. “If ye hear my voice, today!” **God’s today is man’s rest. “Harden not your hearts” in strenuous effort!** That means, the original essence of the Sabbath Day only now through Christ’s utterance from the cross, “It is finished”, **finds its anticipated realisation**. Christ had worked hard and in the end availed **“in order to achieve a state of rest”**. **“It”** – **“God’s Sabbath rest”** – **“is finished”** and thus is **“vindicated”**. **“The arduous labour, the exacting strain, and the feverish effort to arrive at the condition of rest was now completed, Completed for the Son first and completed for the people next.”** **“The rest had been entered”**, in the idiom of the Sermon to the Hebrews. Could the writer of the Letter to the Hebrews say anything different to what Schilder as well as Barth say? The preacher of this Sermon even states the conditional provision of obedience and disobedience **inherent of the Sabbath’s mention in the Scriptures**. And could it be said of any other day than of the Seventh Day Sabbath as in **4:4**? With Barth and Schilder even the conclusions and logical sequence of **argument**, agree with the Letter to the Hebrews – because it is **inevitable but for their conclusions as to the First Day of the week!**

**“Hence it is part of this statement that divides the day of regeneration into segments, that now the sun that shines down upon the Yom Yahweh must turn, Henceforth it will not be a matter of labouring arduously in order to achieve a state of rest, but of a work whose benefits proceed to the outside. It will be this for the Son first, and for the people next. It is finished: now the Sabbath of men on earth will no longer be at the end of all their arduous effort but at the beginning of their days and their weeks.”** **“The Sabbath of men on earth”** had all along been **God’s Sabbath**, and **as such had never been “at the end of all their arduous effort”**, **“but”** has **always** been **“at the beginning of their days and their weeks”**. Thus it had been with the Sabbath since its creation and repeated affirmations in the history of the Covenant of Grace, and **thus it turned out to be** in the events of its confirmation in and vindication through the **Christ-event**. The Sabbath since creation and since the Exodus stood at the **end** of all **God’s arduous effort, “for you”** his people. It came after **His “arduous labour”**, after **His “exacting strain”**, and after **His “feverish effort to arrive at the condition of rest”**. The Sabbath is sign of the **covenant**. Read **Exodus 14:14** et al. It came **not after, but before man’s “arduous labour”**, **before man’s “exacting strain”**, and **before man’s “feverish effort”**. Read the story of creation and fall. **God’s Sabbath rest had always preceded man’s labour**. But the

fact, no, the **truth, never** had been as true and as vindicated **as in Jesus** and in Him **resurrected** from the dead. Indeed, in Christ **God's Sabbath** is put **not only in front of, but also after** all man's works and man's earnings. God's righteousness and judgement **undo** the righteousness and merit of "*men*". This is the "*midday*" of **man's** day as it is noon of the Day of the **Lord**. God **will** go on "*Christ going out*", but **also** man by entering the rest. "It is finished" brings to an **end** man's mighty effort. It stops right here because **Christ has wrought**. "**It is finished**" – "*now the sun that shines down upon the Yom Yahweh must turn*". From **God's Sabbath Rest vindicated in Christ**, man now may step out into his own weeks and own works <sup>See next chapter on Karl Barth</sup> **Christ has made it possible for him ...** "*Completed for the Son first and completed for the people next*".

That is the meaning in this respect of "It is finished" from the lips of the One on the cross. "*A work whose benefits proceed to the outside*", "is finished". The veil of the temple is torn apart and God appears from the Holy Place into the world outside. All men will walk in his light. All men will trek to his light. "From Sabbath to Sabbath shall all flesh come to worship before me." Isaiah "saw His day", <sup>66:23</sup> as did Abraham, "and was glad". "Again I will build thee, and thou shalt be built, O virgin of Israel. Thou shalt again be adorned with thy tabrets, and shall go forth in the dances of them that make merry. ... The people found grace in the wilderness when **I went to cause them to rest**. Yea, **I have loved** thee with an everlasting love, therefore with lovingkindness **have I drawn** thee." <sup>Jer.31:4, 2, 3</sup> Why "be **adorned with thy tabrets** to make merry and be glad" with the Prince of Passover? (Jeremiah speaks of this Prince and his Passover.) Why the Sabbath to rest? Because it is "**I**" who "went", "**I**" who "loved", "**I**" who "drew". It is **Christ** who says, "It" – **God's** finishing, **his** completing of **his** works, "is finished". It is Christ who says, "And **I**, if **I** be lifted up, will draw all men unto Me". To "gladly" "worship before Me" who so loved them. His virgin bride should be adorned, made up, be completed, "finished". **They come adorned in tabrets of Sabbath rest that God provides.**

*"The recreating procedure of God, the creative appointment of the new things in the kingdom of heaven changes from an appointment to an ordering, from an establishing to an elaboration, from a struggle to introduce the new things to a joyful service in ordering them, and so this procedure reaches a state of a princely and eschatological enjoyment of the established and ordained "new" works of grace. Therefore at this turning point of time the Sabbath is transferred from the last to the first day of the week, for it is the privilege of earthly realities to be a reflection of heavenly realities."*

The Sabbath, being vindicated at this turning point of time, is transferred **vertically**. It is **elevated in importance** from being the last and **least** in the order of **man's** availing, to the **first** and most important day in the order of **God's** availing. This day will determine his weeks from now on, because **on it** the Son of man "finished" his labours and established his Lordship of the Sabbath. That is, the **utterance**, "It is finished" is vindicated in the **Fact** of Christ's resurrection "**in the Sabbath**". At this turning point of all time, **Christ's "moment" is accentuated**; his "*rhythm*" is emphasised. At this point in time, **his joyful song goes on in metre of sevenths**. But **since this noon** of the great and terrible day of Yahweh, the Sabbath is "*transferred*" **above earthly level**, "*for it is the privilege of earthly realities to be a reflection of heavenly realities*". Not only "transferred", but "transformed" as well. "*The creative appointment of the new things in the kingdom of heaven changes from an appointment to an ordering, from an establishing to an elaboration*". God, "*establishing*" kept "*appointment*" **on earth ...** "**It is finished.**" And the Sabbath by "*the creative appointment of the new things in the kingdom of heaven*", "*changes*", "*to an ordering*" and "*elaboration*" of "a Sabbath's rest for God's people".

The Sabbath, now, is more than mere analogy or parable. It no longer is "shadow" only, but is the substantially planted, "*established*" and "*ordered*", "*milestone*" along the entire length of the Way to the heavenly Jerusalem. "Ye are come to the mount Sion and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the Firstborn which are written in heaven; and to God the Judge of all ...". <sup>12:22-23</sup> Let us labour therefore to enter into that rest". <sup>Hb.4:11</sup> The Sabbath rest of God had become a "*new thing in the kingdom of heaven*". It has not become an old and discarded thing of an earthly kingdom. It belongs in Christ's heavenly Kingdom just as it formerly belonged in the earthly Kingdom of David. It is transferred – through this utterance from the Sovereign on the cross – from the one into the other. Thus it is established, extended and vindicated in service to the Kingdom of God. "*Christ goes out – God goes on*". The Kingdom goes on. Instead of becoming useless the Sabbath within this Kingdom is invested with holy purpose and duty to the new King. It becomes an honoured servant. Sunday is a usurper and pretender. "Friend, how camest thou hither?" <sup>Mt.22:12</sup>

#### 6.3.2.6.

**The Shadow-service of the Past and The Future of the Church**  
<sup>524a</sup> "*Will the late brethren of the Israel which boasts that it is rich and self-sufficient, repent? Tremble ye keepers of the Sabbath who are spotted with blood. The last shadow-Sabbath is coming: the calm Saturday. Throughout this quiet Saturday these returned dead of the*

*church of the advent will be silent, and pass by your city. But hardly will the Sunday have dawned, before the message of the Nazarene will receive the most real of testimonies from the world of the dead.*

<sup>524b</sup> *Thus it happens that the first Sunday of the Christian church, the first Sabbath of the New Testament, is acknowledged and kept by the dead before it is discovered and celebrated by the living. The church of the Future sent the deputation which God appointed from Hades, and the Christian Sunday-sabbath, which had already been fixed by Christ's sixth utterance from the cross, is proclaimed from heaven by means of Hades"*

### 6.3.2.7.

#### **Christ comes as Judgement by Means of the Sabbath**

*"Tremble ye keepers of the Sabbath who are spotted with blood."* Is this Schilder writing? Such unvarnished incrimination of the Sabbath! Could the Sabbath – the Seventh Day of creation – be blamed for the sins of man *"the brethren of the Israel"* and *"keepers of the Sabbath"*? That ultimately puts the blame on God for creating the Sabbath. Could the Sabbath – **God's rest** – be *"spotted with blood"*? That blasphemes against God's integrity. Rather **tremble ye trampers underfoot of God's holy day who are spotted with blood**. Could it be incidental that God instructed Isaiah "to show my people their transgression and their sins" in the context of a Sabbath's prophecy? "Strife and debate and to smite with the fist of wickedness (*"spotted with blood"*)<sup>58:4</sup> ... not to "let the oppressed go free" ... not to "break every yoke"<sup>6</sup> ... not to "deal thy bread with the hungry"<sup>7</sup>? Could it be per accident that these rebukes came in the light of, or rather, came in the shadow of Israel's "trampling under foot" of the Sabbath, **verse 13a**? Could it be by coincidence merely that this prophecy is constructed of **messianic elements**? "Turning the other cheek", "setting free the captives", "taking up My Yoke", "feeding the hungry", "casting thy bread upon the water" and "breaking the bread" of "this body", are Messianic prophetic **fulfilment** – all encapsulated in this prophecy of Christ's sixth utterance from the cross, "It is finished". **The conclusion is inevitable:** The prophetic nature of Isaiah's rebuke of the blood spotted *"brethren of the Israel"* portrays them as **no "keepers of the Sabbath"**. They are portrayed as breakers and casters away of the Sabbath, **as the killers** of its very nature and trampers underfoot and **despisers** of "the holy of the Lord"! Only and at last in Christ crucified and resurrected does the Sabbath become gloriously and fully dependent on God's "finishing" in Christ, for here also the despisers, the oppressors and killers ostensibly triumph in their wickedness, spotted with the blood of the Lamb of God's Passover. The Sabbath finally "sanctified" is made "the holy (Day) of the Lord" in the turning of the Yom Yahweh.

### 6.3.2.8.

#### **Christ Arrives**

*"The last shadow-Sabbath is coming: the calm Saturday. Throughout this quiet Saturday these returned dead of the church of the advent will be silent, and pass by your city."*

*"The last shadow-Sabbath is coming."* Yea, the last. "This is the Lord's doing, marvellous in our eyes, this the day the Lord hath made – we will rejoice and be glad in it". Why? Because "the Stone the builders refused is become the Head and Corner Stone", Ps.118:22-24. This last shadow-Sabbath also is the first of God's entering into his own rest of his own works. "For He that is entered into his rest", even Jesus, "He also hath ceased from His own works, as God hath ceased from His works."<sup>Hb. 4:10</sup> God's work goes on. The Christ is exalted.<sup>Hb. 4:10</sup> This last shadow-Sabbath also is the first brightened with the glory of Christ's emergence from hell and his entrance into eternal and triumphal presence with God. "I saw a new heaven and a new earth ... behold the tabernacle of God is with men ... for the glory of God did lighten it and the Lamb is the light thereof", Rv.21:1, 3, 23. (Cf. Verses 24-27 with Is.66:23 and Neh.13:14 to 22.) The Sabbath is sanctified through the act of God in Christ. God confirms it and vindicates it in the face of the great adversary. Incorruptibility triumphs over corruptibility. Stability and structure overtake transitoriness and evanescence. This "finishing" of God in Christ is fulfilment of his every word man shall live of and should live by. This is freedom; permanent freedom; binding freedom. The gates shall no more be closed on the Sabbath for God in Christ has entered his sanctuary to be present there with the dwellers of Jerusalem his bride the Church. The shadow meets reality. **Christ has reached. He has arrived. "It is finished"**. Did God somehow say of the Seventh Day that in it He rested? Well, here it is. God's Sabbath rest has dawned in this proleptic, **prophetic and proclaimed** word of Christ's resurrection from the dead – **"It is finished"**.

### 6.3.2.9.

#### **Christ At the Right Hand of God**

*"... the calm Saturday. Throughout this quiet Saturday these returned dead of the church of the advent will be silent ..."*

Did not Schilder himself draw attention to the marked difference between God's and heaven's activities and the inactivity upon the earth? When the utterance, "It is finished", came from the lips that needed a bit of vinegar so that it could say this word that could not be left unspoken, Christ went out, but God went on. Did not Schilder emphasise that Christ, going out, God was going on? Does Schilder not say it himself, how death is God's penalty for sins – how in Jesus' case, the penalty for **our** sins? Then how could the Church ever have stumbled upon the

description, “Calm Saturday” of the Sabbath of Jesus’ death? The Church decided on this description for the sole reason of **the incomparable glory of Christ’s resurrection** from the dead. Only the Church never would also have adopted the description “Resurrection Sunday” had it held to the **Scriptures** for names of events and days. But we need not bother about the Church in its sloping away from Truth. We cope with the Bible. We don’t find this war cry against the Seventh Day Sabbath there. Not even the ironic epitome of *Sabbatum Magnum*. **No calm and quiet Sabbath Day on earth this.** For the Jews no “*calm*” Sabbath this Passover, but indeed a “*Saturday*” – **Day of Saturn, Day of calamity, ominous anguish and misfortune.** No rest for them, neither for all the realms of hell. **Would the Nazarene rise from the dead and from death to life again the Third Day, “the Third Day According to the Scriptures”!?** Never had death been death but with the Son of God descended into Hades and passing through there. Had He not to leave again, Heaven would be Hell. This on the surface quiet and calm Saturday will show how God’s rest operates. It will vindicate God’s rest as well as the **unrest of Hell.** It will – it must – vindicate God’s victory or defeat at the hand of Satan. And so the universe waits in suspense. Would it continue, or collapse in hellish fury of an imploding Big Bang? All creation holds its breath for the breath of God’s Life from behind that tomb’s door stone. “It was late the Sabbath, in the fullness of time against the First Day of God’s time-cycle, and the women started off to go and see the grave when suddenly, there was a great earthquake, and the angel of the Lord descended from heaven and rolled away the stone and sat on it ...” The angel sat on the stone! Rejoice all ye firmaments and rest, for Christ is risen from the dead. Heaven never heard songs as glorious as triumphant as incessantly. The Father has found satisfaction in the Son, “Today have I begotten Thee”. The Son is seated at the right hand of the power of God in heavenly places this tilled earth Golgotha, now, this moment, this Sabbath Day in Judea – Sabbath on earth and in all heavenly spheres.

#### 6.3.2.10.

##### **Christ on Earth**

*“Throughout this quiet Saturday these returned dead of the church of the advent will be silent, and pass by your city. But hardly will the **Sunday have dawned**, before the message of the Nazarene will receive the most real of testimonies from the world of the dead.”* (Emphasis CGE)

Throughout this quiet Saturday these returned dead of the church of the advent would be silent, and pass by your city. But hardly will the **Sabbath fully have come** before the message of the Nazarene will receive the most real of testimonies from the world of the dead. These “saints” were silent **for as long as Christ was not risen.** They like the

whole of creation would have sunk back into oblivion had Christ not risen from the dead. They would have had no second grave. They would only have surprised the City as to their empty graves. And their own expectancy of the ensuing victory that would vindicate also their own resurrected life would be disappointed. They would be **false witnesses.** The Scriptures would be a false Witness too. *But hardly will the Sabbath noon have passed and the Great and terrible Day of the Lord have turned,* before the message of the Nazarene received the most real of testimonies from the world of the dead ... **theirs!**

**Says Schilder on this:** *“Thus it happens that the first Sunday of the Christian church, the first Sabbath of the New Testament, is acknowledged and kept by the dead before it is discovered and celebrated by the living. The church of the Future sent the deputation which God appointed from Hades, and the Christian Sunday-sabbath, which had already been fixed by Christ’s sixth utterance from the cross, is proclaimed from heaven by means of Hades. . . .”*

Thus it happens that the first **Sabbath** of the Christian church, the first Sabbath of the **New Testament**, is acknowledged and kept by the dead before it is discovered and celebrated by the living. The Church of the Future sent the deputation appointed from Hades, and on the Christian Seventh Day Sabbath the Church proclaims His resurrection from the dead by means of its very presence in the world. And the Christian Sabbath-rest, which had already been fixed by Christ’s sixth utterance from the cross, is proclaimed from heaven by means of Hades.

#### 6.3.3.

##### **The Royal Man**

**Karl Barth, Church Dogmatics, Volume 4, Part 2, Par. 64, 3**

Translator Rev. G.W. Bromley, Edinburgh, T. & T. Clark, Reprint 1967.  
<sup>225b middle</sup> *The sorrow which openly or secretly fills the heart of man, is primarily in the heart of God. The shame which comes on man is primarily a violation of his own glory. The enemy who does not let man breath and live, harassing him with fear and pain, is primarily his enemy. God Himself engages the nothingness which aims to destroy man. God Himself opposes and contradicts its onslaught on his creation and its triumph over his creature. He also opposes and contradicts sin because it is sin that opens the door for the invasion of his creation by nothingness, because in sin the creature delivers itself up to it, itself becoming futile and chaotic. God is wrathful against his own true enemy, which is also the true enemy of man, when He is wrathful against sin. The coming of his Kingdom, His seizure of power on earth, is centrally and decidedly the power and revelation of the contradiction and opposition in which, speaking and acting in his own cause, God takes the side of man and enters the field against this power of destruction in all its forms. That is*

why the activity of the Son of man as an actualisation of his Word and commentary on it, necessarily has the crucial and decisive form of liberation, redemption, restoration and normalisation .... He goes right past sin, beyond it and through it, directly to <sup>226</sup>man himself; for his purpose is always with man. Forgiving his sins, He tackles the needs and fears which torment him, and lifts them from him: "Go in peace and be whole of thy plague" (Mk.5<sup>23</sup>). He sets him on his feet again, giving him eyes to see and ears to hear and a mouth to speak, providing him with food and drink, calling and causing him to live again as a man. His activity is first and foremost the Gospel in action. Only then is it the new Law which condemns the sins that he has committed and warns him not to commit fresh sin, thus closing the door by which chaos has invaded his life and being. (Christ's healing miracles are) a matter of saving man's life and being, and of doing this for the sake of God's glory. For the glory of God is threatened by man's destruction. Hence God cannot tolerate that man should perish.

<sup>226b</sup> In John's Gospel there are frequent references to the "works" of Jesus. Primarily and concretely this term is used to denote His miracles. He, Jesus, has to do them (Jn.10<sup>27</sup>), or to "work" them (9<sup>4</sup>). But He does them in the name of His Father (10<sup>25</sup>). The Father has given Him these works to "finish" (5<sup>36</sup>). Strictly, it is the indwelling Father who does them (14<sup>10</sup>). Strictly, then, they are the "works of God" (9<sup>3</sup>), given Jesus to do, to work, to finish, in order to attest Him, and in his person, the salvation and life granted by God to man (5<sup>36</sup>), that life which is the light of men (1<sup>4</sup>).

