

Our Saviour's Resurrection Occurred During the Fourth Watch of the Night on the 16th of Abib

In this *interlinear* word study below it is demonstrated that the women arrived at the tomb during the *Fourth Watch of the night*, on the first of the week, the 16th of Abib. As a second witness with this text, Yahushua, Messiah also rose from the tomb on the first of the week during the same period of time. If He had risen on the night of the 15th, He could not have been the fulfillment of the First Fruits or Wave Sheaf Offering prophecy. To be the true Messiah, He had to rise during the civil calendar date of the 16th, as counted from the New Moon. According to the weight of evidence in Scripture, the “daylight” precedes the “night.” So, when this or any text references “*early in the morning*,” “*dawn*,” or “*while it was yet dim*,” it is specifically referring to the last portion of night, known as the “Daybreak or Morning Watch.”

Subject: Resurrection Occurred During the Fourth Watch of the 16th of Abib					
Scripture Verse: Mark 16:1-2 and 9					
Author: Kerrie French					
Strong #	KJV Bible Version	Greek	Strong's Greek Definitions	Thayer's Greek Lexicon	New Comprehensive Meaning
Overt errors in translation and added #9999 words are highlighted in this green					
Verse 1					
2532	And	kai (kahee)	and; also; even; so then; too; both; but; <u>even</u> ; for; if; or; so; that; therefore; when; yet;	and; also; likewise; even; still; besides; <u>moreover</u> ; but also;	Moreover,
1230	when	diaginomai (dee-ag-in'-om-ahee)	to elapse meanwhile; <u>after</u> ; be past; be spent;	<u>to be through</u> ; continue; to be between; intervene;	after
3588	the	ho	<u>the</u> ; this; that; one; he; she; it;	that; this; the one; <u>the</u> other;	the
4521	Sabbath	Sabbaton	<u>the Sabbath</u> ; a day of weekly repose; the interval between two Sabbaths; week; Sabbath day;	<u>Sabbath</u> ; the seventh-day of each week, which was a <u>sacred festival</u> on which the Israelites were required to abstain from all	Sabbath,

				work.	
3137	Mary	Maria	Maria; Mary ; the name of six Christian females;	Mary ;	Mary
3588	- 0 -	ho	the ; this; that; one; he; she; it;	that; this; the one; the other;	the
3094	Magdalene,	Magdalene	an inhabitant of Magdala ;	Magdalene ; a woman of Magdala;	Magdalene
2532	and	kai (kahee)	and ; also; even; so then; too; both; but; even; for; if; or; so; that; therefore; when; yet;	and ; also; likewise; even; still; besides; moreover; but also;	and
3137	Mary	Maria	Maria; Mary ; the name of six Christian females;	Mary ;	Mary
3588	the	ho	the ; this; that; one; he; she; it;	that; this; the one; the other;	the
9999	Mother of	- 0 -	- 0 -	- 0 -	- 0 -
3588	the	ho	the ; this; that; one; he; she; it; [sometimes omitted]	that; this; the one; the other;	- 0 -
2385	James,	Iakobos (ee-ak'-o'bos)	Jacobus ; the name of three Israelites; James;	James ; son of Zebedee; the brother of John;	Jacobus,
2532	and	kai (kahee)	and ; also; even; so then; too; both; but; even; for; if; or; so; that; therefore; when; yet;	and ; also; likewise; even; still; besides; moreover; but also;	and
4539	Salome,	Salome (sal-o'-may)	an Israelitess;	Salome ; the wife of Zebedee;	Salome,
59	had bought	agorazo (ag-or-ad'-zo)	to go to market; to purchase ; buy; redeem;	to frequent the marketplace; to buy ;	purchased
759	sweet spices	"aroma" (ar'-o-mah)	sweet spice; an aromatic ;	spice; perfume	sweet aromatic spices
2443	that	hina	albeit; because; to the intent that ; lest; so as; that; so that; for; to;	where; in what place; whither; to the intent that ; to the end that; in order that; with the result that; so that;	with the intent
2064	they might come	erchomai (Er'khom-ah-ee)	to come ; to go; accompany; appear; bring; come; enter; fall out; go; grow; grow light; grow next; pass; be set;	to come ; arise; come forth; show itself; find place or influence; to go;	to come
9999	and	- 0 -	- 0 -	- 0 -	and
218	anoint	aleipho	to oil with perfume;	to anoint	anoint

