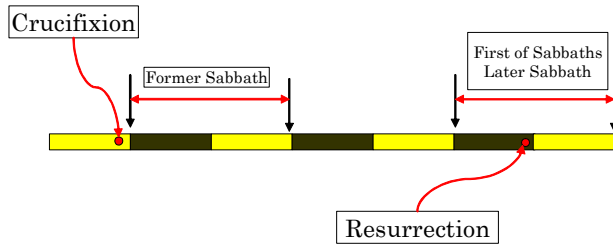


Figure 5

The Two Sabbaths of Passover Week
In Matthew 28:1

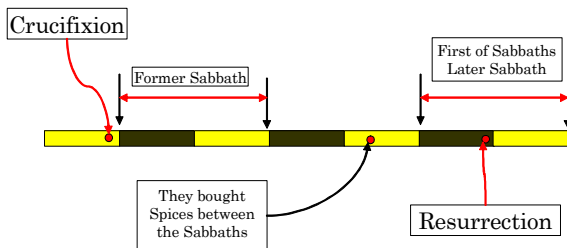


On the later of the Sabbaths, as it began to dawn toward the first of the Sabbaths, came Mary Magdalene and the other Mary to see the sepulcher (Matthew 28:1)

The phrase in Matthew 28:1 is "Ὅψε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων". The Greek word Ὅψε means *later* in its plainest sense. "Ὅψε and μετ' ὀλίγον have become associated in meaning with ὕστερον τούτων, πρότερον τούτων" (BLASS, 251.19, §164.4). The translation "after the Sabbath" in Mt. 28:1 has aroused much controversy in lexicons and grammars. The reason, no doubt, is the unnaturalness of that rendition. [ὕστερον τούτων = latter of these; πρότερον τούτων = former of these].

Figure 6

The Two Sabbaths of Passover Week
In Mark 16:1-2

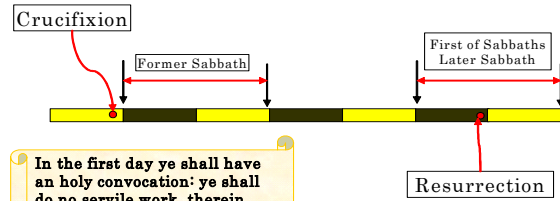


And the Sabbath having past, Mary the Magdalene, and Mary of James, and Salome, bought spices, that having come, they may anoint him, 2 and early in the morning of the first of the Sabbaths, they come unto the sepulcher, at the rising of the sun (Mark 16:1-2, Young's Literal Translation)

They rested on the former Sabbath, the "Sabbath having past", and bought spices between the two Sabbaths. Imagining the women buying spices Saturday night or Sunday morning before the crack of dawn is more difficult. They bought the spices Friday, while it was day, during the preparation for the regular Sabbath. On the "first of the Sabbaths" they went to the tomb. This was the first of the seven completed weeks that they counted after the Passover.

Figure 7

The Two Sabbaths of Passover Week
In Luke 23:56-24:1



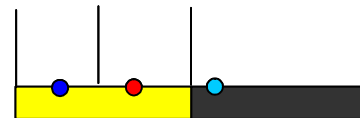
In the first day ye shall have an holy convocation: ye shall do no servile work therein (Lev. 23:7)

And they returned, and prepared spices and ointments; yet they rested that Sabbath, But on the first of the Sabbaths, at early dawn, they came to the tomb, bearing the spices they made ready, and certain (others) with them (Young's Literal Translation with corrections, Luke 23:56-24:1)

Codex Bezae (D) omits the words "according to the commandment"; the shorter reading is preferable since, it is inexplicable why it would be deleted if present originally.

The Greek structure of Luke 23:56-24:1 clearly shows that these two verses go together in a comparison couplet. The festival Sabbath is being compared with the weekly Sabbath (a.k.a "the first of the Sabbaths"). They buried him near the beginning of the festival Sabbath, and had scant time to begin preparing some spices. This was interrupted by that Sabbath. They rested on the festival Sabbath. If the words lacking in Codex Bezae, 'according to the commandment' be insisted upon, then this commandment will be found in Lev. 23:7. But "on the first of the Sabbaths" they came to the tomb with the spices. This was because it was the third day from his death, and they dare not wait till the fourth day before the final visit. Probably the reason that only women visited the tomb on the "first of the Sabbaths" (at first) was that the Rabbis were less strict about their rules for women on the Sabbath.

Figure 8



Numbers 28:1-4 says they should sacrifice "two lambs for each day" "one in the morning" and "the second between the evenings". It has often been argued by minor Jewish sects that "between the settings" means after sunset (pale blue dot). However, Orthodox Jews have always understood "between the settings" to mean between noon and sunset (red dot).

The Hebrew words בֵּין הַעֲרֵבִים literally mean "between the settings". The first setting is when the sun begins to go down at noon (noonset), and the second setting is when the sun disappears below the horizon (sunset). The blue and red dots where the hours of prayer, corresponding to the missing sacrifices during the exile. Therefore, the 9th hour of the day (counting hours from sunrise) was 3 .p.m. in the afternoon. This was the hour of prayer (Acts 3:1). Luke 1:10 further informs us that the prayer time was the hour of incense, and this is when the priest was to burn it "between the settings" (Exodus 30:8).