<sup>226c</sup> In John's Gospel we are also told that Jesus healed on the Sabbath Day (5<sup>9</sup>, 9<sup>14f</sup>), as is particularly emphasised at the beginning of Mark's presentation and in the stories peculiar to Luke (13<sup>10f</sup>, 14<sup>1f</sup>). Is it really the concern of the tradition in these particular stories merely to draw attention to the formal freedom which Jesus displayed in relation to the law of the Sabbath? Can it really be the case that the cause in whose interests he made use of this freedom, is a matter of indifference, the interesting thing in his attitude being simply transgression for the sake of transgression? If this seems highly improbable, we can only assume that, what the tradition wishes to emphasise is that, although he did not always heal on the Sabbath, **He did so deliberately and gladly because His own coming meant that the seventh and last day, the Great Day of Yahweh, had dawned, and healing was the specific Word of God that he had come to accomplish on this day (in the Name of God and in fulfilment of His own work). Thus He not only did not break the Sabbath with this work but genuinely sanctified and kept it. He was free also, and particularly, to do good and not evil on the Sabbath, i.e., to save life and not to destroy it (Mk.3<sup>4</sup>). And He looked (v. 5) "with anger, being grieved**

for the hardness of their hearts", on those who watched and criticised Him. We cannot understand this grieve and anger, or the remarkable force with which He rejected the Pharasaic-rabbinic opposition to His attitude, if we do not see that it was a matter of defending His positive freedom on the Sabbath, i.e., to do on this day of His, "while it is day", the good an saving works of God; to cause the "light of life" (Jn.8<sup>12</sup>) to shine, or, in synoptic language, to set up the sign of the Kingdom of God as the Kingdom of healing and salvation. He is not angry or grieved because they are so narrow in their exposition and application of the Law of the Sabbath, but because they fail to recognise these "signs of the times" and therefor reject them (Mt.16<sup>3</sup>).

<sup>226d</sup> The sharpness of Jesus' defence on this positive freedom merely reflects the severity of the assault in which he is engaged as the One who does and works the works of God. And this again merely reflects the vexation with which God Himself, the indwelling Father, has gone to work against the rule of death in the cosmos created by Him, interposing Himself between its dominion <sup>227</sup> and that of the destruction which plunges men into fear and sorrow. We can gather something of what this means for Jesus, and of this vexation of God Himself, from the story of Jairus' daughter (Mk.5<sup>38f</sup>). For when he entered the house, and saw "the tumult, and them that wept and wailed greatly", He summarily dismissed the mourners (as he did those that bought and sold in the temple). Why was He so severe? He was face to face with the cult of death. Death was something they all thought it a self-evident-law of reason and custom to regard as an unassailable fact and therefore to treat with pious sentimentality as a supreme power. "The damsel is not dead, but sleepeth". And then: "Talitha cumi .... Damsel, I say unto you, arise!" **The reality of God,** <sup>(Emphasis CGE)</sup> omnipotent in his mercy, is set against the obvious reality of death. Which will prove the greater, the true reality? Jesus alone can see how the decision will go. He Himself stands in this decision and makes it. And his solitary No to death, in the power of his solitary Yes to omnipotent mercy of God, is the reason for his severity in that house of death. When he enters this house, it can no longer be a house of death. It is exactly the same when He abruptly halts that funeral procession just outside the gate of Nain (Lk.7<sup>14</sup>).

<sup>227b end</sup> "I am" – not merely life, but because I am life, because I am its presence and power in a world given up to death. "I am the resurrection and the life", the life which asserts and maintains itself in the face of death and that overcomes death." End quote. (Emphasis CGE)

If ever the Sabbath was instituted by a positive act of Christ, the Gospels – later than both the Letters and Acts – abound with examples of such acts. These works of healing of Christ all are anchored in the turning



of the great Day of Yahweh, in Christ's resurrection from the dead – they all witness of that Life that conquered death. Christ directed his assault against the house of death successfully through miracles of healing only on strength of the life He obtained when He vanquished the prince of darkness and his realm of sickness and death in resurrection from the dead. Christ in his miracles of healing (as in his dying) drew **on his sureties**. His collateral was the credibility of God. The emphasis accredited Jesus' Sabbaths' healing in the Gospels connects with the fact of his rising from the dead on the **Sabbath, or else the First Day should in the Gospels have been accredited with specially mentioned acts of healing of Christ**. Christ on the Sabbath through miracles specifically of healing finishes the Father's works in much more than an incidental or accidental manner. Christ on the Sabbath through resurrection from the dead – the mightiest healing miracle of all – finishes the Father's works in much more than an incidental or accidental manner. Christ finishes the Father's works on the Sabbath and on no other day of the week deliberately because it was His act of obedience to the Father's Commandment, will and predetermination! Christ's was God's own act of completion and rest, of sanctification and blessing – His act of "reviving", God's one "work" of the "Sabbath Day".

### 6.3.3.1.

#### Jesus, Lord of Time

**Church Dogmatics, 3, 2, Par. 47, Der Mensch in Seiner Zeit,  
1, Jesus der Herr der Zeit**

Translator Rev. G.W. Bromley, R.H. Fuller, H. Knight, J.K.S. Reid  
Edinburgh, T. & T. Clark, Reprint 1967.

<sup>455c</sup> "The Easter [Passover] time is simply the time of the revelation of the preceding time of the life and death of the man Jesus. The two times are inseparably linked. They are together the time of the man Jesus to the extent that his person existing in his words and works, his mystery first and then its revelation, constitute its content. But this means that this whole time is the time of the appearance and presence of God. At the heart of all other times, both before and after, it is the time in which God Himself was this Man, and therefor had time, a life-time. It is the creator of all reality distinct from Himself Who, taking flesh of our flesh, also took time, at the heart of what we think we know as time. .... It is the time of all times because what God does in it is the goal of all creation and therefor of all created time. Since God in His Word had time for us, and at the heart of all other times there was this particular time, the eternal time of God, all other times are now controlled by this time, i.e., dominated, limited and determined by their proximity to it. This means positively that they are not to be mere illusions. The many philosophical theories of time which deny its reality and regard it as a mere form or <sup>456</sup>

abstraction or figment of the imagination can only be finally abandoned when we consider that God Himself once took time and thus treated it as something real. But it also means critically that there is no such thing as absolute time, no immutable law of time. Not even its irreversibility can be adduced as an inviolable principle in relation to the time that was once real at the heart of time as that of the life and death and revelation of the Man Jesus. There is no time in itself, rivalling God and imposing conditions on Him.

There is no god called Chronos. .... As all creation has its goal in what God purposes and will do and within it does do for man – for us – so time as creation's historical form has its meaning in the particular time which God once took for the execution of this purpose – for establishing his covenant with man. This is the hidden meaning of all time, even of all other time. Time in itself has no property or law to preclude the control of all other times by this time of God's presence ...."

<sup>456b</sup> The time in which God revealed His Word is summarily defined in Titus 1<sup>3</sup> as the kairoi idioi ("due times"). This means the times God adopted for his purpose and therefor made his own. There are types of this in the Old Testament, a major and a minor, and both are so eloquent that they call for notice.

<sup>456b</sup> The minor is the sabbatical year and the year of jubilee in Lv.25<sup>1-34</sup>. The sabbatical year (v. 1 f.) occurs once every seven years, and while it lasts, the land lies fallow. The year of jubilee (v. 8 f.) .... Occurs once every fifty years, being the year after a period of seven times seven years. Its dawn is heralded by sound of a trumpet through the length and breadth of the land. All agricultural labour must be stopped, and there is a general liberation and restitution. All property is restored to those who have mortgaged it during the previous forty-nine years. The purchase price (only the produce could be bought or sold) varies according to the distance from the year of jubilee, a definite sale of the land being excluded. In this year, which is obviously so important even for relationships in the other forty-nine, the author of Is.61<sup>1f</sup> sees a type of the "acceptable year of the Lord", of "the day of vengeance of our God", when all that mourn will be comforted, receiving "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that He might be glorified". I take it that this refers to the Messianic time of redemption. But <sup>457</sup> according to the sermon in the synagogue in Nazareth (Lk.4<sup>17f</sup>), this extraordinary year is adopted by Jesus as a type of His own time: "The Spirit of the Lord is upon Me, because he hath anointed Me to preach good tidings to the poor; He hath sent Me to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the

Lord” (v. 18 f.). “This day hath this Scripture been fulfilled in your ears” (v.21). Old Testament scholars tell us that the provisions of Leviticus 25 were never actually put into practice, at any rate literally. If that is so, it merely serves to underline the prophetic character of this part of the Old Testament Law. Israel may have failed in this as in other respects, but its failure made no difference to the promise which the law contained. Its years, the years of its people, of rich and poor alike, were not to drag on indefinitely, but to issue in a year of welcome festivity, liberation and restitution. And this perhaps is the time-consciousness of Old Testament man, not the consciousness of indefinite time, but that of a time of an era destined to culminate in another, and therefor the explanation of a coming time, the end and new beginning by which the present time with its limitation is already illuminated and relativised, being drawn and controlled by it as though by a powerful magnet.

<sup>457b</sup> The major Old Testament type, whose connection with Leviticus 25 is sufficiently obvious, is of course the institution of the Sabbath, which is so strongly emphasised in the first creation saga in Gn.2<sup>1-3</sup>. “And the heaven and the earth were finished, and all the host of them. And on the seventh day God finished his work which He had made; and He rested on the seventh day from all his work which he had made”. In other words, after creating man on the sixth day, God looks back on his whole work of creation and sees that it is good, even very good, i.e., pre-eminently suited for his future purpose. But God does not continue his work on the seventh day in an infinite series of creative acts. He sets a limit to his activity, and thus to his creation as well. The object of his further dealings is this, the world completed with the creation of man, and not another world. He now, as it were, ascends His throne, and assumes sovereignty over his creation. He has now become its God, co-existing with it and with man in particular as his last and culminating creation. Without ceasing to be God, He has made Himself a worldly, human, temporal God in relation to this work of his. He is now free to act as that God, and as that God He now celebrates and rejoices. Without detriment to his eternal glory, his glory now will be a glory in this distinct realm of heaven and earth and all their hosts and especially in the realm of the existence of man. It is as the Lord of creation and the Lord of man, whose Master He has now become, that He now withdraws and rests. According to the saga, this is the content of the seventh day, of the last day of the seven first days of time. This was the day to which time with its creation was already moving, when it became the life-time of other living creatures side by side with the living God. Time was intended for this day, the day in which God thus committed Himself to the world and man. Time was intended for this day as the day of the Lord of the world and of man; as the day of the Lord of the covenant between Himself and his

creatures. The story continues: “And God blessed the seventh day, and hallowed it: because that in it He rested from all his work which God created and made”. Here, for the first time, God’s sovereignty over His creature is made manifest in the commandment to man to keep holy the seventh day of creation. But it must be remembered that God’s seventh day was man’s first. Man now has time as well, the time of life. Primarily, and not just conclusively, it is this time, the day of the Lord, and therefor the time to be a witness of God’s completion of His work and His rest, sharing in His Sabbath freedom, Sabbath festivity and Sabbath joy; the special time to be with God, the God who in this special time finishes His work and rests from it, no longer being the God who wills to be without the world and man but to be with him. The time of man therefor begins on the basis of the work God has done before his time and not with reference to any <sup>458</sup> work still ahead of man. The time of man therefor begins with a day of rest and not with a day of work; with freedom and not with obligation; with a holiday and not with a task; with joy and not with labour and toil; under the Gospel and not under the Law. These other things will all come, but when they do, they will be secondary and additional. The first thing in the time of man is that He belongs to His creator; just as the last thing in the time of the Creator, is that He belongs to His creature.

<sup>458b</sup> German: p. 549 second paragraph Basically then, it was no innovation when the early Christians (1 Cor.16<sup>2</sup>; Acts 20<sup>7</sup>) adopted the First Day of the week as a holiday instead of the seventh and called it the kuriakēh hehmera (Rv.1<sup>10</sup>). On the contrary it was a discovery and application of the chronology implicit in Genesis 1 to 2. For they began the week with a holiday instead of ending it with one. What led to the change was of course the fact that the day after the Sabbath, and therefor the First day of the Jewish week, was the day of Christ’s resurrection (Mk.16<sup>2</sup> and parallels). <sup>Emphasises CGE.</sup> The new chronology surely means that the true meaning of the old is brought to light. When He had created man God saw that everything He planned and made was good. In the completion of his work, He entered into a free and living fellowship with man, and brought man into fellowship with Himself. Only when this had been achieved could man set off into the week. What looks like his first day, i.e., his first working day, is really his second. His real first day is the Lord’s Day, the day when God rested from his work and devoted Himself to freedom, festivity and joy. Man is privileged to have a share in this day, descending from its heights to the depths of his first working day. By making the Sabbath, and the invitation to man to share it, the context of a special day, the first creation saga points clearly and unmistakably to the fact that the created time series is to include a special time of the salvation planned by God for the whole of His creation; the day of His

appearing, His judgement and His mercy, The “great and notable day of the Lord” (Acts 2<sup>20</sup>): “And it shall come to pass that whosoever shall call on the name of the Lord shall be saved (Acts 2<sup>21</sup>). This calling upon the Name of the Lord in connection with the special time of his appearance and presence is made possible by the institution of the recurrent Sabbath which concludes the week but also marks a new beginning. Will this offer be accepted or not? Will the Sabbath be kept or broken? Will the Name of the Lord be invoked or disregarded? This is the challenge of the Sabbath from its first institution. Will man in his own time “enter into God’s rest” (Hb.4<sup>1-11</sup>) or spurn it? **Over and above the human decision of obedience or disobedience the power of this institution, the Sabbath itself, (observed or desecrated), is the immutable sign, set up in and with the creation of time, of the particular time of God to which all other times move.** Old Testament Israel did not see this day of the Lord. All it saw was the recurrent weekly sign of the Sabbath, and the prophets are full of complaints about Israel’s constant failure to keep the Sabbath law and to remember the Name of the Lord. Or did it really see this day as it saw the sign, even though it flouted it? However that might be, God remained faithful to Israel and therefor the sign remained. At the end of every week came this seventh day, the only day of the week with a special name (*ara apoleipetai sabbatismos tohi laohi tou Theou*, Hb.4<sup>9</sup>). This was Israel’s lack in all its time, but also its promise. The apostolic Church, on the other hand, saw not only the sign, but the actual day of the Lord and the real dawn of this day – the true Sabbath observed and celebrated with God the Creator through the one Man Jesus, in whose day it broke for them too, so that they too may enter into God’s rest. And they have to see and understand time, not only with a forward but also and decisively with a backward reference to this day of rest, and must observe the year of the birth of Jesus as the first year of that era, and the day of His resurrection as the first day of their week.

<sup>459b end</sup> It is with the summing up of all created being in Christ as its head that the *kairōi* – the individual times of individual created things – are not cancelled or destroyed but fulfilled. None of these times moved into the void. They all moved towards this goal, this event, and therefor this particular time – “the fullness of time” that happened and has been revealed by the Gospel.”

<sup>461b</sup> Behind the application of the concept of fulfilment to that of time in Gal. 4, Eph. 1 and Mk. 1 there lies a definite view of time. It is pictured as an empty vessel, not filled yet, but waiting to be filled up at a particular time. As all the commandments, promises and prophecies of the prophets and righteous men of the Old Testament, as all its sayings and types, are without content apart from the coming of the kingdom in the coming of the man Jesus, and therefor defective in themselves, yet,

being related to this event, and destined all along for this content, they are not for nothing ...”.<sup>462a</sup> Its fullness resides in His time, in the fulfilment and fullness of time, of the event of His life. In Jesus, the Son and head of all things, in the Kingdom of God which came to Galilee and was proclaimed in Galilee, all time is brought to an end and begins afresh as full and proper time ....

<sup>462b middle</sup> .... The fulfilment of time is itself an event which fulfils time. .... It is for this reason that Jesus justifies his delay at the marriage at Cana of Galilee with the words, “Mine hour is not yet come” (Jn.2<sup>4</sup>), and his initial absence from the feast at Jerusalem with the words, “My time is not yet fulfilled” (Jn.7<sup>8</sup>). The assault of his enemies gathers weight before it reaches its climax and contributes to the fulfilment of time, and it must be held in check until the right moment (Lk.20<sup>19</sup>, 22<sup>52f</sup>). Even the climax is marked by development. First we read, “The hour is at hand, and the Son of man is betrayed into the hands of sinners (Mt.26<sup>45</sup>), and only then, “The hour is come” (Jn17<sup>1</sup>); “This is your hour and of the power of darkness” (Lk.22<sup>53</sup>); “Father, save me from this hour” (Jn.12<sup>27</sup>). Only then can the clock of Good Friday (of Thursday, 14 Nisan, 29 AD) begin to strike until we reach the *tetelestai* [“It is finished”] which Jesus can say only as He dies on the cross, and which according to Jn.19<sup>30</sup> is His very last word. It is for this reason, too, that when Hb.5<sup>7</sup> comes to speak of what He did “In the days of His flesh”, and of the way in which He brought in the fullness of time, it sums it all up in a reference to the last of his days, the day of the passion. It is as Jesus travels this road to the bitter end that there takes place what the New Testament calls “fulfilment of time”, and that His time becomes fulfilled time, and is revealed as such to His disciples in the Easter [Passover] time.”

“Does not the apostolic today derive its mystery, power and dignity wholly and utterly from this yesterday of the underground waters of Jesus’ past being which come to the surface in the Passover time as a spring which swells to a great river in their time? In this Yesterday it takes place first and properly that the Kingdom of God comes and is proclaimed in parable, signs and wonders. Here it is that the reconciliation of the world with God is accomplished on the cross. Here it is that the foundations of the community are laid. Here it is that the great dividing line is secretly but very really drawn which marks off the new age from the old. Here there lives and moves and acts and suffers the Lord who reveals Himself as such at the resurrection, and then in the power of this revelation builds, maintains and rules his community until the new age is consummated.” Karl Barth CD 3.2. Par. 47

End quotes.

### 6.3.3.2.

### **Covenant Significance**

If we might try to comprehend in a few words Barth's ideas, it would be, That all times, Jesus' own included, are fulfilled in his death on Golgotha and are all vindicated in the moment of his resurrection from the dead. To use Schilder's figure of speech, the Yom Yahweh turned at midday at the sixth utterance from the cross, "It is finished" and here below **reached across to the moment of Christ's resurrection.**

*"Over and above the human decision of obedience or disobedience the power of this institution, the Sabbath itself, (observed or desecrated), is the **immutable sign**, set up in and with the creation of time, of the particular time of God to which all other times move".*

Barth is able to reach definite conclusions on the nature and meaning of the Sabbath because he understands the Day of the sabbath as the **Seventh Day of God's creation**, and its time the time of **God** who took upon Himself his **creation's** time. Barth supposes real and earthly time, the time which is that of the Man Jesus, who died and rose from the dead, **so real is it.** Barth reasons as a "creationist" with his feet solidly and flat on the **ground of faith.** For him there is no mysticism or myth in the "*chronology of genesis 1 to 2*". (He appreciates Scripture as a "*saga*" and not as a myth and believes in and confesses "*God the Creator.*") Barth concludes a really **created Seventh Day Sabbath Day of divine rest** – the divine rest of **covenant significance.** The Sabbath **essentially consists of real time – God's time. As such it demands obedience** and is valid during all times. As concerns the Sabbath's reality and presence for creation, it matters not what man does in answer to the **demand and judgement** of its reality and presence – it "**remains** valid". It matters not whether man realises the Sabbath's reality or validity, or forgets it; whether he disregards it, spurns it, or perhaps obeys it. Man's "obedience or disobedience changes not the Sabbath's reality and presence, nor the demand and judgement of its reality and presence as creation reality and presence. All time culminates in **Christ's** time, in His sixth utterance from the cross and in his resurrection from the dead where past and future, end of the old and beginning of the new, meet in Him. This is the moment and judgement of God's "Sabbath Rest". The Sabbath, as covenant sign, is covenant institution and ordinance on strength of this its origin and type – "*the first Christian Sabbath*"<sup>(Schilder)</sup> of Jesus' resurrection!