		(al-i' -fo)	anoint;		
846	Him.	autos (ow-tos')	her; him ; herself; himself; one; mine own; same; thyself; yourself; she; his; that; their; them; they; this man; those; together;	Self; he; by oneself; him ; her; she; it; them;	Him.
Verse 2					
2532	And	kai (kahee)	and; also; even; so then; too; both; but; even; for; if; or; so; that; therefore; when; yet;	and; also ; likewise; even ; still; besides; moreover; but also;	Even so,
3029	very	lian (lee' -an)	exceeding; greatly; chiefest ; very;	greatly; exceedingly;	chiefly
4404	early in the morning	proi (pro-ee')	at dawn; by implication, the daybreak watch; 1. Proi is the fourth watch of the night.	in the morning; early;	during the fourth watch of the night (dawn)
3588	the	ho	the ; this; that; one; he; she; it;	that; this; the one; the other;	of the
3391	first	mia	one; first ;	one ; a; an; single; only one;	first
9999	day	- 0 -	- 0 -	- 0 -	- 0 -
3588	of the	ho	the ; this; that; one; he; she; it;	that; this; the one; the other;	of the
4521	week,	Sabbaton	the Sabbath; a day of weekly repose; the interval between two Sabbaths; week; Sabbath day;	Sabbath; the seventh-day of each week, which was a sacred festival on which the Israelites were required to abstain from all work; on the Sabbath-day; seven days, a week;	week,
2064	they came	erchomai (er' -khom-ahee)	to come ; to go; accompany; appear; bring; come; enter; fall out; go; grow; grow light; grow next; pass; be set;	to come ; to come from one place into another; to appear; come before the public; to come into being; arise; come forth; to go;	they came
1909	unto	epi	meaning superimposition (of time, place, order, etc.); over; upon; at; on; towards; unto ; toward;	at; near; by; before; the presence of; upon; in addition to; over; of; and above; concerning;	unto
3588	the	ho	the ; this; that; one; he; she; it;	that; this; the one; the other;	the
3419	sepulchre	mnemeion	a remembrance;	a sepulcher; tomb ;	tomb

		(mnay-mi'-on)	cenotaph; place of interment; grave; tomb ; sepulcher;		
393	at the rising	anatello Root word: #303 ana Root word: #5056 Telos	<u>at the rising of</u> ; spring up; be up; to arise; up; through; (to set out for a definite point or goal); properly, the point aimed at as a limit; the conclusion of an act or state (termination); ending ; finally;	to cause to rise; to rise ; arise; to rise from; be descended from; to set forth; declare; Note to Reader: It grows increasingly light as the sun comes closer to the point of sunrise. Two previous declarations state that this is the period of the "proi" #4404, "fourth watch of the night." Also, #5056 telos is the root word meaning: end ; termination ; its close. This is clearly supported in Matthew 28:1; and John 20:1.	<i>(during the end of the night, and before) the rising of</i>
3588	the	ho	the ; this; that; one; he; she; it;	that; this; the one; the other;	the
2246	sun.	helios (hay'-lee-os)	a ray; the sun ; light;	the sun	sun.
SKIP TO Verse 9					
450	when Jesus was risen	anistemi (an-is'-tay-mee)	to stand up; arise; raise up ; rise again; stand upright;	to cause to rise; raise up ; cause to be born; stand up; appear; to arise; stand forth;	Yahushua was raised up
1161	Now	de (deh)	but; and; also; moreover ; now;	but; moreover; but rather; yea and; moreover also ;	moreover also,
4404	early	proi (pro-ee')	at dawn; by implication, the daybreak watch; 1. proi is the fourth watch of the night.	in the morning; early;	during the fourth watch of the night (dawn),
9999	the	- 0 -	- 0 -	- 0 -	<i>of the</i>
4413	first	protos	foremost; before; beginning ; chiefly; former; best;	at the first; first ; first in rank; first in influence; first in honor; chief; principal;	first
9999	day	- 0 -	- 0 -	- 0 -	- 0 -
4521	of the week,	Sabbaton	the Sabbath; a day of	Sabbath; the seventh-	of the week