*"Note the emphasis laid on the final phase, at first sight almost as if an independent event had made the mission of the Son possible, as if the time were now ripe, the historical situation favourable for the mission of the Son. But this is not what Paul meant. **The mission of the Son actually brings the fullness of time with it, and not vice versa.**" The mission of the Son actually brings the fullness of the Sabbath to it*

**and God's rest with it.** Another appointed day never features for this purpose in God's grand design. In other words, **God** determines the times, the covenant fulfils time, God's rest and Christ's fulfilment of God's works brings with it **his** rest and **his** completion. God determines as well as vindicates the Day of his Sabbath, the Seventh Day. "**God concerning the Seventh Day spoke thus**, that on the Seventh Day God rested from **all his works He had accomplished**", Hb.4:4-5. First and foremost, first and last of all God's work – all this work He spoke of concerning the Seventh Day, is fulfilled, is begun and ended in the **one work of Christ** and in his **resurrection** from the dead ... **or not at all!** The **First Day** in this regard, *i.e.*, **prophetically, could, never** have occurred for God's act. It could never be **innovated** to accommodate the Son in this his mission. It had to have been the **Seventh Day** and Sabbath, because God so had foreordained and so had acted, resting on the Seventh Day, sanctifying and blessing it in finishing, completing and fulfilling his purpose, design and eternal will. The Sabbath Seventh Day is the Lord your God's in Old Testament terminology; the **Sabbath** Seventh Day is the Lord's Day in New Testament terminology. In Old Testament idiom the Day of Completion of God Creator in New Testament idiom is the Day of Completion of God Redeemer. His Own Rest shall accommodate God in this his very own mission. Christ made man's time his, thus founding it on Himself, Himself its indemnity and surety through his own Word and Act of Word.

God's rest in His Own time – the time He made his own in the Man Christ – is no philosophical time, a mere metaphysical possibility or impossibility. Christ's time, which He made his own, is that of his creature – as Barth so ably describes. From the viewpoint of the fullness of this time, of the midday of the Yom Yahweh, the day and moment of Christ's resurrection was "in the Sabbath", whether the fact would be mentioned in the Scriptures or not. The fact that this fact is mentioned only serves to confirm the expectancy, the covenanted truth, of the earthly history of the man Jesus of Nazareth. "God rested the Seventh Day of all his works which He had made, He therein covenanted and swore an oath, and "because" He thus "rested on the Seventh Day", "God sanctified and blessed the Seventh Day". God ensured it as the day of "his own" finishing in this his covenanted Word, Jesus Christ. "Therefore – *ara* – there remains a keeping of the Sabbath for the people of God". No imagined godhead of man's total and genial innovation can claim FULFILMENT of time. Not only the Sabbath as the Seventh Day of the created week, but also each and every Day and date of God's Passover confirm and vindicate Jesus' "time" as that of "God's Passover" and the Great and terrible Day of Yahweh.

As God's Sabbath Commandment "remained valid" for all times of Patriarchs and Prophets on strength of its very nature and history, so for the New Dispensation. Barth certainly supplies the most satisfactory and conclusive answer on the objection to the validity of the Fourth Commandment in Patriarchal Times, the period between creation and Sinai. God, having finished physical creation on the sixth day, on the Seventh established covenant relationship with this creation and with man in whom creation is represented. "God now, as it were, ascends his throne and assumes sovereignty over his creation". (Cf. Schilder, p. 231) Thus was Christ exalted to the right hand of the power of God being resurrected from the dead. This is not only an invitation to, but also a summoning of man to share in God's provisions for this Creator-creature relationship – God's "holy (Day)"<sup>(Isaiah)</sup> the Sabbath. This is Gospel as Law, and Barth consistently insists on man's obedience to enter into this relationship as God enters into it. Whether man is going to obey alters nothing of the Sabbath and God's covenant requirement. The whole meaning of the creation of the Seventh Day Sabbath was to serve as this sign of covenant relationship. The Sabbath has no other content. Having no other content, the content it does have is so significant and so magnificent. This content is finally fulfilled and accomplished in Christ Jesus being risen from the dead "in the Sabbath Day" – **a rising already "implicit in the chronology of Genesis 1 to 2"**.

The writer of the **Letter to the Hebrews** could say of the Sabbath, that "a keeping of it still remains for the people of God", for no other reason that he saw the Sabbath above human obedience or disobedience. It is there. It "is valid", or, "remains valid for the people of God", "in that Christ was heard", and God "was able to save Him from death. And being made perfect and author of eternal salvation .... He was called of God High Priest after the order of Melchisedec ... Today have I begotten Thee" (Hb.5:7, 9, 10, 5). Were the "today" of no consequence, it would not have been mentioned. "For He (Christ) that is entered into His rest, He also has now ceased from His own works, even as God from His own rested" (Hb.4:10), "today"! Whether the Christian Church is going to obey or disobey, God's works had been accomplished, His will fulfilled, His Covenant confirmed – in Jesus Christ and in Him resurrected from the dead. "It will be this for the Son first, and for the people next", says Schilder. "Completed for the Son first and for the people next". "For it is the privilege of earthly realities to be a reflection of heavenly realities. The Christian Sabbath is being announced beforehand, is being legally established by the sixth utterance of Christ, and it will be proclaimed and actually instituted on the day of Christ's resurrection." "God wants men to enter into His Sabbath." The Sabbath arrives in God's time as a day, yea rather as the Day of Judgement. Gather the people; be confronted

with your God. Today decide, be redeemed, feast and rejoice for the mercies of the Lord God. It now is **up to the Church** to enter **God's** rest in the salvation provided by Christ. "Over and above the human decision of obedience or disobedience the power of this institution, the Sabbath itself, (observed or desecrated), is the immutable sign, set up in and with the creation of time, of the particular time of God to which all other times move" – **which is that of the Christ rising from the dead – "Sabbath's time"**. "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." (Hb.4:11).

God's sovereignty guarantees the Sabbath its validity in Christian times no less than in Patriarchal times. The answer to the question of the Sabbath's observance during Patriarchal times lies in its overcoming validity and challenge to faith and obedience, irrespective of man's response of faith and obedience or faithlessness and disobedience. The answer to the question of the Sabbath's observance in early and later Christian times also lies in the same truth of its conquering title and claim. But this time, on strength of "God's works", "finished" in the Christ, and in His rising from the dead. What makes man's response to the Sabbath's invitation and invocation to obedience the more serious in Christian times.

### 6.3.3.3.

#### **The Immutability of God's Covenant** **The Chronology of Genesis 1 to 2**

Both Barth and Schilder, in their view of the process of the fulfilment of time, have to somehow get past the Sabbath to the First Day of the week. In the economy of God's time the Sabbath is the Day destined for the purpose which Barth and Schilder envisage for the First Day. In Christian tradition the Sabbath has been replaced by the First Day to accommodate this purpose. This replacement is the weak spot, indeed the broken link in the logical chain of conclusions from the events of Jesus' crucifixion and resurrection. These scholars have said so well what they wanted to say that for us to try to extract and translate the essence of their arguments would amount to mere repetition. The intrinsic soundness of their own deliberations forces them to involve the Seventh Day Sabbath, as the well-aimed arrow must meet the target. All along these scholars' reasoning an expectancy is built up to discover the Sabbath right in the turning point of the Yom Yahweh and culmination of God's time and works. All Scripture – from creation and through the Law and the Prophets – points to the Sabbath ... there! The Sabbath marks the point in time on which God's "*moment*" of determination of all time in Jesus Christ is coming to rest. And then the mark is missed or simply moved aside so as the arrow to hit on the First Day? Only the stray arrow

will hit beyond the target on the First Day. The First Day pops up in these theologians' arguments like Bugs Bunny's tunnels surface in cartoon animations. The First Day is as irrelevantly, as artificially and as abstractly induced as only human fancy could avail. No wonder Barth quite aggressively denies the Church "innovated", "when the early Christians adopted the First Day of the week" as a "discovery and application of the chronology implicit in Genesis 1 to 2". His very denial confirms the truth about the suspicion, that the discovery of the First Day there was nothing but an innovation. Barth's own and total consideration aimed at the "discovery and application of the chronology implicit in Genesis 1 to 2". Barth's own and total consideration reached to the "discovery and application of the chronology implicit in Genesis 1 to 2" ... and found the Seventh Day Sabbath there. Barth successfully indicating the Seventh Day Sabbath as the Day of fulfilment in God's time-economy. His "discovery" of the First Day in "the chronology in Genesis 1 to 2" was the discovery of fool's gold.

"What led to the change" from the Sabbath to the First Day, asks Barth, and answers, at least **three times!** KD 3/2, Par. 47, *Der Mensch in seiner Zeit*, 1, *Jesus der Herr der Zeit*, p. 549 second paragraph; 3/1, Par. 41, *Schöpfung und Bund*, 2, *Der Schöpfung als äusserer Grund des Bundes*, p. 257 / 258; 3/4, Par. 53, *Freiheit vor Gott*, 1, *Der Feiertag*, p. 57. Barth's answer, in each instance, is **one**, and, the **same**. Barth's answer is simple: Jesus' resurrection from the dead! Barth refers to the apostles' act according to Acts 20:7 and the Church's practice according to 1Corinthians 16:2. He refers to it not as a reason for or as the basis of "the fact" that the Sabbath "revolved" to the First Day of the week. The act and the practice should only illustrate the consequence of the only reason and basis, Jesus' resurrection, but Jesus' resurrection **according to the Old Testament Prophecy**. What led to the change in the Sabbath – the change from being **prophetic** to being **fulfilled and confirmed**, the change from Old to New Testament Day of Rest of God – the change of being **eschatology** – was the predestinated fact that the day of the Sabbath, and therefore the Seventh Day of the "Jewish week", was the day of Christ's resurrection.

KD 3/2, Par. 47, *Der Mensch in seiner Zeit*, 1, *Jesus der Herr der Zeit*, p. 549 second paragraph:

"Es war also im Grunde keine Neuerung ("innovation") statt des siebenten den Ersten Tag der Woche als Feiertag als kuriakeh zu begehen, sondern die entdeckung und Inkraftsetzung der Zeitrechnung die schon in ... Gn.1-2 verborgen ist."

"Accordingly, it at bottom was no new thing instead of the Seventh to have begun as the Lord's Day the First Day of the week. On the

contrary, it was the discovery and putting in operation of the time reckoning that was hidden already in Genesis 1 and 2".

KD 3/1, Par. 41, *Schöpfung und Bund*, 2, *Der Schöpfung als äusserer Grund des Bundes*, p. 357 / 258:

"Man könnte die Exegese der ersten Schöpfungssage auch hier dann ohne hinweis auf der christologischen Gehalt des Textes abschliessen wenn man sich künstlich anreden wollte hinsichtlich der Wahrheit und Treue Gottes in der Segnung und Heiligung des siebenten Tages vor eienen offenen Frage zu stehen. Wenn Gottes Wahrheit und Treue sich auch in dieser Sache in Jesu Christi Person und Werk unzweideutig offenbart hat, was soll man dann eigentlich Anderes sagen, als daß die Schöpfungssage auch in dieser Sache prophetisch von Ihm geredet hat?"

"Here too, an exposition of the first creation narrative can be concluded without a reference to the christological content of the passage only if we artificially try to persuade ourselves that the truth and faithfulness of God in the blessing and sanctification of the seventh day are an open question. If the truth and faithfulness in this respect have been unequivocally revealed in the person and work of Jesus Christ, what else can we say but that in this respect too the creation saga refers prophetically to Him?"

Die älteste Christenheit hat das zweifellos gemeint und gesagt indem sie nach 1.Kor.16,2, Act.20,7 nicht den siebenten, sondern den ersten Tag der Woche als Feiertag, und zwar ausdrücklich als kuriakeh hehmera (Apo. 1,10) begangen hat. Sie wagte diese scheinbare Revolution gegen Gottes Schöpferordnung, sie hielt sie darum nicht für revolution, sondern für schuldigen Gehorsam, weil der Tag der Auferstehung Jesu Christi nach Mc.16,2, Matth.28:1, Luk.24,1 der Tag nach dem jüdischen Sabbat, der erste Tag der Woche gewesen ist. War das eine Neuerung oder hat sie gerade damit Gen. 2, 3 richtig verstanden und angewendet? Wenn es <sup>(correction CGE)</sup> mit der in Jesu Christi Auferstehung offenbarten Wahrheit und Treue Gottes in der Segnung und Heiligung des siebenten Tages seine Richtigkeit hat, wenn die dort inaugurierte Bundes- und heilsgeschichte zwischen Gott und dem Menschen wirklich hier zu ihrem Abschluss kam; wenn wirklich hier das Leben in der neuen Zeit einer neuen Welt begann, dann wird man ihr [die älteste Christenheit] schon von da aus Recht geben müssen: eben dieser erste Tag dieser neuen Zeit mußte nun offenbar sinngemäß und insofern auch textgemäß der das Leben in dieser neuen Zeit beherrschende Feiertag werden.

"Early Christianity undoubtedly meant and said this when according to 1.Cor. 16<sup>2</sup> and Acts 20<sup>7</sup> it began to keep the first day of the week instead of the seventh as a day of rest, and this expressly as the kuriakeh hehmera (Rev.1<sup>10</sup>). It ventured this apparent revolution against

its divine order in creation, and it did not regard it as a revolution but as a debt of obedience, because according to Mk. 16<sup>2</sup>, Mt. 28<sup>1</sup>, Lk.24<sup>1</sup> the day of the resurrection of Jesus Christ was the day after the Jewish Sabbath, the First Day of the week. Was this an innovation or was it a true understanding and application of Gen. 2<sup>3</sup> ? If it is correct that the truth and faithfulness of God in the blessing and sanctification of the seventh day are revealed in the resurrection of Jesus Christ; if the history of the covenant and the history of salvation between God and man inaugurated in the former is concluded in the latter; if in the latter, life began in the new time of a new world, we have to admit that they were right; that this first day of this new time had become literally as well as materially the day of rest which dominates life in this new time. <sup>p. 228 § 1a</sup>

Aber es gibt hier schließlich auch einen direkten Beweis. War der von Gott gefeierte Sabbat der siebente Tag für ihn, so war er für den Menschen zweifellos der erste Tag. Es begann ja des Menschen Existenz schlechterdings damit, daß Gott jenen Tag feierte und ihn zum Feiertag auch für ihn bestimmte, segnete und heiligte.”

“And there is also a direct proof. If the Sabbath observed by God was the **seventh** day for **Him**, it was undoubtedly the **first** for **man**. Man’s existence began with the fact that God kept this day, and that He ordained and blessed and sanctified it as a day to be kept by **man**.”

“Es war der Mensch, so gesehen, nach diesem Feiertag nicht auf einen Weg zu einem erst zu heiligenden Sabbat hin, sondern von einem schon geheiligten Sabbat her gestellt: aus der Ruhe heraus hinein in seinen Arbeit, aus der Freiheit heraus hinein in den Dienst seines Werkes, aus der Freude heraus hinein in den «Ernst» des Lebens.”

“From this point of view man after this day was not set on the way to a Sabbath still to be sanctified, but on the way from a Sabbath already sanctified; from rest to work; from freedom to service, from joy to “seriousness” of life.”

“Es stand also die Ruhe, die Freiheit, die Freude nicht erst vor ihm. Er brauchte nicht erst dorthin «einzugehen». Er durfte von da ausgehen, da anfangen. Es war wirklich alles schon geschehen. Er hatte wirklich schon am göttlichen Hochzeitstisch gesessen und durfte, da selbst gespeist und getränkt, von da ausgehen an sein Tagewerk und an seine Arbeit. Es war wirklich der «Tag des Herrn» sein erster Tag gewesen. Und so hätte er auch in aller Folgezeit nicht sein siebenter und also letzter, sondern sein erster Tag sein, hätte jede Woche statt eines mühsamen Aufstieges nur ein freudiges Heruntersteigen von der Höhe des Sabbats werden dürfen. Es hätte die Teleologie einer jeden Woche: ihr Ausrichten auf den nächsten Sabbat ihre Kraft von dem apoleipetai ihres Anfangs her haben müssen. In der christlichen Zeitrechnung hat die

Woche diesen Sinn offenbar gewonnen. Sie war doch keine Neuerung, sondern nur die Entdeckung der Rechnung die in Wirklichkeit schon in der Rechnung von Gen. 1-2 verborgen ist: Nachdem Gott in der Erschaffung des Menschen und seiner Welt Alles wohlbedacht und wohl gemacht und nachdem Er sich selbst seinem Geschöpf als der Freie und Lebendige zugesellt hat, ist es so weit, daß der Mensch seinen Lauf – in der Gemeinschaft mit Gott selber ein Freier und Lebendiger – antreten darf. Sein vermeintlicher erster Tag ist in Wirklichkeit (dank der zuvorkommenden Gnade Gottes) schon sein zweiter tag, während sein wirklich erster tag der «Tag des Herrn» gewesen ist.”

“Rest, freedom and joy were not just before him. He had no need to “enter” into them. They had already taken place. He had already sat at the divine wedding-feast, and having eaten and drunk could now proceed to his daily work. The “Lord’s Day” was really his first day. Hence it ought always to have been his first day and not his seventh and last. Each week, instead of being a trying ascent, ought to have been a glad descent from the high-point of the Sabbath. The teleology of each week – its direction towards the next Sabbath – ought to have derived its strength from the apoleipetai of its commandment. In Christian chronology, the week has obviously gained this meaning. What took place was not an innovation but the discovery of the calculation which was already hidden in the calculation of Gen. 12. When God has planned and done everything well in the creation of man and his world, and when he has associated Himself with his creature as the free and living God, then man in free and living fellowship with God can begin his course. What is ostensibly his first day is really (thanks to the preceding grace of God) his second day, and his first real day was really the “Lord’s Day”.”

KD 3/4, Par. 53, Freiheit vor Gott, 1, Der Feiertag, p. 57:

“Wir können darum gleich feststellen: Es war keine Revolution gegen die Schöpfungsordnung, sondern es geschah in tiefster Übereinstimmung mit dem, was Ex. 20,8 f. und Gen.2,1 f. zur Begründung des Sabbatsgebotes gesagt ist, wenn die neutestamentliche Christenheit, ohne ein besonderes Aufheben daraus zu machen, sondern scheinbar in größter Selbstverständlichkeit nach 1 Kor. 16,2, Act. 20,7 den **Ersten Tag** der Woche als diesen regelmäßigen Feiertag begangen hat. Sie hat damit das alttestamentliche Gebot nicht nur sinngemäß, sondern schließlich doch auch textgemäß ausgelegt.

“We may therefor be quite sure, it was no revolt against creation-order, but in deepest agreement with what is said in Exodus 20:8 onwards and in Genesis 2:1 onwards of the fundamentals of the Sabbath Commandment. New Testament Christianity began to celebrate the First Day of the week without making a fuss of it. According to 1 Corinthians

16:2 and Acts 20:7 they most naturally did so. Their reason? Because the day of resurrection of Jesus Christ according to Mark 16:2 was the day after the Jewish Sabbath and as such the First Day of the week.

Christianity in doing so intelligently and conclusively – textwise indeed – had expounded the Old Testament Commandment.” (Translation CGE)

Sie hat gesehen und verstanden, daß sie es eben in der Auferstehung Jesu Christi mit der Offenbarung der Wahrhaftigkeit und Treue Gottes in jener Segnung und Heiligung des siebenten Tages zu tun hatte, eben in ihr mit dem Abschluß der dort inaugurierten Bundes und Heilsgeschichte, eben in ihr mit dem Ereignis der Gnade, der der Mensch mit seinem Werk wohl immer wieder entgegengehen, von dem er aber vor allem ohne alles Verdienst eigener Bemühungen, Werke und Leistungen immer wieder herkommen darf. Sie hat in ihr die Erfüllung des in der Schöpfung begründeten Bundes zwischen Gott und Mensch erkannt: des Bundes, den kein menschlicher Sabbatsbruch und keine menschliche Feindschaft gegen Gottes Gnade zerstören kann. Sie hat in der Auferstehung Jesu gesehen und verstanden, daß der siebente Tag der Schöpfung gerade als der «Tag des Herrn» – als der Tag der Ruhe Gottes und des auch dem Menschen geboten Ruhens in ihm – nicht nur der letzte, sondern vor allem der erste Tag des Menschen und darum und darum als dessen Feiertag heilig zu halten ist.”

“(New Testament Christianity) was not expounding the Old Testament commandment merely to its sense, but according to the letter also. It saw and understood that in the resurrection of Jesus Christ it was concerned with the revelation of the truth and faithfulness of God in his blessing and hallowing of the seventh day, with the termination of the history of the covenant and salvation then inaugurated, and with the event of the grace to which man with his work may continually go, but above all from which he may continually come without any merit of his own efforts, works and achievements. In the resurrection it recognised the fulfilment of the covenant between God and man which was established in creation and which no human Sabbathbreaking nor enmity against God can destroy. In the resurrection of Jesus it saw and understood that the seventh day of creation which is to be kept holy as the “Lord’s Day” – as the day of God’s resting and also as the day of resting in Him commanded to man – is not only the last but above all the first day of man, and is therefor to be kept holy as His day.” (Translation T.H.L. Parker)

#### 6.3.3.4.

##### “After the Sabbath”

See “Justin” above, **Par. 6.3.1.2.**

“What led to the change was of course the fact that the day after the Sabbath, and therefor the First day of the Jewish week, was the day of

Christ’s resurrection (Mk.16<sup>2</sup> and parallels).” Barth quotes **Justin** to the letter, “the day after ...”. He quotes **no Gospel!** The only Gospel Barth **could** have quoted is **Matthew** – 28:1 because Matthew is the only Gospel that mentions the Sabbath or **implies** the resurrection. But Matthew says “**in Sabbath’s time ... before** the First Day of the week”. So Barth could **not** have quoted Matthew. **Mark 16:2** (Barth’s reference) – **as** Luke and John – says nothing of the Sabbath or of the resurrection. And the three of them tell of Jesus’ appearances, and all of them wrote, “**On** the First Day of the week”. Barth could also **not** have quoted the other three Gospels. The **first** and **only** document that tells the same thing that Barth presumes and actually writes of, is Justin’s. These are the facts – the painful fact. How does Barth fall prey to **dogma and religion!** I could not discover the like of such a wild assumption in all of his monumental works. That Barth errs on **this subject** of all is most disappointing!

But it is a **tragic** mistake in view of the **broader scope** which Barth pictures of the Truth and Faithfulness of God revealed in Jesus Christ! If Barth’s “*fact*”, were but “fact” – and if it but **concerned Mark 16:2!** But from the outset it is **impossible, considering the authority of Scripture.** It is **not foreseen** in Scripture, nor is it **recollected** in Scripture that Christ should rise from the dead on the **First** Day of the week. The Scriptures foretell and remember other, different, and with **this** notion about “the day of Christ’s resurrection” **contradicting facts.** The Scriptures **foresee and recollect** “**Sabbath’s-time**” – *sabbatohn*, and the **Seventh** day of the Bible-week for the day of God’s promises, actually met and made true as day of Christ’s resurrection **according to Mt.28:1.** **There are no parallels** in the other Gospels to **this** event, Jesus’ resurrection from the dead – **only implications** to the **same** effect, *e.g.*, **Mark 16:2 and parallels!**

If God is so consistent let us be consistent and speak of the Seventh Day when God speaks of the Seventh Day, and of the First Day when God speaks of the First Day ... which is never in this context! With every repetition one finds the Church’s agitation for Sunday more suspicious. **How** can the **Sabbath not** fit the “*discovery and application of the chronology in Genesis 1 to 2*” **while it answers to every specific of the answer searched for?** The Church indeed **revolted against God’s creation-order in deepest disagreement with what is said in Exodus 20:8 onwards and in Genesis 2:1 onwards of the fundamentals of the Sabbath Commandment** when it accepted the First Day and rejected the Sabbath. **Not** “*New Testament Christianity*” -the Church of Christ of the first century – but **divided and apostacising Christianity** of the **second** century began to “**observe**” the First Day of the week, “**Sun’s-day**”!



Why is the Sabbath of the Seventh day at all made subject of mention in the Scriptures if not it, but the First Day **ultimately – and originally –** would apply to the chronology of the creation saga **and its Covenant fulfilment?** It is distressingly disappointing for the present writer to reject Barth as well as Schilder's conclusions in this regard. The Church's "discovery and application" of the First Day as the Day of the fulfilment of the chronology of Genesis 1 to 2 was its worst "innovation" ("Erneuerung / Revolution") ever. But the **Gospels** fortunately reflect the **Church of the First Century's discovery and application of the Sabbath's** prophetic significance already hidden within the creation chronology. This is what the "high converse" (to borrow Hesse's expression) on the topic of the Sabbath **in the Gospels** amounts to. This is what the "high converse" on the topic of "the **Sun's Day**" in Justin's apologetics is opposed to.

The Gospels' excursions on the Sabbath confirm and emphasise the Church's discovery and application of the fullness of the Old Testament Sabbath's evangelical meaning and fulfilment in Christ, in his dying and in his resurrection from the dead. This is the Fourth Commandment to Christianity, the New Testament Covenant People. It means the establishing of the **Old Testament Sabbath in the New Testament – the vindication and not the annulment** of God's only, "chosen", "holy" Sabbath Day, Day of worship and Rest of the one Church-of-all-times. According to the pure logic of Barth's reasoning, the **New Testament Sabbath** was "hidden" in the **Old Testament** proclamation and "revealed" in the works of Christ. No **other** day! Otherwise it ought to have been the Old Testament Sabbath **abolished** in the New Testament – and that is exactly the **opposite of what Barth argues for**. Barth simply **contradicts himself** trying to show the **vindication** of God's Sabbath while he tries to explain its **vanquishment**.

"What led to the change?" from the Sabbath to the First Day, asks Barth. Could "change" be of relevance whatsoever? The question is but a euphemism for "abrogation", "annulment". Does Barth not treat on God's times and on the "fulfilment" of God's times? What could lead to change in God's times? Only what could change **God**. Should the Sabbath be "cancelled" or "remain" in order to be **fulfilled**? Is the Sabbath "concluded" or is Sunday "innovated"? Is "the true meaning of the old brought to light" or pushed into oblivion? Is "a discovery and application of the chronology in Genesis 1 to 2", "implicit" (as well as explicit: "textgemäß"), or misplaced? What was Barth speaking of all the while? Was it not **fulfilment, confirmation, vindication**? Could **only the chronology** turn out to be completely irregular and untrustworthy, or should we not also conclude the same of **God whose** time and chronology it is?

### 6.3.3.5.

#### **Barth's Second and "Direct Proof"**

*"And there is also a direct proof. If the Sabbath observed by God was the **seventh** day for **Him**, it was undoubtedly the **first** for **man**. **Man's** existence began with the fact that God kept this day, and that He ordained and blessed and sanctified it as a day to be kept by **man**. ... What is ostensibly his first day is really, thanks to the preceding grace of God, **man's second day**, and his first real day was really the "Lord's Day"." (Emphasis CGE)*

True, but Barth and the Bible speak of the Seventh Day Sabbath here, and not of the First Day of the week. If the First Day is meant, Barth's conclusion is – historically, chronologically and logically, false! Except of course, if Barth's words are taken at face value and they do not say anything of as about the First Day of the week, but strictly speak of as about the Seventh Day Sabbath. Barth here, really says, simply, that the Seventh Day Sabbath is the "Lord's Day" – *kyriakeh hehmera!*

There is direct proof **for this**: If the **Sabbath** observed by God was the **seventh** day for **Him**, it was undoubtedly the **second but nevertheless the "first" in the sense of most important day** for **man**. Man's existence began with the fact that **God** kept this day – and that He kept it "**for man**", and that He **ordained** and **blessed** and **sanctified** this Day "**the Seventh Day**" as a day to be kept by **man**. If God meant the First Day of the week, He would have kept "The First Day", and not "the Seventh Day", "for man"!

*Man's existence began*, literally and chronologically, *with the fact that **God** created him man and wife the Sixth Day*. But had it not been for "the preceding grace of God" flowing from God's ordaining, blessing and sanctification of the **Seventh Day**, man's physical first day – the Sixth Day of the week – would fall back into oblivion. Barth is quite right that man's first day was his first but "ostensibly / seemingly". The Day when man's existence and the whole cosmos' existence, light, space, time, hosts, heaven and earth, were sanctioned and brought to final completion, were "finished", was the **Seventh Day** because of the *truth and faithfulness of God revealed on it*. Thus also for light that was created the First Day its first day was but ostensibly its first, the Sabbath being really its first. And thus also for the sun which day of creation was the Fourth Day of the seven first days of creation and of God's creating, its first day was but ostensibly its first, the Sabbath being really its first. And for all, for man, for light, for the sun and earth and hosts, the **First Day of the week** would always be its **second**, in view of the fact that **they all actually on the Seventh Day of the week proceeded from the grace of God**.

“The beginning of the peculiar occurrence to which creation (Gen. 1<sup>1</sup>–2<sup>4a</sup>) points is touched upon only towards the end ... What is hereto presented is how “heaven and earth and all the host of them” are created with a definite purpose, that is, with a view to the history of the Covenant. What will finally take place (to make the teleology of creation apparent) is the appearance of man at the summit of creation ... With reference to this creature, with which the whole creation will be completed the sixth day, God will see the totality of created things and find it very good. And God will then rest on the Seventh Day. It is not man entering upon the work appointed at his creation who is to be the hero of the seventh and last day of creation, **although everything now seems to be ready for him to commence** (with his tasks) *It is not man who brings the history of creation to an end, nor is it he who ushers in the subsequent history. It is God’s rest which is the conclusion of the one and the beginning of the other. ... The goal of creation and at the same time the beginning of all that follows, is the event of God’s Sabbath freedom, Sabbath rest and Sabbath joy, in which man too, has been summoned to participate ... It is the Covenant of grace of God which in this event, at the supreme and final point of the first creation story, is revealed as the starting point for all that follows. Everything that precedes is the road to this supreme point. The connexion and sequence of the individual events in the history of creation, and these individual events themselves – each in its own place and manner – all point to this last event, to this positive and yet limiting relation of God’s Sabbath rest to the man striding forward to the work for which he is prepared ... God rested on the Seventh Day after the creation of man but prior to any human activity ... The relationship between God and man will be the divinely instituted covenant of the wholly sufficient and wholly sovereign grace of God.*”<sup>CD 3/1, Par. 41, 2, p.98/99.</sup>

I just love the next sentence in the original, “Eben dieses dem Menschen so zugewandten Gottes Willen und Volbringen steht wirklich am Anfang aller Dinge”.

“In the resurrection (earliest Christianity) recognised the fulfilment of the covenant between God and man that was established in creation and which no human Sabbathbreaking nor enmity against God (or against the Sabbath) can destroy. In the resurrection of Jesus they saw and understood that the Seventh day of creation ... is to be kept holy as the “Lord’s Day” – as the Day of God’s resting, and also as the Day of resting in Him commanded to man.” In this Day they recognised “not only the last, but above all the determining day”: Not man’s Day, but **God’s Day “for man”**. And “this Seventh Day to the chronology of Genesis 1 to 2”, “is to be kept holy as God’s Day”.

“This calling upon the Name of the Lord in connection with the special time of his appearance and presence is made possible by the

institution of the recurrent **Sabbath** which concludes the week but also marks a new beginning. Will this offer be accepted or not? Will the Sabbath be kept or broken? Will the Name of the Lord be invoked or disregarded? This is the challenge of the **Sabbath from its first institution. Will man in his own time “enter into God’s rest” (Hb.4<sup>1-11</sup>) or spurn it?**”<sup>Emphasis CGE</sup> Just as Christianly congruous is it to remind the Christian reader of Barth’s further remark, “Over and above the human decision of obedience or disobedience the power of this institution, the Sabbath itself, (observed or desecrated), is the immutable sign, set up in and with the creation of time, of the particular time of God to which all other times move.” “God remained faithful to Israel and therefor the sign remained”, says Barth the Reformed theologian of the century. “The particular time of God to which all other times move” ... is that of Jesus crucified and resurrected from the dead ... “**in the Sabbath!**”

*If it is correct that the truth and faithfulness of God in the blessing and sanctification of the seventh day are revealed in the resurrection of Jesus Christ; if the history of the covenant and the history of salvation between God and man inaugurated in the former, is concluded in the latter; if in the latter, life began in the new time of a new world, we have to admit that the early Christians were right, that ... the Seventh Day of which God spoke as being the Sabbath Day, eschatologically as well as soteriologically had become the Day of Worship and Rest of this new and Christian time.*

**What makes of this day this singular Day, the Lord’s Day, was that which happened on it and to it: the resurrection of Jesus Christ from the dead! It is the resurrection of this One deceased, his going out of the grave wherein He – after He two days before had been crucified and had died – the day before had been laid.**

Had Matthew 28:1-4 been translated so as to convey what the Greek says, Sunday would never have gained a foothold in Christian worship. It still would have been the idolatry it always has been and the Sabbath instead would have received its due honour for being the Christian Day of Worship and Rest, “the Lord’s Day”. That is to say, if Matthew 28:1-4 had been translated to the effect that, “**When late Sabbath, being afternoon toward** the First Day of the week, Mary Magdalene and the other Mary set off to have a look at the grave. Then suddenly came a great earthquake. For the angel of the Lord descended from heaven, and came and rolled away the stone from the door, and sat on it.”

**Appendix refer p. 163**

DER ERSTE VERS VERBUNDEN MIT DEM ZWEITEN: SIE  
FOLGEN ÜBERWÄCHLICH AUFEINANDER

"Das erste, was wir nun in Matthäus 28 sehen ist, daß der erste Vers nicht verbunden ist mit dem zweiten. Sie folgen überhaupt nicht aufeinander. Es ist so gesegnet und tröstend für unsere Herzen, das zu bemerken.

In Matthäus 28,1 lesen wir: "am Ende des Sabbats als die Dämmerung des ersten Wochentages kam." Die Tatsache ist, es war die Dämmerung des jüdischen Sabbats. Der jüdische Sabbat ließ sozusagen den letzten Sand durch das Stundenglas rinnen. Es war nicht der erste Tag der Woche, es war das Ende des Sabbats, das Zwielicht des Sabbats. In dem vorigen Kapitel findet ihr die Frauen, wie sie nach dem Grab schauen. Joseph nahm den Leib mit Erlaubnis des Pilatus ab "und legte ihn in sein eigenes Grab, welches niemals die Verwesung eines Menschen gesehen hatte." Ein gesegnetes Zeugnis für die Vollkommenheit jener Person, dessen Leib in das Grab gelegt wurde.

Das Grab hatte niemals das Verderben des Menschen beerdigt und das war der Ort, der zubereitet war für jenen fleckenlosen Leib Jesu. Maria Magdalene und die andere Maria, d.h. die Frau des Kleopas, saßen gegenüber dem Grab, sie sahen es und die Zuneigungen ihrer Herzen zu Jesus hielt sie dort. Ihre Augen, ihre Herzen all ihr Interesse und ihre Kräfte wurden dahingezogen, wo sie jene gestorbene Person sahen.

In Matthäus 28,1 besuchen sie das Grab wieder. Der Sabbat hatte fast seinen Lauf vollendet, es war die Dämmerung des Samstag, es war noch nicht der frühe Morgen des ersten Tages der Woche. Es war nicht der Morgen des 8. Tages, des Auferstehungstages, sondern das Zwielicht des Samstag. Es ist sehr interessant und äußerst wertvoll für unsere Herzen, weil es die Liebe und Hingabe ihrer Herzen zu Jesus zeigt. Sie kommen wieder im Dunkeln und sie sehen, wie die Gebeine hineingelegt werden. Sie konnte nicht erblicken. Es ist schwer für ein Herz, da fern zu bleiben. Es ist der Ort, wo der Gegenstand ..."

Beachtet: Das erste, was wir nun in Matthäus 28 sehen ist, daß der erste Vers nicht verbunden ist mit dem zweiten. Sie folgen überhaupt nicht aufeinander.

Das ist ein Fehler! Die ersten vier Versen sind verbunden, und eine neue Fase beginnt in den fünften Vers. "Der Engel antwortete und sprach (weiter) zu den Weibern ...". Was hattest er soeben den Weibern zugesagt? Er hat sie erzählt was am Sabbat – der vorhergehende Tag – geschehen war, nämlich Jesu Auferstehung.

Beachtet: Die Tatsache ist, es war die Dämmerung des jüdischen Sabbats.

„Nicht "Dämmerung". Es war der Nachmittag des Sabbats. Und nie war der Sabbat des Herrn Gottes ein "jüdischer" Sabbat!

Das griechische Wort für die Zeit des Tages ist dasselbe dass Lukas verwendet in 23:54 – das Wort für die Zeit des Tages indem Josef das Grab Jesus am Freitag geschlossen hattest. Danach dauerte der Tag mindest noch eine Uhr vor Sonnenuntergang. Am Samstag erstete Jesus auf vom Tote indem die Frauen sie vornahmen "zu sehen das Grab" und indem "geschah ein grosses Erdbeben" und indem "der Engel kam und wälzte den Stein von der Tür". Alles geschah zugleich. Die Frauen war nicht dabei; sie sahen es nicht geschehen. Sie waren verhindert ihre Vornehme aus zu führen.

Matthäus sagt nicht: "Sie kamen zum Grab". Auch nicht: "Am Ersten Tage" wie Markus es sagt (16:2). Matthäus ist der einzige der die Zeit und Tag Jesu Auferstehung vermeldet – er vermeldet nicht die Zeit eines Besuches des Grabes.

Beachtet: "Die Tatsache ist, es war nicht der erste Tag der Woche",

aber es war das Ende des Sabbats, der Nachmittag des Sabbats des Siebenten Tage, wörtlich Gr., Genitif, "Sabbats(zeit)". Die ganze Schrift wo sie vom Siebenten Tage und Sabbat spricht - wo Gott "also sprach" -, atmet die eschatologische Realisierung des Sabbats Gottes Erfüllung in und durch Auferstehung von den Tote Jesu Christi.