			<u>weekly</u> repose; the interval between two Sabbaths; week; Sabbath day;	day of each week, which was a sacred festival on which the Israelites were required to abstain from all work; on the Sabbath-day; <u>seven days, a week;</u>	
5316	He appeared	phaino (fah'-ee-no)	to lighten; <u>appear</u> ; seem;	to shine; shed light; be bright; resplendent; brought forth into the light; come to view; <u>appear</u> ; strike the sight; become manifest;	and appeared
4412	first	proton	firstly (in time, place, order, or importance); before; at the beginning; chiefly; <u>first of all</u> ; former;	Thayer's Lexicon refers to #4413: at the first; <u>first</u> ; first in rank; first in influence; first in honor; chief; principal;	first
3137	to Mary	Maria	Maria; <u>Mary</u> ; Mariam	<u>Mary</u>	to Mary
3588	the	ho	<u>the</u> ; this; that; one; he; she; it;	that; this; <u>the</u> one; the other;	the
3094	Magdalene,	Magdalene	an inhabitant of <u>Magdala</u> ;	<u>Magdalene</u> ; a woman of Magdala;	Magdalene,
3844	out	para	from beside; among; above; at; before; by; out of; <u>from</u> ;	near by; beside; in the power of; in the presence of; <u>with</u> ; with one; at; by the side of; beyond; contrary to; above; on account of; aside;	from
3739	of whom	hos	<u>who</u> ; which; what; that;	<u>who</u> ; which; what; this; that; whosoever; if anyone ever; where; when;	whom
1544	He had cast	ekballo (ek-bal'-lo)	to eject; bring forth; cast out; expel; pluck out; put out; send away; send out;	to cast out; to drive out; to send out; to expel; to compel one to depart; to draw out with force; tear out; to reject; to cast off or away; to bring forth;	He cast out
2033	seven	hepta (hep-tah')	a primary number; <u>seven</u> ;	<u>seven</u>	seven
1140	devils	daimonion (daheemon'-ee-on)	demonic being; a deity; <u>devil</u> ; god;	the divine power; deity; divinity; a <u>spirit</u> ; a being inferior to God; superior to men	devils.

New Comprehensive Word for Word Analysis:

Verse 1: Moreover, after the Sabbath, Mary Magdalene and Mary the Jacobus, and Salome, purchased sweet aromatic spices with the intent to come and anoint Him.

Verse 2: Even so, chiefly during the fourth watch of the night (dawn), of the first of the week, they came unto the tomb (during the end of the night, and before) the rising of the sun.

Skip to Verse 9

Verse 9: *Yahushua* was raised up moreover also, during the fourth watch of the night (dawn), of the first of the week and appeared first to Mary Magdalene, from whom He cast out seven devils.

Commentary:

From the interlinear Greek, the following points from Mark define weighty evidence that the Messiah and Savior, Yahushua was raised from the dead during the *fourth* and *last watch of the night* and not at the commencement of the “day.” The particular “fourth watch” referenced here is the first of the week, the 16th of Abib, and not the 15th as traditionally held. The fact that “dawn” is synonymous with the “fourth watch,” the last portion of the night, applies gravity to the “day” and “full calendar date” commencing at sunrise, rather than at sunset as has been presumed.

Points of these verses:

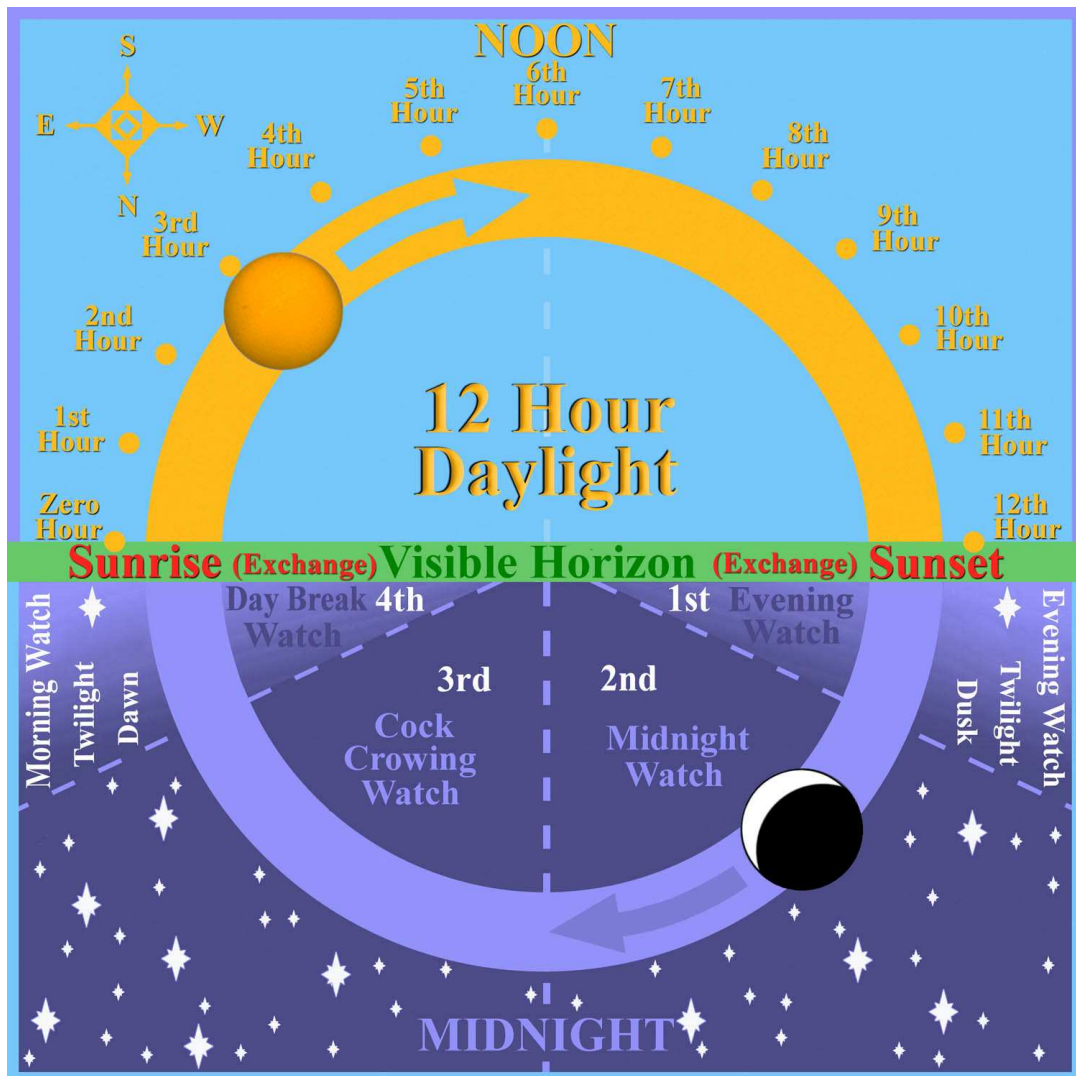
1. The seventh-day Sabbath was past.
2. After the Sabbath was past the women purchased spices for anointing and embalming the Messiah’s body.
3. The women arrived at the tomb at “dawn,” #4404 *proi*—the period of “night,” which was known as the “fourth watch” or “Daybreak Watch.”
4. It was the “first” of the week when the women arrived at the tomb, which was the 16th of the lunar month of Abib.
5. The second half of verse 2 gives a second witness that the women arrived at the tomb “during the end of the night, and before the rising sun.”
6. The Messiah had already risen from the dead, when they arrived, therefore He had resurrected while it was yet “night” at the tail end of a full civil calendar date.
7. Whenever “*proi*” #4404, has been translated within the context of the resurrection, it was written as “early in the morning” or “dawn,” instead of “fourth watch of the night.” However, this very important word makes all the difference in rightly dividing the Creator’s units of time.
8. Verse 9 reiterates that indeed, the Messiah rose from the dead on the “first of the week,” during the “fourth watch of the night.” A *lunar calendar*



date commences at sunrise and terminates the following sunrise, after the “fourth watch of the night.” Therefore, this period was the dim period just prior to the sunrise of the 17th; giving us 24 full additional hours for the time period the Messiah was in the tomb. Refer to, article/word study on *Genesis 1:1-5*, “When a Day Begins.”

The one consistent thread is that the resurrection of Yahushua the Savior occurred during the fourth watch of the night of the 16th, and not the 15th. Within the definition of the Greek word “proi” #4404, “dawn” is synonymous with the fourth watch, or “Daybreak Watch.”