Beachtet: "In dem vorigen Kapitel findet ihr die Frauen, wie sie nach dem Grab schauen."

Ganz verkehrt - umgedreht - die Tatsachen! Die Frauen NIE schauten nach dem Grab in dem Text Matthäus, vor Verse 5! In Lukas ja, dort lesen wir sie "beschauten das Grab, und wie sein Leib gelegt ward" - nicht wie die Frauen sein Leib im Grab nochmals ansehen hatten oder wie der Jesu sichselbst von dem Grab erhebtete.

Beachtet: "In Matthäus 28,1 besuchen sie das Grab wieder."

Nein, aber erst in Verse 5 und erst am Ersten Tage der Woche - wie die ander Evangelium uns erzählen. Matthäus gibt keine Information der Zeit des Gespräches des Engels mit den Frauen. Es musste der Engel war der die Frauen informiertete in Bezug auf den Ereignissen des VORIGEN Tages - des Sabbats. Das Ereignis des Ersten Tages laut Matthäus, ist dieses: das Ereignis des Engels der "Antwortete und sprach zu den Weibern", und was weiter erschaut – nicht der Auferstehung Christi!

Das Kapitel der Geschichte Jesus Leidens, Sterbens, Begrabnis und Auferstehung endet mit Matthäus 28: 1-4. Das Kapitel seiner Erscheinungen nehmt Anfang bei Verse 5.

Die Höhepunkt irre reden und Verdrehtheit ist das: In Matthäus 28,1 besuchen sie das Grab wieder. Der Sabbat hatte fast seinen Lauf vollendet, es war die Dämmerung des Samstages, es war noch nicht der frühe Morgen des ersten Tages der Woche. Es war nicht der Morgen des 8. Tages, des Auferstehungstages, sondern das Zwielflicht des Samstages. Es ist sehr interessant und äußerst wertvoll für unsere Herzen, weil es die Liebe und Hingabe ihrer Herzen zu Jesus zeigt. Sie kommen wieder im Dunkeln und sie sehen, wie die Gebeine "hineingelegt werden. Sie konnte nicht rnbleiben. Es ist schwer für ein Herz, da fern zu bleiben.

Beachtet: "Sie kommen wieder im Dunkeln und sie sehen, wie die Gebeine hineingelegt werden."

Hier das Ereignis des ersten Vers Matthäus der Auferstehung Jesus ist identifiziert mit die Erfahrung Petrus am Ersten Tage der "da kam und ging hinein in das Grab und sieht die Leinen gelegt" (Jh.20:7) - oder so musst man vermuten der Autor dieser Studie meintete. "Sie kommen wieder im Dunkeln und sie sehen, wie die Gebeine hineingelegt werden" ... trotz den Wächtern? trotz den versiegelten Grab? Das kann doch nicht!

Und sie kommen im Dunkeln? Jetzt hat der Autor gesprochen von dem Nachmittag? Nun ist es im Dunkeln?

Die Verwirrung wallt nur für zwei Reden: **das die Auferstehung identifiziert ist mit den Erscheinungen**, und die **Zeit der Auferstehung identifiziert ist mit den Besuchen** am Grab.

Das erste, was wir nun in Matthäus 28 sehen ist, daß der erste Vers verbunden ist mit dem zweiten. Sie formen überhaupt und überwächlich ein Einheit.

War der Herr Jesus wirklich 3 Tage und 3 Nächte im Herzen der Erde?

### **"Break between Verse 1 and 2"**

This assumes there is no break between verse 1 and 2 and is then strongly in opposition to the clear statements of Mark 16,9 and Luke 24,21. So we cannot accept these conclusions. Let drop your predefined notion of the Sabbath and 'you will see all things clear'.

Verse 1 records no event but what marked the time of day and the day as such on which occurred the event of the occasion intended and mentioned in verse 2.

### **Syntax**

1. "In late Sabbath's afternoon towards the First Day" is the adverbial phrase of time that pertains to the verb of verse 2, "And behold there was ..." kai idou egeneto.

2. The adverbial phrase of time is further comprised of the clause, "set off Mary and the other Mary to see the grave", which implies "late" "opse" also bears on this clause, in English idiom, thus: "When late Sabbath's afternoon towards the First Day Mary and the other Mary setting off to see the grave there suddenly was ...".

Syntactically it is impossible to suppose a break between verses 2 and 1.

Stylistically:

1. "And"

Matthew employs the very common introductory "and" "de" at the beginning of a new pericope in verse 5, as he does to begin the pericope verses 1 to 4, by which the section 1 to 4 is virtually enveloped into a single unit.

2. "Then behold"

In between the compounded adverbial phrase of verse 1 and the event of the indicated time, Matthew inserts like mortar that binds two layers of bricks, the exclamation: "Then behold!" It would be senseless to so exclaim had chronological and eventual relation not been intended. Matthew says "Then behold!" to emphasise that what now occurs in verse 2, occurs at the point in time given in verse 1.

3. The Aorist

has the power of a Dramatic Present: "Now behold, a great earthquake, and the angel descending!" - which is destroyed when the two verses are separated chronologically and their inter-relation and inter-dependence are removed contextually.

Many other features characterising the section verses 1 to 4 clearly separate it from the foregoing as well as from the following context. See Par. 5.3.3.4, p. 158-164

The inescapable implication of the fact that Matthew only once mentions the time of day, is that the event which he mentions, belongs to that point in time. If the event had not been the Resurrection, it must have been the minor event of the women's visit to the grave, while the main event, the Resurrection (verse 2), is entirely left without indication of time or day. Which in principle is unacceptable. Further also the fact that the women did not actually visit the grave on the Sabbath afternoon, but only had "set off" with the intention "to go have a look at the grave", makes of verse 1 a senseless elaboration on time-ication ... all the while again, the main event – and the only accomplished event of the context - the resurrection, is left hanging in the air as far as time limitation is concerned.

It would be impossible for an honest translator to ignore these aspects and to artificially create a break between verses 2 and 1.

Consider, "... is then strongly in opposition to the clear statements of Mark 16,9 and Luke 24,21."

I must admit that in translations one will find clear statement in Mark 16,9 of the Resurrection on the First Day. What can the ordinary, sincere and well-meaning Christian do but take the Word of God as the translator puts it into his hands and head? Yet Mark says nothing of the sort, that "Jesus rose early on the First Day". Dear friend and brother in Jesus Christ, I plead with you, that it is

us, the Church, that spoil and soil God's Written Word. How does God love his Church to allow it I cannot comprehend, but the total structure of Christian Sunday worship rests on, frankly, the false translation of these two verses in the Gospels, Mt.28:1 and Mk.16:9. Mk.16,9 says Christ "appeared on the First Day of the week early, first to Mary".

But the text supposes Christ "as the Risen, appeared". It does not say Jesus rose. It in fact does not even use the name of Jesus, but supposes Him "the Risen" - actually using the participle as the Name of Jesus: "He the Risen, on the First Day of the week, early, first appeared to Mary Magdalene". See Par. 6.1, p. 180f. Jesus' appearance marks this day; his resurrection marked the day before, having invested it with a meaning not before attached to it but eschatologically.

Consider, Luke 24,21, "Beside all this (how the priests ... delivered Him to be condemned to death, and have crucified Him) today is the third day since these things were done."

"Beside all this" - after Jesus' crucifixion therefore - "today" - Sunday - "is the third day". So Saturday is the second day "since" or after Jesus' crucifixion. And Friday is the first day "since" or after Jesus' crucifixion. Which makes it clear without a doubt Jesus was crucified on Thursday and rose "the third day according to the Scriptures". "According to the Scriptures" means it must have been the Sabbath Day because "according to the Scriptures", "God concerning the Seventh Day thus spoke: And God on the Seventh Day rested from ALL his works" - which He had finished and had rested IN, BY and THROUGH JESUS CHRIST IN RESURRECTION FROM THE DEAD. See Par. 5.3.3.3. God BOTH in The Word, "spoke", and, in The Word, "rested" - which means in Jesus did these TWO great things - to call into being, and to confirm by "finishing" and by "sanctifying", and by "blessing" - it ALL means but ONE thing: God in Christ - in resurrection from the dead! It's the whole Christian message and doctrine and ethics and joy and enjoyment! "Therefore remains for the People of God their keeping of the Sabbath Day" - "because Jesus had given them rest", and "because He is entered into His own Rest Himself as God having rested from his own works"! It's the celebration of Jesus. (Excuse me for being so taken up by the Subject and only Subject and Object of our Christian Faith! It also "predefine(s) my) notion of the Sabbath".)

The Sabbath in the Christian dispensation is useless but for its primary use, virtue and value - its eschatological Christology, as I would define it. The Sabbath's lowly character demands its most elevating respect. And it is nice to be able to share with someone who might appreciate the fact ... if the two might arrive at an agreement.

Say you, "if Mary had been there during Matth. 28,2

which should be, assuming no break there."

Whether we are aware of it or not, we think the way we through all our life had ABSORBED AND ASSIMILATED THINGS TAKEN FOR GRANTED. To break up those impressions, to fragment them into conceivable detail, analyse them and weigh them ... there the battle with OURSELVES is won or lost! Therefore, if Mary had been there ... assuming Mary had not been at the grave, regardless. She only intended to go to the grave.

The Greek uses the COMBINATION: Nominative and Infinitive, in our phrase: "went", and, "to see". The Infinitive in combination with the finite Nominative - as in our example - will always be the determinative dominant. It is a STRONG characteristic of the Greek language. This characteristic in our phrase translates: "The women to go to look INTENDED".

I have in my dissertations usually rendered: The women "SET OFF / OUT to look". But even that is not exact. The true meaning of the combined predicative clause simply is to indicate intention: At the time of the Mary's intending to pay Jesus' tomb a visit, their very INTENTION was thwarted by there THEN having occurred a great earthquake.

Mary had NOT "been there" at the occurrence of the earthquake, but the EARTHQUAKE had been there AT THE TIME WHEN Mary "set off to go have a look / intended to go have a look".

In Afrikaans we have a saying: Die mens wik maar God beskik - man intends but God disposes. Mary thought it was all over and so she will just go and pay the grave a visit ... when suddenly God intervened and interrupted her course and that of all men. This divine intervention, Matthew tells us, occurred "Sabbath's afternoon".

"Assuming no break" does not necessitate or imply "Mary had been there". "Assuming no break" does the opposite - it precludes "Mary had been there".

"I don't know why "came ... to" should have here the meaning of "intended to come ... to". That is really not what the verse says. It is the same construction as in Matth. 12,42! The meaning there is sure, because of the narrative in 1Kings.

In your mentioned book you write: Why would Matthew describe the time the women visited the grave on Saturday so precisely and comprehensively, but say nothing of the time of the important event, the opening of the grave? Why would Matthew at all, refer to the women's visit to the grave on the Sabbath day?

For me the answer is clear: The adverbial phrase of time in each of the burial and resurrection events in each gospel is connected with the visit of persons and not with an event concerning Christ.

The time is everytime mentioned at first to show the devotion of the women. The women even went to the grave on Sabbath when they couldn't do anything.

The function of "and behold" is more to point to what comes next then to point back to what appeared before. See for example also Matth.8,2.

For me the time table is as follows (keeping in mind that the first day of the week began according to Jewish reckoning 18.01 at our Saturday). 17:30 (late on the sabbath, at the dusk of the first day) the women came to the grave, looked at it, stood there a moment in devotion, like a wife would do when her husband had been buried the day or two before, and went back home, having disappeared far enough from the grave to be not able to notice an earthquake happening there. That was finished lately at 18:00. Then at 18:01, or 18:00:01 God raised Jesus from the dead, because he did not want to wait one second longer as needed to fulfill scripture (3days).

I cannot prove this of course. But at least I don't know any scripture this is in strife with.

And the time difference would not be very long to see also a time connection with verse 2."

### **Response to Post received 28 March 2003:**

" I don't know why "came ... to" should have here the meaning of "intended to come ... to", that is really not what the verse says."

MANY distinguished researchers prefer "went" for "ehlthen" in Mt.28:1. I could find one who does not fix the time phrase that makes up verse 1 to the event of the resurrection. He fixes verse 1 to the sealing of the grave in chapter 27: According to him the grave was sealed "late in the Sabbath". For that conclusion he had to divide verse 1 before the word "ehlthen". He naturally is of the opinion the Marys "Came", or "arrived at the grave" on Sunday morning – at which conclusion he arrives not because Matthew so says, but because it is inferred from the other Gospels.

You to my knowledge now have become the only other person that does not fix the time phrase that makes up verse 1 with the resurrection implied in verse 2.

In my last post I tried to show the idiomatic meaning of the literal – and confirmed just what you here deny. It seems you agree the Infinitive is one of Purpose in Mt.28:1. But where you insist the Purpose was accomplished, I insist it was not accomplished, and treat the Infinitive as an equivalent of a temporal clause – which significance it derives from the context of its use: Just as the women "went to go have a look at the grave", "Then, suddenly," the earthquake occurred and also the resurrection!

Did the women "*come and saw*"? Or did they "come", but did not see? If one maintains they "*came and saw*", he maintains something "*that is really not what the verse says*".

If they saw, to translate the verb "ehlthen" with "came" is nothing wrong with; If they did not see, to translate the verb "ehlthen" with "set off with the intention to see" is also nothing wrong with.

The question is whether the women in fact "saw", or just "intended to go TO SEE", but eventually did not see. I am persuaded of the last, because no one is able to protest that "that is really not what the verse says".

There consequently cannot be objection to translating the word "ehlthen" (from "erchomai") with "prepared". In combinations such as in Mt.28:1 this meaning is in many cases attached to the word. Some at random examples: Jn.21:13, Mark 16:1, Mt.10:35. And from here to go to "intended" requires no disallowed step.

\*\*\* Why don't translate come in these verses also? \*\*\*

That is what I have been trying to explain all the time. Nevertheless, one could say "came" in stead of "went" (for "ehlthen", and it **still** would **not** mean the women actually arrived and looked at the grave. Mark, who expressly states that the women arrived at the grave, uses the preposition "on" "epi". Matthew allows another impression because he does not use such a tool that demands actual realisation of intention. Because Matthew says "to see the grave" it implies no more than that the women "came to see", that is, "left to see". But as soon as they "left to see, there suddenly was a great earthquake". No visit realised. The text says it. I prefer \*\*\* not to translate come in these verses also\*\*\*.

"It is the same construction as in Matth. 12,42! The meaning there is sure, "because of the narrative in 1Kings. Matthew 28:1 has: "ehlthen Mariam ... kai heh alleh ... theohrehsai ton tafon" "Came / Went Mary and the other Mary to see the grave". Matthew 12:42 has: "basilissa notou egerthehsetai" "The queen of the south shall be raised up". ("egerthehsetai" from "egeiroh" "to rise")"

In Mark 16:9 there appears a 'construction' of "anistehmi", a synonym of "egeiroh", namely "anastas", Participle: "risen". So I wouldn't know what to make of your reference to Mt.12:42.

"I thought on the second part: "elthen ... akousai"."

Surely common knowledge is the presupposed here. Everybody who listened to Jesus knew from the OT the queen visited Solomon. But common knowledge accrued from the Gospels contradicts the idea of a visit on the Sabbath. For example the other women are astounded to hear Jesus' body might have been stolen obviously not even having known that he had been buried! So also the three disciples on their way to Emmaus. I cannot think of a single event recorded in any Gospel that could be reconciled with the idea of an actual visit paid to the grave on the Sabbath.

In the last analysis and literally Matthew says "TO see", not "saw". It consequently cannot be maintained the Marys ARRIVED at the grave for that would be to presume. One is forced to look at other factors like syntactical, context and structural features, circumstance, motivation, and comparison with the other Gospels.

Circumstance:

I have in a previous post referred to the guard. Matthew JUST BEFORE, records the guard's appointment at the grave for the specific purpose to keep Jesus' followers or "disciples" at bay – Mt.27:24. The women would not be allowed to visit the grave. They would not have been able to look at it, or to stand there 'a moment in devotion'.

*"Why not? They were only weak women, without weapons."*

They were disciples though and the Guard's duty was to prevent any disciples. That was their military instruction from the Roman governor – the neglect of which would have been impossible and severely punishable. One hundred men under the command of a centurion and the watchful eye of the Jewish leaders (Gospel of Peter) ... What would they in any case have cared for the feelings of women-folk?

Structural and comparative:

You say, *"For me the answer is clear: The adverbial phrase of time in each of the burial and resurrection events in each gospel is connected with the visit of persons and not with an event concerning Christ. The time is every time mentioned at first to show the devotion of the women."*

Consider, *"The time is every time mentioned at first to show the devotion of the women."* You say it as though this is characteristic of the Gospels generally. It makes the women's devotion quite an important factor and reason every time that time is mentioned! Now John supplies the time of the day at the burial, yet he doesn't mention any women or their 'devotion' during the whole burial episode!

*"I should have written 'of the disciples'. The women even went to the grave on the Sabbath when they couldn't do anything."*

If their devotedness were the reason for the women's supposed Sabbath's visit, then surely Matthew would also have made mention of it.

*"I cannot follow this."*

I meant Matthew would have said something like 'because the women so loved Jesus they went ...'. In any case it asks for no great devotion if it brings one to do something the while one 'couldn't do anything'.

*"For my feeling it's just the opposite."*

Did the women act because they were bored, or were so devoted? Yes, you are right. They did what they did because they cared, I should not have tried to evade the truth of it. But God

overruled their pure intentions. Nevertheless, the women's devotional attitude would make of a Sabbath visit by them no probability.

Far before in context, where the women attended when Jesus was buried, Matthew seems to let them literally keep a low profile – he only says about them that "present were Mary and the other Mary, sitting over against the sepulchre." 27:61

*"It's the typical style of all four evangelist to write with a certain emotional distance. They do this also with the sufferings of the Lord."*

My legitimate inference remains non the less – that no Sabbath-visit **realised**, which implies the **unity** of verses 1 and 2. If the women had truly 'shown devotion' AT the grave, and in fact had come to the grave being driven to it by their devotion, Matthew would not only have said they "came to see", but he – while he had taken the trouble to refer to the women – would have said something more substantial of their gesture. But not before the women had actually come to believe, does Matthew turn the attention to them and their devotional behaviour – verse 5 and on. But even then he does not directly mention anything of their devotion. Matthew does mention the women's positive obliging of the angel's commission though.

How it came about they changed their attitude, must be deduced from exactly these verses of Matthew in 28:1-5! He does not in verse 1 pay attention to a supposed independent, isolated and quite meaningless visit of theirs to the grave.

Mark seems to have harboured kinder concern for the women's feelings than did Matthew. Mark's story stresses the women's actions. He tells how they paid attention to the place where Joseph buried Jesus. He without any connection yet without any disconnection, unlike Matthew, but immediately, continues his narration concentrating on the women, who "when the Sabbath was past bought spices". Next event he records is the women's "arrival at the grave" in 16:3. Despite his keen interest in the women, Mark supposes ONLY ONE event of real importance that must have occurred since the women had witnessed the burial, but before they arrived at the grave, namely Jesus' resurrection. Why would Mark not also have mentioned a Sabbath's visit of the women, especially since it would have been such a 'devotional' act of theirs?

Why also – like Mark – does neither Luke nor John tell of or just hint at the Sabbath's afternoon visit which Matthew allegedly mentions if *"the time is every time mentioned at first to show the devotion of the women"*?

*"There are many more differences between the gospels."*

I do not deny differences in the Gospels; I deny differences between them. There are no contradictions. And especially not in the last episodes – in the heart of the Gospel. There is not a single

so called contradiction or even difference as traditionally identified as pertains to the suffering, death and resurrection and visits to the grave, that must not directly be blamed on the presuming of a Sunday Resurrection (whatever time of day).

Luke obviously intended to describe the women's behaviour of the Sabbath Day, "The women began to rest." (Inflective Aorist) It implied what they would be doing for the remainder of the Sabbath Day, yet he says nothing of a Sabbath's visit.

You employ my own argument against me, referring, "*In your mentioned book you write: Why would Matthew describe the time the women visited the grave on Saturday so precisely and comprehensively, but say nothing of the time of the important event, the opening of the grave? Why would Matthew at all, refer to the women's visit to the grave on the Sabbath day?*" I could have repeated my question in support of my argument, and answered: Matthew describes the time on Saturday so precisely and comprehensively, because he interests himself in describing the time of the important event, namely the Resurrection. For Matthew the women's never realised visit serves as a further time-indication that eventually marked the Day and the time of the day of Jesus' resurrection. Matthew simply says: "Late in the Sabbath, afternoon before the First Day of the week, yes, just as Mary and the other Mary had set out to go to pay the grave a visit, at that very moment, was there a great earthquake ...!"

The very event of the earthquake compellingly explains why Matthew used the Infinitive, and not the indicative Nominative, "they came and saw". He uses the Infinitive because the women did not see, because there occurred the earthquake so that they could not go and see. The connection between verses 1 and 2 is absolute.

You say, "*For me the answer is clear: The adverbial phrase of time in each of the burial and resurrection events in each gospel is connected with the visit of persons and not with an event concerning Christ.*" You speak of more than one and different "*resurrection events*" – events that surrounded the resurrection, but you claim "*the*", SINGLE, "*visit of persons*" to the grave, recorded "in each gospel". In other words, the Gospels all tell of the one visit paid by all the women together when Jesus appeared to them all together the first time on Sunday morning – the traditional persuasion. You only say, no, the "*event concerning Christ*" – the resurrection – was the evening before, and, besides, there was this visit on the Sabbath. To me this sounds rather incoherent and self-contradictory.

*"Please excuse my bad English, the "s" behind "visit" is surely missing. I agree with you about the different visits. (English is not my mother tongue)."*

The great secret undiscovered by most, is that no visit-record of the quite few we have in the Gospels, records the same visit to

the grave! And almost each time, each visit concerns a different person or different persons. This secret contains the formula to solve each and every of the myriad of objections to the trustworthiness of the Gospels' account of Jesus' resurrection from the dead.

On the rest of your explanation of your own position just three quick remarks,

1. **Mt.8:2** – The reference of what follows is especially connected with the last verse of the fore-going chapter where mention is made of Jesus' authority. Look! Immediately is Jesus' authority tested ... and follows the story of the leper's healing. "Kai idou" connects because it interrupts, and introduces the unexpected in the very course of events.

*"But that means first of all a stylistic feature and must not have anything to do with a direct immediate time connection."*

The fact the '*feature*' is '*stylistic*' does not mean it "*must not have anything to do with a direct immediate time connection*". Literal meaning should not unnecessarily be sacrificed. Expression – '*stylistic*' or not – if making sense literally, should be interpreted literally. '*Stylistic*' does not mean symbolic or even idiomatic.

*"The women went back home, having disappeared far enough from the grave to be not able to notice an earthquake happening there"*.

Matthew says it was a **great** earthquake – therefore not just locally. In fact not of such insignificance it couldn't be felt say five kilometres away? You think the women would have walked that distance on the Sabbath? And so more such silly question are evoked. **Why do you insist on any infinitesimal of a day as long as it brings one to after sunset?**

*"Because of Luke's account."*

You make it seconds or so after sunset, "*6.01*"! The time of day Luke gives us is "very early morning on the First Day of the week". **You** suppose the Resurrection. The event which **Luke** gives us, is **one** of several **visits** to the grave – not the Resurrection.

Why must it be on the First Day of the week? Jesus never said He would rise on the First day of the week? On the contrary Jesus – the Word of God – throughout history has indicated prophetically and eschatologically that the Seventh Day awaited and signified the completion of all God's works!

Dear Stephan,

Forgive me for writing in English, but your zeal compels me not to let the opportunity be lost for the sake of God's Truth. I think I might be able to attempt – in English and not in German though.

You wrote:

*"... die augenscheinliche Abweichung besteht doch wohl darin, daß man den Samstag, den siebenten Tag der Woche, in den Sonntag, den ersten Tag der Woche, zu verwandeln für gut"*



befunden hat. Die Heilige Schrift gibt nicht die geringste Anleitung dazu, sondern bezeichnet vielmehr den Unterschied ganz deutlich mit den Worten: "Aber spät am Ende des Sabbaths, in der Dämmerung des ersten Wochentages" usw. (Mt 28, 1). Keineswegs ist hier der siebente Wochentag in den ersten verwandelt. Der Sabbath war vorüber, der erste Tag der Woche begann."

You ostensibly ("augenscheinlich") don't know it or don't realise it, but you do exactly what you say the Scriptures **don't** do. You change ("verwandel") the Sabbath Day into the Sunday ("den siebenten Tag der Woche, in den Sonntag").

How do you do it? You say, "the Sabbath was past, the First Day began", or, "had begun" ("Der Sabbath war vorüber, der erste Tag der Woche begann"). But the Holy Scriptures gives not the least indication to it ("die Heilige Schrift gibt nicht die geringste Anleitung dazu"), for it says, "Aber spät am Ende des Sabbaths ... usw." (Tyndale et al, see p 53), is, "In the end of the Sabbath".

Whatever time of day - whether after noon or after midnight - it says „IN“, „AM“, and it says, Possessive / Genitif: “ (time) of the Sabbath” / “Sabbath's-time” (“des Sabbats”).

You also say, "... in der Dämmerung des ersten Wochentages", and thereby you also 'change the Sabbath Day into the Sunday'. Can I not say that? I can say it because the Greek – and genuine translators – do not say what you say. They use the exact words "towards the First (day)" "eis mian sabbatohn".

The Greek also uses the Accusative and not the Genitive as you do, "in the twilight of the First Weekday" (in English "in the ..." would be a Dative.) Fact is, the Greek in this phrase says the opposite of what you say. Fact also is, that the Greek in the first phrase, "in the Sabbath", uses the Genitive where you use the Nominative, "The Sabbath was" with the effect of an Accusative in the Greek, "AFTER the Sabbath". The "NEW Authorised Version" also change everything about like you did.

You have accomplished exactly what Justin Martyr had done at first: He switched the cases of Matthew's use – Genitive in the first phrase, Accusative in the second – literally like the NEW Authorised Version does, into Accusative in the first phrase, Genitive in the second.

Twenty years before I first set eyes on Justin Martyr in the original I **anticipated** the necessity for this switch for a reading of: 'After the Sabbath, on the First Day of the week'. All Christendom has since Justin Martyr followed his perversion of God's Holy Word. I will not, so help me God. God created the Sabbath Day, God instituted the Sabbath Day, God employed the Sabbath Day, God confirmed the Sabbath Day, God promised the Sabbath Day, God spoke concerning the Sabbath Day, God swore the Sabbath Day by His Word of Oath Jesus Christ. For Christian Faith the Sabbath Day HAS NO OTHER MEANING OR VALUE OR SERVICE BUT TO TEND TO

THIS WORD OF GOD. The First Day the world's 'Sun's Day', shall not overcome God's Sabbath Day – not for as long as God shall be God and Saviour of His Holy People the Israel of God the Christian Church.

Darum, treu übergesetzt, das Wort Gottes ist: "Spät, da des Sabbatszeitens, im Nachmittage hüben den ersten Wochentage." (Mt 28, 1). Keineswegs ist hier der siebente Wochentag in den ersten verwandelt. Der Sabbath war es, den ersten Tage der Woche im voraus. „Am letzten in diesen Tagen hat Gott zu uns geredet durch den Sohn ... und zwar, da die Werke von Anbeginn der Welt gemacht waren, sprach er ... von dem Siebenten Tag also: Und Gott ruhte am Siebenten Tage von allen seinen Werken ... DURCH DEN SOHN!“ (Hb.1,2; 4:3-4) Seitdem, bezeichnet der Sabbattag eine ganz neue Ordnung; er ist der Tag eines neuen nämlich des der Auferstehung.

Here is the Sabbath Commandment – not "repeated" as many require – but "given", and given at first, because given in Christ, and through Christ the Word of God! "Because Jesus had given them rest"; "because He had entered upon His own rest as God" Hb.4:8 and 10. In between verses 8 and 10 is written: "Therefore remains for God's People their keeping of the Sabbath Day" ... BECAUSE OF JESUS CHRIST, my beloved brother in Jesus Christ!

Your's, God's richest blessings in Jesus Christ!

#### Dirk Schörmann asks,

Dear Gerhard,

Could you please add some comments how you think about **Luke 24,7 in connection with Verse 21**.

Dear Dirk,

The difference between "the third day" in verse 7, and, "the third day" in verse 21, should not be looked for from far. It is right there to see. In verse 7 it is the angel, reminding the women, of what Jesus had told them, "when He was yet in Galilee". In verse 7 therefore, Jesus Himself says, "That the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day, rise again".

Now look at the word "must" - it means Jesus speaks about a law that He had to obey, and that "the third Day" is "CONNECTED" with the commandment that says "that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day, rise again". The question then, WHICH LAW was this? will also answer the question, Which "third day" was this? Who said Jesus "must be delivered into the hands of sinful men, and be crucified, and the third day, rise again"? Obviously God said so!

How? In the Scriptures of course! So it is the Scriptures that is the commandment, that says "that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day, rise again".

"The third day" in verse 7, is "the third day ACCORDING TO THE SCRIPTURES" - point number one.

*"Which Scriptures says this?"*

Dirk, go take your concordance, and show me this Scripture? You won't find it! - Not in so many words at least. But you will find it there in essence and order. The Passover-Scriptures are the Scriptures that explain "the third day" on which the Son of Man had to be raised from the dead. Now I always say all the Scriptures are 'Passover'-Scriptures - the whole Bible, because the whole Bible has but one message and but one story to tell - the story and the message of God's Passover Lamb, Jesus Christ, who was "delivered into the hands of sinful men, and was crucified, and the third day, rose again".

"The third day" in verse 7, is "the third day according to the PASSOVER-Scriptures" - point number two.

Which Passover-Scriptures says so?

The Passover-Scriptures of the the three, FIRST, days of Passover. The third 'first' day of Passover, is "the third day according to the Scriptures" about which Luke 24,7 speaks.

		NISAN									
		13	14	15	16	17	18	19	20	21	
		PASSOVER									
		SEASON									
		1	2	3	4	5	6	7	8		
		PASSOVER									
		FEAST									
		1	2	3	4	5	6	7			
		PASSOVER									
		to Pentecost									
		1	2	3	4	5	6				
OLD ERA	LAST SUPPER	REMOVED PASSOVER	PREPARED PASSOVER	GREAT PASSOVER	SABBATH SABBATH	FIRST SABBATH	SABBATH SABBATH	WAVE OFFERING			
		KILLED		MEAT	MEAT	MEAT	MEAT	MEAT			

The first, 'first' or "HEAD" or "capital" day of Passover was its "Day of Preparation of the Passover" (John 19:14). This day included, "The Passover (Season)" counted eight days, the last of the "seven days of unleavened bread eaten / feasted" being its last and eighth day, 21Nisan. On this first 'first' day of Passover God's (and "our") Passover Lamb "HAD TO BE" CRUCIFIED.

The second 'first' day of Passover was its first day of seven days of Unleavened Bread Eaten / Feasted, 15Nisan. This day "in the night" (beginning of day), the Passover lamb was eaten. This day included, "The Feast of Unleavened Bread" or "Passover FEAST" lasted for seven days: "Seven days thou shalt eat unleavened bread". This second 'first' day of Passover, 15Nisan, is called a "Sabbath" in the OT, and a "Great / High Day Sabbath" in John 19:31. (It was not the weekly Sabbath of the Fourth Commandment.) On this second 'first' day Sabbath of Passover God's (and "our") Passover Lamb "HAD TO BE" BURIED.

The third 'first' day of Passover and Day of First Sheaf Wave Offering, 16Nisan, was the first day of fifty counted to Pentecost. This third 'first' or "capitol" or 'most important' day of Passover (and second day of unleavened bread eaten, and third day of Passover Season), "our Passover Lamb" and "Lamb of God", Jesus Christ, "HAD TO BE" "raised from the dead according to the Scriptures" - THIS VERY SCRIPTURE OF THE FIRST SHEAF WAVE OFFERING "BEFORE THE LORD"!

This was "the third day" ""connected" with the command, "MUST BE" in Luke 24,7. Point taken!

Very plainly this was quite another 'third day' than "the third day" in verse 21!

Who speaks in verse 21? Jesus? No! The Scriptures? No! Was it Passover's time / Season still? No! not "according to the Scriptures" both Old and New Testament! Does it INCLUDE the Passover's first first day of the killing of the Lamb? No! It says, "This today is the third day since these things (the crucifixion) happened"! Does it explain "this" – "the third day" meant in verse 21 - as "according to the Scriptures"? No! Or, as according to law - that it "must be"? No! So, what's the resemblance between the two days? Nothing! As I have explained in many places in 'The Lord's Day in the Covenant of Grace', if you count Sunday the third day since the crucifixion, then Saturday will be the second day since the crucifixion and Friday will be the first day since the crucifixion, so that Thursday will be the day of the crucifixion. Simple arithmetic. And that's the difference and the ""connection" between "the third day" of verse 7, and, "the third day" of verse 21 - a difference of sequence - UNRELATED sequence!

Many thanks for having asked!

Replied Dirk,

Thanks a lot for your exhaustive answer which I will study closely. Yours in the Lord Dirk

#### Afterthought:

Dear Dirk,

It struck me while meditating on our correspondence, translators' fearless contempt for God's Word. 'The Living Bible' translates Luke 24:21, "This which happened THREE DAYS AGO", and so p-u-l-l-s the events mentioned in precise answer to Jesus' question: "What things?", namely: "How the chief priests and our rulers delivered him to be condemned to death, and have crucified him", one day nearer. "This which happened THREE DAYS AGO" being said on Sunday, brings "these things" onto Friday. But as the KJV, all implied factors taken into account, correctly has it, Luke says,

".... besides all (*allá ge kai sun pásin*)

these things (*tóutois*)  
which things we trusted  
(that it had been he which should have redeemed Israel)  
the third day this day is becoming (*trítehn táutehn hehméran ágei*)

since (*apó*)  
these things (*hou táuta*)  
(condemnation and crucifixion)  
had happened (*egéneto*)."

'The Living Bible' **confuses**:

".... things **besides** all these which we **TRUSTED**",  
**with**:

".... things (that) **HAPPENED**, today the third day **since**" the day Jesus was condemned and crucified!

'The Living Bible' cunningly does it, in order to thoroughly deceive! It saw the trouble for the Friday-Crucifixion fallacy, and tried to kill the messenger thinking it could kill the message He was condemned and crucified on Thursday, which Sunday was "the third day since" and which, from the **Sabbath**, was "*three days ago*".

**Appendix (p. 6)**  
**Matthew 28:1 is an Undividable Unit**

**Presenting:**

**"END OF SABBATH" VS "DAWN"**

by Ralph Woodrow, *Missing Dimension*, Whistler's Tune, 2001.

**– Consideration will follow after full quote –**

"We now come to another scripture that some use as a major proof text to support the idea that Christ's resurrection was on the Sabbath (Saturday) – Matthew 28:1:

"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..."

The context mentions a great earthquake; an angel descends from heaven, rolls back the stone from the tomb, and announces that Jesus has risen from the dead! The women quickly go to tell the disciples the glad news, and then actually see the risen Christ and worship him! All of these things took place "in the end of the Sabbath," we are told, and not on Sunday morning at all!

One writer, whose booklet on this subject has been around for many years, states:

The women came to the tomb "late on the Sabbath."

The stone was rolled away "late on the Sabbath."

The tomb was empty "late on the Sabbath."

The angel said Jesus had risen "late on the Sabbath."

Since all these things happened "late on the Sabbath," he reasons, "Is it not the silliest kind of nonsense to say that the resurrection took place on Sunday morning?"

A Sunday morning resurrection is not silly for the following reasons:

If it was late on the Sabbath when the women went to the tomb and found it empty, why do all the other Gospel writers place their visit to the tomb early in the morning on "the first day of the week"?

If it was late on the Sabbath when the women discovered the stone was rolled away, why would they be asking the next morning: "Who shall roll us away the stone from the door of the sepulchre?" (Mark 16:2,3)

If it was late on the Sabbath that the women found the tomb empty, why would they be taking spices to anoint the dead body the next morning, knowing it was not there?" (Lk 24:1).

If it was late on the Sabbath that the angel told the two Marys to "go quickly, and tell his disciples that he is risen" (Matt. 28:7), why would the disciples be so unconcerned that they calmly waited until morning before going to check it out? The fact is, they "ran" to the tomb as soon as they heard the report! (John 20:4)

If it was late on the Sabbath that Mary Magdalene visited the tomb, found it empty, and actually saw and worshipped the resurrected Christ, why would she be weeping the next morning at the tomb and asking the supposed gardener where the body had been placed? (John 20:1, 11, 15).

If it was late on the Sabbath that the women discovered the empty tomb, why do the other accounts link it with dawn, and why does even Matthew 28:1 say it was "as it began to dawn"? Dawn is when the sun is coming up, not when it is going down!

How can we explain the inconsistent statement "in the end of the Sabbath, as it began to dawn toward the first day of the week"? There is a very simple solution, so simple that it's a wonder that it's often been overlooked! That solution is that the words "in the end of the Sabbath" were not describing when the women went to the tomb, but when the tomb was sealed and guarded, in the previous verse.

Without changing the wording in the least, the entire passage can be brought into harmony with every other verse by simply placing the period in a different place. To do this is certainly not out of order, for punctuation was not a part of the original text. With this simple change, these two contradictory clauses ("end of the Sabbath" vs "dawn") are no longer linked together as being the same thing, and Matthew's account comes into immediate alignment with the other Gospels.

The change would look like this:

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch in the end of the Sabbath. **CHAPTER 28:1.** As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Thus, the simple movement of the original period, which was never a part of the original text to begin with, brings this text into total harmony with the other gospel accounts.

**Consider:**

"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..."

The context mentions a great earthquake; an angel descends from heaven, rolls back the stone from the tomb, and announces that Jesus has risen from the dead! The women quickly go to tell the disciples the glad news, and then actually see the risen Christ and worship him!..."

Says Woodrow: "... All of these things took place "in the end of the Sabbath," we are told, and not on Sunday morning at all!

**The fallacy here is generalisation.** Woodrow alleges everybody who disagrees with the traditional interpretation 'tells us', "**All** of these things took place "in the end of the Sabbath" ... and not on Sunday

*morning at all!*” But not **all** of these things took place “in the end of the Sabbath”, and Matthew makes that clear enough. What happened on Sunday morning, of course will become clear when the four Gospels are compared. And what is eliminated by such comparison must then have happened on the Sabbath Day. The mutual factor in all the Gospels is the women, and their actions of the Sunday. **Specific** of Matthew are the events surrounding the opening of the grave— wherein no women had part. *These things* could not have happened **after** the women’s actions, nor **simultaneous** with it. So the time-indications found in Matthew, necessarily are applicable to the angel’s deeds. And those time-indications apply to: “in the end of the Sabbath”, and **not** Sunday morning at all!