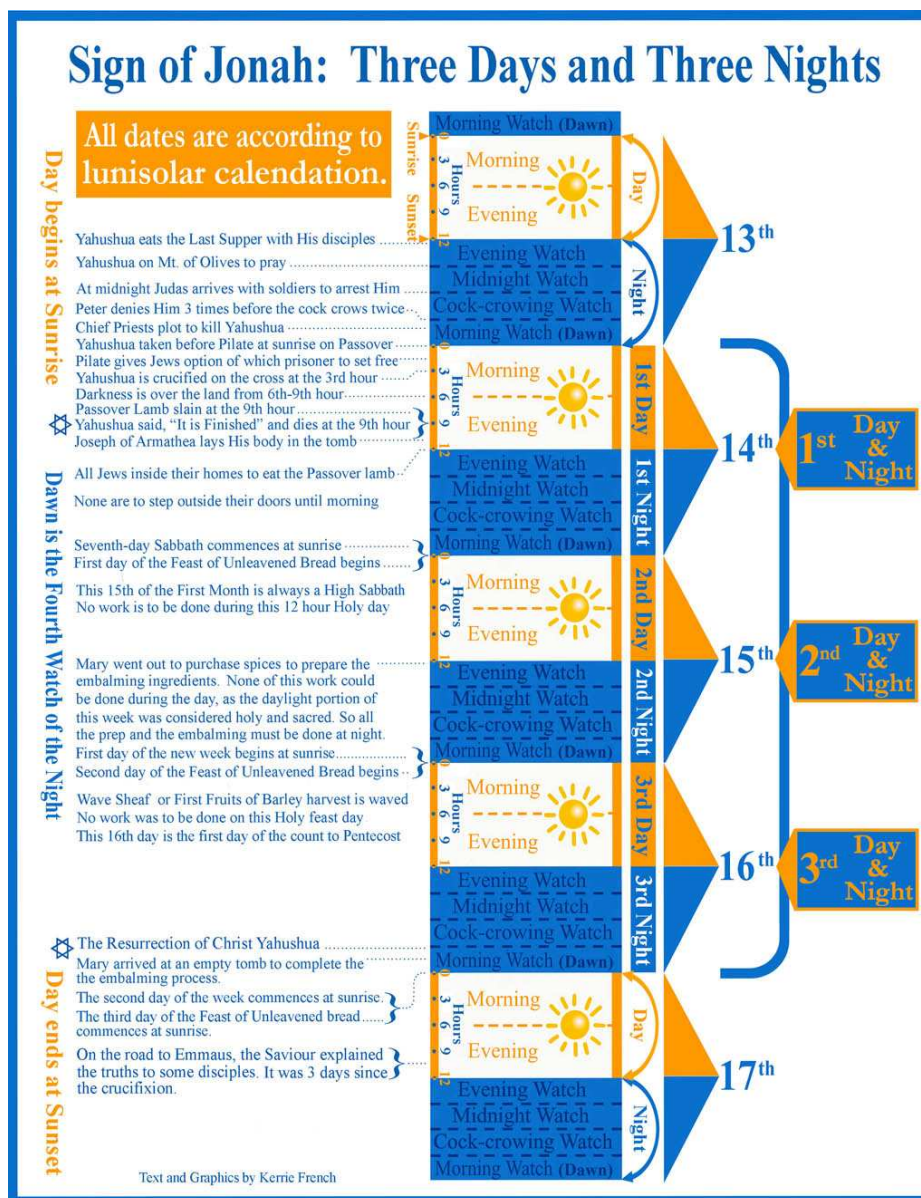
So, why does it really matter? It was the Savior, Himself who prophesied that He would be in the tomb three days and three nights. Anything short of arriving at *three days and three nights*, exposes the lie that states the day begins either at midnight or sunset. In turn it reveals, with a seal of approval that indeed the “day” as well as a “civil calendar date,” both commence at sunrise.



The Final Test of When a Day Begins

The final test that demonstrates the truth as to when a “day” really begins, must be able to harmonize the time centric events of the *cross and resurrection* by meeting the criteria of the sign of Jonah and its full *three days and three nights*. This was given as a sign that we might know (Jesus) Yahushua was indeed the true Messiah, for He had to meet all the criteria of both the law and the principles of time as set forth at Creation and illustrated in the earthly Sanctuary model.

To continue believing and keeping time according to the “day” commencing at “night” in light of the truth set forth in the original Greek, declares our Saviour to be an outright liar, as it is impossible to account for *three days and three nights* when the day begins at night or dawn. On the other hand, arriving at three days that are each followed by three nights in the tomb, which terminate during the fourth watch of the night of the 16th lunar civil calendar date, receives the stamp of approval for unraveling the riddle of the Savior regarding the *Sign of Jonah*.



It is in the illustrated time divisions of the resurrection that overt evidence is brought to light that the division of “days” as translated in Genesis 1:5 has been either miss translated, misunderstood, or both. The timing of the events surrounding the crucifixion and resurrection simply are not in harmony with a twenty-four hour “day” that commences at sunset. Instead they overly declare the Creator’s “natural days” to commence at sunrise and end at sunset, while His full calendar date is from sunrise to sunrise, instead of sunset to sunset.

This word study was designed to be compared to the written record of the other gospel writers that pinpoint “*early in the morning*” as the Fourth Watch of the night, for this same Resurrection event. For a complete and thorough understanding, please compare this study with the other three Gospels, but specifically the *Gospel of John*. Matthew 28:1; Luke 24:13; John 20:1.

May you be richly blessed as you continue to seek the light of truth.

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