Consider, “*The women came to the tomb “late on the Sabbath.”*”

This is not entirely true, as anyone who has read *The Lord’s Day in the Covenant of Grace* should be able to see. The women did not come in the sense that they arrived at the tomb; they only “set off to see” to be exact and literal.

But what Woodrow it seems deliberately doesn’t say, is what the **text** at this place says, namely, that “**at this very moment** – “*kai idou*”, there was a great earthquake”! In fact,

“*The stone was rolled away “late on the Sabbath!”*”

And the tomb for that very reason,

“... **was empty** “late on the Sabbath.”

But, just as surely and just as obviously for sheer common sense, the angel did not, *late on the Sabbath, say*, that *Jesus had risen*. He must have “**told the women**” that – “the angel **answered** the women” exactly that – on the morning of the First Day of the week, naturally, although not stated in words. *The women, were not at the grave on the Sabbath.*

Since all these things pertaining Jesus’ resurrection happened “late on the Sabbath”, and on the morning of the First Day “*the angel said Jesus had risen “late on the Sabbath”*”, “*is it not the silliest kind of nonsense to say that the resurrection took place on Sunday morning?*” Indeed it is!

“*A Sunday morning resurrection is not silly*”, says Woodrow, “*for the following reasons:*”

***If it was late on the Sabbath when the women went to the tomb and found it empty, why do all the other Gospel writers place their visit to the tomb early in the morning on “the first day of the week”?***

If it had not been for the false and confused reasons the question is posed, one could have echoed, yes, why? But who said they “**found it empty**”? If they went is not saying they arrived, or saw, or found the tomb empty. Then what brilliant question is it to ask: “*(W)hy do all the other Gospel writers place their visit to the tomb early in the morning on “the*

*first day of the week”?*” Is it not common sense, then Matthew would place ‘his’ visit to the tomb, also in the morning on “the first day of the week”? And would not the angel now see fit to make the women understand events and circumstances? What could be objected to his informing – “answering” – the women on the issue?

But there lurks a few silent misapprehensions in this question, for it asks, “*(W)hy do all the other Gospel writers place their visit to the tomb early in the morning on “the first day of the week”?*”, as were there just the **one** visit of all the women together. And it asks, “*(W)hy do all the other Gospel writers place their visit to the tomb early in the morning on “the first day of the week”?*”, as if at no other time (of night) there could have occurred another visit or visits.

For these reasons just the idea of a Sunday morning resurrection is silly, as it is for more reasons contained in the next objection:

“***If it was late on the Sabbath when the women discovered the stone was rolled away, why would they be asking the next morning: “Who shall roll (for) us away the stone from the door of the sepulchre?” (Mark 16:2,3).***”

**One** woman “*discovered the stone was rolled away*” – Mary! And she, “ran”, and told the disciples. Not “*women*”. And the Gospel of John did not place **this visit to the tomb**, “*early in the morning on “the first day of the week”*”, but “on the First Day of the week **while being early darkness still**” “*proh-i skotia eti ousehs*” – which is (late) **evening** before ‘late night’ – not long after the First Day had begun with sunset. It could not have been *early in the morning* because by then just about every disciple had paid the tomb a visit.

It is reasonable though to ask, “*(W)hy would they be asking the next morning: “Who shall roll (for) us away the stone from the door of the sepulchre?”*”. The main difficulty with this clause is the way it is translated. Properly translated it would have shown the type of question it is – that it is more an expression of surprise at the magnitude of the feat than a worry over a prospective task: “Who (on earth) will roll the stone away for us!?” Remember Mary earlier had observed how the stone lay removed from the door, and she already had told the women. The women were as perplexed as surprised as they approached the grave **downhill** “*epi to mnehma*” and saw the heavy door stone must have been flung “away” from the door **uphill**. This clearly then had been a visit to the grave **later on** that night – a visit of **several** women this time. No fleeing from the tomb this time, but pensive wonderment. And this time an encounter with two angels and even conversation with them! Not the same visit of the evening before was this! By now, it was “pitch dark”, “thick morrow” “*orthros batheohs*” – says Luke. For these reasons just

the idea of a *Sunday morning resurrection is silly*, as it is for more reasons contained in the next objection:

**"If it was late on the Sabbath that the women found the tomb empty, why would they be taking spices to anoint the dead body the next morning, knowing it was not there?" (Lk 24:1)."**

If not for the false premise of the question it would not have been asked. Mary did not find "the tomb empty" when she "saw" it the first time. As soon as she "saw the stone taken away" lying at one side, she "ran". She at first impression assumed the body had been stolen, and shared her fears with the others. But she obviously afterwards must have collected herself and she and her friends in good faith must have decided to finish with their preparations of the Friday afternoon. The women still must have believed the body was intact inside the grave, or they would not have come to anoint it, despite all fears and suspicions. They obviously did not "know it was not there". It only proves Mary did not have a look inside the grave when she, with her earlier approach, first saw it opened. Luke records the second visit to the grave, Mary's solo sighting according to John 20:1-2 having been the first.

For these reasons just the idea of a *Sunday morning resurrection is silly*, as it is for more reasons contained in the next objection:

**"If it was late on the Sabbath that the angel told the two Marys to go quickly, and tell his disciples that he is risen" (Matt. 28:7), why would the disciples be so unconcerned that they calmly waited until morning before going to check it out? The fact is, they "ran" to the tomb as soon as they heard the report! (John 20:4)"**

Again, if it were not for the false premises and preclusions of the question it would not have been asked. Everybody hurried to and fro, that Sunday morning. Who would not? But who says *it was late on the Sabbath* when the angel told the women, "go quickly, and tell his disciples that he is risen"? Not "Matt. 28:7"! Who says the angel told "the two Marys"? Not "Matt. 28:7"! That it was "the angel" who "told", is sure; that he "told" the women, also. That he "told" when the thing that happened, happened, namely, "on the Sabbath", is certain; that he "told" what had happened, "that he is risen", most certain. Yet nothing was "told the two Marys" because the angel answered all "the women" (verse 5), except the one absent. Mark 16:9 informs us Jesus, "early "proh-i" on the First Day of the week, appeared, first, to Mary". So He could not have appeared to Mary Magdalene where she was accompanied; He appeared to her where and while she was alone, and that incident John vividly pictures in 20:11f. Jesus there appears to Mary while she thinks He is the gardener (having come on duty – which should be with sunrise). This is the first and also the earliest of Jesus' appearances. When Jesus appears to the several women on their way from the grave to Jerusalem (Matthew)

it must have been still later on the Sunday morning, that is, it must have been some time after sunrise. Matthew doesn't tell us that – we must deduce it from the other gospels – from John 20:11f and Mark 16:9f – NOT from John 20:1-2, NOT from Mark 16:1-2, and NOT from Matthew 28:1!

What about Mark 16:2 then? It tells of yet another visit of the women to the grave – a return-visit, which the women undertook in between Luke's visit and Matthew's to ascertain their findings of the night. Who could blame them? This visit was earlier than sunrise (John 20:11f and Matthew 28:7). This visit was just before actual "sunrise" "lian proh-i anateilantos tou hehliou" – the (English) "dawn" of "very early sunrise", and later than Luke's time at "thick morning" / "mid darkness" "orthros batheohs".

The only problem with these different visits by different persons at different times during the night-part of the First Day, is us, who want to ascribe the resurrection of Jesus to each or all of them as one, while the simple truth is He at or during NO visit to the tomb, rose from the dead. Because He had risen from the dead the day before, "late in the Sabbath", when the two Marys "went to go see the tomb" but obviously were frustrated in their intention!

So the protest, "why would the disciples be so unconcerned that they calmly waited until morning before going to check it out?", is irrelevant, is false, and not at all provoked by the basic truth Jesus had been raised from the dead "in the slow hours of the Sabbath's afternoon the First Day of the week approaching" – Mt.28:1, exactly.

Again, if it were not for the false premises, preclusions and presumptuousness of the questions, they would not have been asked, "If it was late on the Sabbath that Mary Magdalene visited the tomb, (She didn't visit it – she went to see it but failed to see it.) found it empty, (She didn't find it or found it empty – these things happened on 'First Day' expeditions to the grave.) and actually saw and worshipped the resurrected Christ, (That only happened on Sunday morning after sunrise – first appearance.) why would she be weeping the next morning at the tomb and asking the supposed gardener where the body had been placed? (John 20:1, 11, 15)."

Because all her previous excursions and endeavours to find her Lord, disappointed.

If it was late on the Sabbath that the women discovered the empty tomb, (Same objections.) why do the other accounts link it with dawn? Not one Gospel nearly or remotely "link it" – the resurrection – "with dawn". The nearest to dawn visit though – that of Mark 16:2 – was the third of Mary and second of the two Marys and Salome – the making sure visit.

“(A)nd why does even Matthew 28:1 say it was “as it began to dawn”? And Matthew mentions his time in connection with the resurrection and not in connection with the visit he mentions. And he does not say “as it began to dawn”, but literally “in the very being of light / sun / day” “epi-fohs-k-ous-ehi” – “afternoon”!) “Dawn is when the sun is coming up, not when it is going down.” “Epifohskousehi” is “when it is going down” – from noon till sunset when the First Day (Sunday) were to begin.

“How can we explain the inconsistent statement – of translations – “in the end of the Sabbath, as it began to dawn toward the first day of the week”?”

By translating correctly “afternoon” instead of “dawn”. Then accept the inevitable, that tradition is wrong, and the Sabbath, and not the First Day, is thereby invested with a meaning and honour it previously **only held prophetically and by promise** – the honour and significance of becoming and of being the Day of the Lord’s resurrection from the dead.

### **The Proposed Solution!**

“There is a very simple solution”, it is claimed, “so simple that it’s a wonder that it’s often been overlooked!”

Fools rush in where angels fear to tread!

“That solution is that the words “in the end of the Sabbath” were not describing when the women went to the tomb, but when the tomb was sealed and guarded, in the previous verse.”

“That solution” will soon prove to be an *illusion*, and no more than the promise of fools’ gold.

“Without changing the wording in the least”, it is claimed, “the entire passage can be brought into harmony with every other verse”.

But what is proposed in this thesis is impossible, even by the English words, for the change would directly contradict the time of day which Matthew 27:62 gives for the sealing of the grave, which is, **“in the morning”** – the Greek **opposite** parallel of “afternoon”, namely “epaurion” – “epi”, “in”, “aurion”, “orient” / “sunrise” / “morning” or “after-morning” – the extension and **positive** parallel of Mark’s “anateilantos” – “ana” plus “telloh” – “up-coming” / “rising (of the sun)” or **pre-sunrise** morning; “dayspring” in Luke 1. Matthew 27:62 gives the **post-sunrise** morning for the sealing of the grave, so it could not have happened “late on the Sabbath”.

Or the Jews and Pilate wasted all their day and defeated their own objective, to get the sealing done as soon as possible!

“Without changing the wording” is even more impossible in the Greek, for then it should have read: “... sfragisantes ton lithon meta tehs

koustohdias opse sabbatohn. Tehi **de** epifohskousehi, eis mian sabbatohn ...”, in stead of reading: “... sfragisantes ton lithon meta tehs koustohdias. Opse **de** sabbatohn, tehi epifohskousehi eis mian sabbatohn ...”. And “eis mian sabbaton” should have read “miai sabbatohn” - leaving out “eis” and changing the case of “mian” from Accusative to Dative and the case of “sabbaton” from Accusative to Genitive “sabbatohn”. Even “kai idou” – “at that very moment”, will have to be moved from after the main time-indicating phrases, to before it. (Quickly thought of changes in “the wording”: 6!)

Also the parties concerned – “Mary the Magdalene and the other Mary” will have to be changed to either only Mary Magdalene or the several other women; and the angel from one to perhaps two; and from coming down from heaven to sitting inside the tomb, etc. etc. Which makes absurd the whole notion of “simply placing the period in a different place”.

To do this is **certainly** out of order, for punctuation was not so much a visible part of the original text, as intrinsic to its linguistics.

“With this simple change” one’s ignorance of the intelligence of the Greek language is farcically understated.

“(T)hese two contradictory clauses (“end of the Sabbath” vs “dawn”) glare like phosphoric eyes from the gross darkness of six centuries of stubborn refusal to admit and rectify the human error of that holy man who so rendered them first, Tyndale – who himself declared that his part in Christ be taken from him had he but in one instance translated against his conscience. While the Roman Catholic Church has excommunicated and anathematised, persecuted and killed Tyndale for his translation of the Bible, that Church has capitalised on this unfortunate translation of Tyndale’s as were he a saint by papal announcement.

“(T)hese two contradictory clauses (“end of the Sabbath” vs “dawn”)”, must be “linked together as being the same thing”, by supplying the literal meaning the word “epifohskousehi” at that point in history had had, the meaning of “afternoon” – its simplest and most easily understood English equivalent ... “and Matthew’s account comes into immediate alignment with the other Gospels”.

Appendix: Refer p. 180 - On Mark 16:9 - by Dr. Ian Paisley  
*Portion taken from Dr. Paisley's book My Plea for the Old Sword --  
 The English Authorised Version (KJV). "And without controversy great is  
 the mystery of godliness: God was manifest in the flesh, justified in the Spirit,  
 seen of angels, preached unto the Gentiles, believed on in the world, received  
 up into glory" (I Timothy 3:16 Authorized Version).*  
 Dr. Ian Paisley

The Westminster Confession of Faith gives I Timothy 3:16 as a  
 proof text of the Incarnation of the Son.

*"And without controversy great is the mystery of godliness: God  
 was manifest in the flesh, justified in the Spirit, seen of angels,  
 preached unto the Gentiles, believed on in the world, received up  
 into glory" (I Timothy 3:16 Authorized Version).*

*"Beyond all question, the mystery of godliness is great: He  
 appeared in a body, was vindicated by the Spirit, was seen by angels,  
 was preached among the nations, was believed on in the world, was  
 taken up in glory" (I Timothy 3:16 NIV).*

Notice the NIV jettisons "God" and substitutes "He", thus  
 following the line of the old Revised Version.

The Authorized Version has no such diluting, undermining, or  
 watering down of the great revealed truths of God in His Holy Word.

The NIV has used small printed footnotes to justify wholesale  
 penknifing of the Word of God. Many of these footnotes, when laid in  
 the balance of truth, are found wanting.

Theodore P. Letis, in his recent *A New Hearing for the  
 Authorized Version* (2nd edition page 32) points out:

*At Mark 16:9-20, in the New International Version, there is a  
 footnote stating "The most reliable early manuscripts omit Mark 16:9-  
 20." What they fail to make clear is that out of the approximately  
 5,487 Greek manuscripts available to scholars, of those that contain  
 Mark, only three manuscripts omit this passage. Two of them,  
 Vaticanus and Sinaiticus, were put to the most detailed study of  
 perhaps any others to date, by Herma Hoskier, in his *Codex B and Its  
 Allies: A Study and Indictment* (1914). No man in his day, nor perhaps  
 since, knew these two documents as intimately as did Hoskier. The  
 conclusion of his study offered the following consensus.*

*To receive the Egyptian textual standard [represented by  
 Codices Vaticanus and Sinaiticus] of AD 200-400 is not scientific, and  
 it is certainly not final. The truth is scattered over all our documents  
 and is not inherent entirely in any one document, nor in any two.  
 Hort persuaded himself that where (symbol) B were together ... they  
 must be right. This kind of fetishism must be done away with.*

Some of the doctrinal changes in the Gospel of Matthew in the  
 NIV listed in The Quarterly Record of the Trinitarian Bible Society are:

Matthew 1:25 omission (om) of "firstborn"; 5:22 om of "without a  
 cause"; 5:44 (om) "bless them that curse you etc"; 6:13 om. doxology;  
 6:18 om. "openly"; 6:27 "hour to his life" for "cubit to his stature";  
 9:13, "sinners to repentance" - om. "to repentance"; 11:19 "wisdom  
 proved right by her actions" (A.V. "children", RV. "works"). 12:47 note  
 "Somm Mss. om. verse 47"; 13:36 "Then he left the crowd" for "sent the  
 multitude away"; 13:36 "Explain to us" for "Declare"; 13:44 om. "again";  
 15:8 om. "This people draweth nigh unto me, etc."; 15:14 om. "of the  
 blind"; 16:8 "having no bread" for "ye have brought no bread"; 17:21  
 om. whole verse re "prayer and fasting"; 18:11 om. whole verse "the  
 Son of Man is come to save that which is lost"; 19:16 "Teacher" om.  
 "Good" (A.V. "Good Master"); 19:17 om. "Why do you ask me about  
 what is good?" for "Why callest thou me good?"; 19:17 om. "that is  
 God"; 23:14 om. whole verse; 24:36 "the Father" for "my Father"; 25:13  
 om. "wherein the Son of man cometh"; 26:28 "blood of the covenant"  
 (om. "new"); 27:35 om. "that it might be fulfilled, etc."

Similar lists could be made of changes in other New Testament  
 Books and the total would certainly not be less than a thousand.

The text omits Acts 8:37 while the note says merely, "Some mss.  
 add verse 37 ..." In I Timothy 3:16 "God was manifest in the flesh" is  
 changed to "He appeared in a body," and the clear testimony to the  
 Deity of Christ is lost. In Romans 9:5 another outstanding testimony to  
 the Saviour's Deity is diminished by the footnotes. The text asserts  
 that He is "God over all," but the notes allow the alternatives, "Christ,  
 who is over all. God be for ever praised!" and "Christ, who is over all.  
 God be for ever praised!"

We can see that even the "super-star" NIV which boasts its  
 orthodoxy and evangelical credentials, and aims by its sales to put the  
 Authorized Version out of business, has laid its destructive tactics  
 against the foundation of Divine Revelation.



### **Harold Camping's Teachings**

by Samuele Bacchiocchi

(My comments in Arial black)

"... Simply stated, Camping attempts to prove, primarily on the basis of Matthew 28:1 and related texts (Mark 16:1-2; John 20:1)"

'Matthew 28:1' is not 'related' with 'Mark 16:1-2; John 20:1'

'Christ's resurrection on Sunday...'

Christ's resurrection was "in Sabbath's-time, afternoon, before the First Day of the week" – NOT on Sunday.

"... marks the termination of the Old Testament Sabbath and the inauguration of Sunday as the new Christian Sabbath."

Which, consequently, to say, is complete and fabricated, hypocritical lying, based on the big lie that Christ on Sunday rose from the dead.

"He reaches this conclusion by twisting the meaning of these texts."

While all Christian Churches – including the SDA Church – echo the twisted conclusion of what these texts really say. Matthew 28:1 reads: "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." Whether "dawn" or "afternoon", this text says "In the end of the Sabbath, ... toward the first day of the week" – NOT "ON the first day". The KJV which says "dawn" for *epiphohskousehi*, means it the usual and old way for saying 'the ending of a period before the next begins'. 'Dawn of the twenty first century' was the last part of the twentieth century.

"Camping maintains that this KJV translation, as well as all the modern translations, are wrong. Why? Because allegedly they misinterpret the literal meaning of the plural "Sabbaths," which occurs twice in the Greek text. In his view the text should be translated as follows: 'In the end of Sabbaths [plural], at the dawning of the first of the Sabbaths [not 'week']" (pp. 4-5). On the basis of this translation, Camping concludes that "the phrase 'In the end of the Sabbaths' could be expanded to read, 'Now that the era of the Old Testament Sabbaths has come to an end . . .'" (p. 8). Similarly, he interprets the phrase "as it began to dawn toward the first of the Sabbath," to mean: "God has a new era of Sabbaths."

Why not catch Camping in his own foolishness? Indeed '*the era of the Old Testament Sabbaths has come to an end*' how can one deny? *God has a new era of Sabbaths* since the resurrection of Jesus from the dead – Gospel truth it is! But the Bible, and us, are talking of God's Sabbath the Seventh Day of the week – Camping of Sunday! The Christian undoubtedly has a completely different value-system attached to the Sabbath – a Christian value-system. As Ignatius puts it, the Christian "no longer lives for the Sabbaths' sake, but lives it for the sake of Christ's LIFE"! That is, because Christ rose from the dead to live incorruptible, VICTOR: "LORD of the Sabbath" ! Tell Camping that, and lets then hear what he – confronted

by Christ's exemplification of the Sabbath Day – answers for disobedience! Let us then hear how he argues an inerrant inspiration of the Scriptures that brings this moment of the finishing and rest of God from all His works promised the Seventh Day Sabbath, to the First Day of the week instead!

"It is Sunday morning"

That is completely another story, another event, another day. This "Sabbath's-time" is the dawning of a new era of Sabbaths. . . . It is not just one Sabbath that is beginning. God is teaching that there is a whole series of Sabbath to come. It is not just one Sabbath that is beginning, but this "Sabbath's ENDING" inaugurates all future Christian Sabbaths. More: It is the FIRST, the ANTITYPICAL institution of the Seventh Day Sabbath (Saturday) ... "BEFORE the First Day of the week" (Sunday). All previous Sabbaths – the creation's Sabbath too – just like all the future Sabbaths, begin here. "If today you hear ..." JESUS "speaking", it is "God (Who) thus concerning the Seventh Day spake ... in the Son ... in these last days" – the Christian era! (Hb.1 and 4) If ... we believe the Bible literal and inerrant and authoritative ...

"God is saying, by His own definition, that these new Sabbaths are each and every Sunday" (p. 9)."

What God-defaming LIE! God is saying, by His own definition, that these new Sabbaths are each and every SABBATH DAY!"

"According to Camping, Christians have failed to see his interpretation of the text, because translators made two mistakes in translating the text. First, they translated the first word "Sabbaths," which is plural as singular: "In the end of the Sabbath." According to Camping the phrase should read "In the end of Sabbaths [plural]," that is, the end of the OT Sabbaths.

The second mistake is that they translated the second "Sabbaths" [plural] as singular "week." According to Camping the phrase should read: "at the dawning on toward the first of the Sabbaths- not 'week'" (pp.4-5). He interprets this to mean the inauguration of Sunday as the new Christian Sabbath. Let us now see who is mistaken, Camping or the translators."

I insist Christians have failed to see the correct interpretation of the text because 'translators' – of whom Justin Martyr was the first – perverted it in several ways. First, they 'translated' the first words *opse sabbatohn* "after the Sabbath", which is Accusative instead of Genitive "In the end of the Sabbath". They got the idea of "dawn" from NOWHERE but prejudice. And they changed Matthew's Accusative of the phrase *mian sabbaton* – "towards the First Day" – into a Dative or Genitive of time, "ON the First Day". The phrase *opse sabbatohn* should in fact read "In the end", but not "of Sabbaths", but "of THE Sabbath (Seventh Day of the week)". That in fact, does imply "the end of the OT Sabbaths" and the first of the NT Sabbaths, starting "on the Sabbath, before the First Day of the week" – not vice versa!

### "FIVE MAJOR FLAWS IN CAMPING'S ARGUMENTS

There are five major flaws in Camping's arguments which destroy the validity of his conclusions. Let us briefly examine them.

First, Camping interprets two temporal statements regarding the time of Christ's Resurrection, namely, "at the end of the Sabbath" and "as it began to dawn toward the first day of the week" to be theological pronouncements about the termination of the OT Sabbath and the inauguration of Sunday as the new Christian Sabbath."

There is nothing wrong with finding or looking for theological implications in the bare facts of the moment – how could it be without theological meaning seeing it the greatest event of all the works of God? Ephesians 1:19f, Colossians 2:12-15, etc.. Every mention of Jesus' resurrection from the dead is pregnant with theological potential. But that meaning will never be in opposition with God and his Word of former times. The Law and the Gospel "kiss" one another – they are inseparable, united in love – God's Love, manifested in Jesus Christ and nowhere so perfectly as in Him in resurrection from the dead. The theology of the words of Matthew 28:1 demands obedience – that is, faith in action – which can never be associated with disobedience like the very twisting of God's Word the way Camping and the Church in venerating Sunday with the Sabbath's due honour, do.

"Such an arbitrary interpretation reflects the lack of basic common sense. No sensible Bible student would consider turning a temporal statement regarding the time of Christ's Resurrection, into a theological pronouncement regarding the termination of Sabbathkeeping and inauguration of Sundaykeeping."

But it makes the very best of sense – theological sense – to consider the temporal statement regarding the time of Christ's Resurrection a pronouncement of absolute theological significance regarding the Christian inauguration and prime institution, sanctification and blessing of the Sabbath Day – in exactly the same way God's deeds of the creation-Sabbath and of the exodus-Sabbath did. It has nothing to do with 'Sundaykeeping', we agree.

"It is evident that Camping lacks the capacity to reason logically. He needs to learn to respect the nature of a passage. To turn a temporal statement into a theological pronouncement, means to violate the intended meaning of the passage."

Prof. Bacchiocchi, with due respect, you are generalising too much. Just think of the many legitimate '*theological pronouncements*' made on the '*temporal statement*' regarding the Seventh Day of the creation – and found in fact in the Fourth Commandment itself!

"Second, Camping ignores that in Greek the plural "Sabbaths-ta sabbata," is often used with a singular meaning. His problem is not his ignorance. We are all ignorant in many areas. Rather, it is his unwillingness to overcome his ignorance by reading some standard lexicons and dictionaries which define the usages of the term "Sabbath."

For example, if Camping had taken time to read the 35 pages scholarly study on the use of "Sabbaton-Sabbath," found in volume 7 of The Theological Dictionary of the New Testament, (which is the most respected word study of the NT), he would have learned that "the plural ta sabbata [sabbaths] can have three meanings: 1. several Sabbaths . . . , 2. one Sabbath (in spite of the plural) . . . 3. the whole week as in Hebrew usage" (p. 7). Each of these meanings is amply documented in the article. For the sake of brevity I am not burdening the reader with the documentation. Had Camping taken time to learn the simple fact that the plural form of "Sabbaths" is often used in Greek with the singular meaning of a single Sabbath, he would not have made the blunder of interpreting the plural "Sabbaths" as a theological pronouncement about the termination of the OT Sabbath and inauguration on the NT Sabbaths."

This sentence of yours, Professor Bacchiocchi, taken verbatim, cannot hold good. What makes Camping's use of this 'principle' or way of interpretation a 'blunder', is his applying it to the irrelevant day, Sunday, and, his 'spiritualising' it first in order to get rid of the Sabbath, and then 'literalising' it again in order to legitimise Sunday. This 'principle', consistently applied to the temporal pronouncement in Mt.28:1, however, contains the total possible pro-Sabbath arguments seeing it regards the grand total and climax of all the mighty deeds in God's power to do – Eph.1:19f. Camping would have recognized that the text speaks only about the time of the Resurrection, namely, at the end of the Sabbath and toward the dawning correctly, "toward the beginning" (with sunset) of the first day of the week-and not about the change from Sabbath to Sunday.

"The problem is not the faulty modern translation, but Camping's ignorance of how the term "Sabbaths" was currently used."

The problem very much and completely is *the faulty modern translation* – which is completely pre-determined by modern Sunday veneration and the close scrutiny of the Popish Power of every 'translation'. The devil himself has his dirty paws and tail in Bible-translation of the 'modern' post-Reformed era! If he did not, he would have been fast asleep.

"Third, Camping ignores a basic fact that in Greek as in Hebrew the plural term "Sabbaths-ta sabbata" was commonly used to designate the week as a whole. The reason is that the days of the week were numbered with reference to the Sabbath. When the Romans adopted from the Jewish seven days week just before the beginning of the Christian era, they named each day of the week after a planetary god. This is how we got our planetary week. But the Jews and the early Christians numbered the days with reference to the Sabbath. Thus, Matthew 28:1 correctly refers to Sunday as "the first of Sabbaths-mia sabbaton." This was the common designation of Sunday."

In the instance of Mt.28:1, one should never forget the case: Accusative – EXcluding any time 'ON' or 'during' "the First Day". On the other hand one should never forget the Genitive (also possible the Ablative)

in the case of "Late in / on the Sabbath" = "Sabbath's-time", which Excludes any time OUTSIDE "the Sabbath".

"It is unfortunate that Camping never took time to learn this well-known usage of the term "Sabbath" to designate the week as a whole as well as the actual days of the week. Had he learned this simple fact, he would not have accused modern translators of arbitrarily changing the phrase "the first of the Sabbaths" into "the first day of the week" (p. 5). The translators knew what they were doing. It is Camping who does not know what he is writing."

The translators knew what they were doing: they knew very well, and deliberately so translated Mt.28:1 as to rob the Sabbath of its divinely ordained honour and to vest it in the First Day in order to overcome its idolatrous heathen significance. They so translated as to give to Sunday the only Christian virtue possible for to be the Christian Day of Worship-Rest: Christ's resurrection from the dead "In the fullness of the Sabbath" - *opse Sabbatohn*.

"A good example of Camping's ignorance is this statement: "We find no Biblical justification for translating the Greek work 'Sabbath' as 'week' (p. 5). The fact is that there are numerous Biblical examples of the use of the term "Sabbath-sabbaton" to designate the week. The Young's Analytical Concordance of the Bible lists 9 of them (p. 1041). One of them is Luke 18:12, where the Pharisee boasts, saying: "I fast twice a week (in Greek sabbaton)." By rejecting the common use of the term "Sabbath" to designate the "week," Camping argues that "Luke 18:12 should be translated, 'I fast twice in the Sabbath'" (p. 6).

This arbitrary translation is discredited, not only by the common use of the term Sabbath to designate the week, but also the fact that no fasting was ever allowed by the Pharisees on the Sabbath. The Sabbath was a day of rejoicing and no fasting or mourning occurred on that day. Eventually, Sabbath fasting was introduced by the Bishop of Rome as a method to lead Christians away from Sabbathkeeping into Sundaykeeping. But this is a later development, totally unrelated to the Pharisees' practice of fasting twice a week. According to Didache 8:1-an early Christian document dated in the last part of the first century-the Pharisees fasted on Monday and Thursday.

A fourth fact ignored by Camping is the continuity of Sabbathkeeping, especially among Jewish-Christians. His assumption that the event of Christ's Resurrection, as reported in the Gospels, marks the termination of the OT Sabbath and the inauguration of Sunday as the new Christian Sabbath, is discredited by the continuity of Sabbathkeeping, especially among the direct descendants of the Jerusalem. (For documentation, see From Sabbath to Sunday, pp. 156-157). How could Matthew, writing to Jewish-Christian readers, say that Christ's Resurrection terminated the OT Sabbath and inaugurated Sunday as the

NT Sabbath, when these were still "zealous in the observance of the law" (Acts 21:20) in general and of the Sabbath in particular?"

A devout Jew, writing to devout Jewish Christians, specifically pinpointing Jesus' resurrection to "Sabbath's-time", meant what he wrote, and much more to the same meaning. Matthew does no different than Moses did when he penned Dt.5 and pinpointed the Jews' entering into the promised land to the Sabbath Day and God's great redemptive victory over the deep and the hosts thereof!

"A fifth and final point ignored by Camping, is the lack of any liturgical significance attached to the day of Christ's Resurrection in the NT."

Sorry to disagree, Professor Bacchiocchi. I cannot stronger disagree. In the Name of Jesus, I beg as before, consider! Please read the second part of Part Three of 'The Lord's Day in the Covenant of Grace'. Whenever Luke in the Acts associates liturgy with the resurrection of Jesus from the dead, it happens to be the Sabbath Day, by no means accidentally! Look, for example, in the first part of Part Three, 'Pentecost', my comparison of chapters 2 and 13. Then, Matthew's Gospel being of later date than any NT book except John's Gospel and Revelation, it reflects the theology and liturgical status quo of the Apostolic Church more than even the Acts. Matthew's explicit indication of the time and day and circumstance of Jesus' resurrection is very meaningful and indisputably imply the advanced liturgically developmental stage the Church had reached when he wrote his Gospel. I'll repeat what I have just yesterday wrote to my Dutch Reformed friends in Holland: Exactly for its routine and culture in both Old and New Testaments, the Sabbath and its observance are seldom mentioned where taken for granted and implied. The Apostolic Church NEVER assembled, but in celebration of the resurrection of Jesus from the dead; they NEVER assembled liturgically so to speak, but on the Seventh Day Sabbath. So, there is NO lack of liturgical significance attached to the day of Christ's Resurrection in the NT.

If Christ wanted to make the Day of His Resurrection a memorial day to be celebrated on the weekly-Sunday and the annual Easter-Sunday, wouldn't He have done something about it? Wouldn't He have invited the women first and the disciples later to come apart to celebrate His Resurrection?"

Christ once said, we should believe in Him because of the works He did. His works speak of Him; they teach us about Jesus. Jesus teaches us with his deeds as much as with His words. So do God and nothing ever happened in the dispensations of God that were not so foreordained. Now just look and see how the promises of God and His prophetic word confirm the Seventh Day Sabbath. Jesus' resurrection had to occur on the Sabbath and did; the Holy Spirit had to be poured out and the Church be born on the Sabbath and it so happened. All the Gospels have much to contemplate on the Sabbath - for their authors the Sabbath was a new thing - a Christian thing, and it had to be re-interpreted and appreciated anew in the light of the Gospel. In this way there cannot remain doubt Christ indeed *invited his*

*disciples to come apart to celebrate His Resurrection.* Even Rv.1:10 should be appreciated in this way.

**"Note that biblical institutions such as the Sabbath, Baptism, the Lord's Supper, all trace their origin to a divine act that established them. But neither Christ or the apostles made any attempt to establish a Sunday celebration of the Resurrection."**

Quite true! The Sabbath, more than any other *institution* of God, and repeatedly through history, traces its origin back to the MOST DISTINGUISHED, MOST SIGNIFICANT, MIGHTIEST of *divine acts*, and could not be *established* by any lesser divine acts. *But neither Christ nor the apostles made any attempt to establish a Sunday celebration of the Resurrection.* It's a hoax – and a hoax the 'translations' of every Biblical text perverted to serve its audacity and arrogance. Sunday is everything un-Christian and should be considered very carefully as such. It from its least to its best boasted pretence is the team-effort of the devil and the Pope. The reason ...

**"The reason is simple. The Resurrection was seen as an existential reality to be celebrated by living victoriously by the power of the risen Savior."**

So they robbed the Sabbath and its liturgical practice, and made of it...

**"... a liturgical practice to be observed on Sunday or Easter-Sunday."**

**"Paul prays that he may know "the power of the resurrection" (Phil 3:10), but he never mention the day of the resurrection."**

What about Acts 13? Alright, it is Luke's writing, but it was Paul's sermon. What about 1 Cor.5? "according to the Scriptures the third day" of Passover Feast, Day of Waving the First Fruit before the LORD? What about declaring the proclaimed Christ and Him crucified because He rose from the dead – definitely proclaiming this Gospel "every Sabbath" and so bringing together Sabbath and Jesus' resurrection? To Paul it was normal the Sabbath was the day of God's worship because of His redemption through Christ. What would he have argued about it? What makes the Sabbath the Christian Sabbath is the fact that God in it entered into his rest, and so Jesus into His, as God, Lord of the Sabbath triumphantly through resurrection from the dead! I dare say very little if anything at all did the Church proclaim on the Sabbath other than the resurrection of Jesus, and very little if at all kept the Sabbath but for the very LIFE of this message. Whenever Paul mentioned the resurrection or the day of the resurrection or the day of redemption for that matter, he knew the Sabbath was implied as the day of Jesus' resurrection. He needed not and knew he needed not argue or mention the Sabbath's involvement. But where once it was necessary, Paul precisely defended the Sabbath's Feasting of the Church in the face or persecution, Colossians 2.

**"In fact Sunday is never called "Day of the Resurrection" in the NT nor even in the early patristic literature."**

It just shows you! The Sabbath on the contrary, is treated and regarded throughout as should be the day of Jesus' resurrection! Even where mentioned, directly (Mt.28:1), and, more than once indirectly (Mk.2:27; Hb.4:9-10)! Incidental references to the Sabbath are NEVER in the NT made without theological relevancy. Then see these virtual prerogatives of the Sabbath – mentioned and unmentioned but ALWAYS presupposed and implied – being STOLEN (by the Church) for worship on the Sun's Day, through the past and in the present still, holding the gun of prejudiced 'translation' to the victimised layman's head— victimised and intimidated by such big shots as Bacchiocchi.

**"The first usage of the phrase appears in the writings of Eusebius of Caesarea (about A. D. 325). . . ."**

After I have tried to explain to Prof. Samuele Bacchiocchi my view – based on the acceptance that the NT reckons the day from sunset to sunset – that Jesus rose from the dead, "Late on the Sabbath, afternoon before the First Day of the week", he answered me:

**"I tried to read what you wrote but it is so garbled that I cannot figure out what you are trying to say. Thank you for making an effort to share your comments, though they are incomprehensible to me. If you believe in the Wednesday Crucifixion, feel free to read my book on THE TIME OF THE CRUCIFIXION."**

I replied:

Collins English Dictionary explains the meaning of the word "garble": "to jumble; to distort the meaning of (an account, text, etc.), as by making misleading omissions; (to) corrupt". Now I shall give you an example of what it is to 'garble':

It is to take the text of Mt.28:1 the phrase, *opsé sabbátohn*, meaning, "Late Sabbath's-time", and to make it *metá sábbaton*, meaning, "after the Sabbath". Then, to take the second clausal phrase, *epifohskóusehi*, meaning, "in the being of after-light" / "afternoon", and to make it mean, "dawn" / "up-coming light", (or, to ignore it totally). Then, to take the phrase, *eis mían (hehméran) sábbaton*, meaning, "before / towards the First Day of the week", and to make it, *tou hehliou hehméran ... tehi autéhi hehmérai*, meaning, "on the Day of the Sun". (Justin)

Here you have every element required for a procedure to be 'garbled': You have the jumbling, the distortion, the omissions, the misleading and the corruption – all of Matthew's text and account.

I have told you many times before, I don't "believe in the Wednesday Crucifixion", but in the only, "Sabbath's"-resurrection of Jesus Christ from the dead. Feel free to read The Book that informs the believer on THE TIME OF THE CRUCIFIXION AND RESURRECTION of Jesus, God's own Word, the Bible.

God's sincerest blessing on your study of this topic that supplies the basis and essence of Christian Faith and Sabbath keeping!

Prof. Bacchiocchi then wrote back: ***"I have no time to reply to your senseless comments ... Don't waste my time ..."***

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