

The Fourth Watch of the Night Toward the End of the First of the Week

In this *interlinear* word study below it is demonstrated that Mary and Mary came to the tomb at the end of the 16th of Abib, the first of the week. It has been discovered that “dawn” the period where “it began to grow light” is not the commencement of a “day,” but rather its termination. According to the *weight of evidence* a “full calendar date” commences at precisely sunrise, and is followed by the “darkness of night.” While the last “watch” of the night is often called “dawn,” according to Scripture it is the Fourth Watch of the night. For a complete and thorough understanding, please compare this study with the other four Gospels, specifically the Gospel of John.

Subject: The Fourth Watch of the Night
at the End of the First of the Week
Scripture Verse: Matthew 28:1

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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					
3796	In the end	opse (op-seh')	after the close of the day; late in the day; even ; in the end;	late in the day; with the genitive the Sabbath having just passed; after the Sabbath;	After
1161	- 0 -	deh	but; and; also ; moreover; now; [often unexpressed in English].	but; moreover; but rather; also ; yea and;	also
4521	on the sabbath,	Sabbaton	the Sabbath ; day of rest; the interval between two Sabbaths; week;	Sabbath ; the seventh-day of each week, which was a <u>sacred festival</u> on which the Israelites were required to abstain from all work.	the Sabbath,
3588	the	ho	the; this; that; one; he; she; it ;	that; this; the one; the other;	it

2020	as it began to dawn	epiphosko (ep-ee-foce'-ko)	to begin to grow light; dawn; Note to reader: It has been established in the other gospels that “<u>dawn</u>” <i>proi #4404</i> is synonymous with the “<u>fourth watch of the night.</u>”	to grow light, to dawn;	began to grow light (<i>the fourth watch of the night</i>)
1519	toward	eis (ice)	to; into; before; against; among; as; at; unto; until; toward; with; to the end;	into; to; toward; for; among; on; upon; as far as; even to; for; onto; the end; the end to which a thing reaches or extends;	toward the end
9999	the	- 0 -	- 0 -	- 0 -	- 0 -
3391	first	mia	one; first	one; a single; only one;	of the first
9999	day	- 0 -	- 0 -	- 0 -	- 0 -
4521	of the week	Sabbaton	the Sabbath; day of rest; the interval between two Sabbaths; week;	Sabbath; the seventh-day of each week, which was a <u>sacred festival</u> on which the Israelites were required to abstain from all work.	of the week.
2064	came	erchomai (er'-khom-ah-ee)	to come; to go; accompany; appear; bring; come; enter; fall out; go; grow;	to come; to appear; to come into being; arise; come forth; show itself; to go; to follow one;	Then came
3137	Mary	Maria (mar-ee'-ah)	Maria; Mariam; Mary;	Mary;	Mary
3588	the	ho	the; this; that; one; he; she; it;	that; this; the one; the other;	the
3094	Magdalene	Magdalene	inhabitant of Magdala;	Magdalene; a woman of Magdala;	Magdalene
2532	and	kai (kahee)	and; also; even; so then; too; but; both; for; if; or; so; that; then; therefore; when; yet;	and; also; likewise; even; still; besides; moreover; but also;	and
3588	the	ho	the; this; that; one; he; she; it;	that; this; the one; the other;	the
243	other	allos (al'-los)	more; one; else; one another; other;	other; another;	other
3137	Mary	Maria (mar-ee'-ah)	Maria; Mariam; Mary;	Mary;	Mary
2334	to see	theoreo (theh-o-reh'-o)	to see; behold; consider; look on; perceive;	to be a spectator; look at; behold; to see; to perceive with the eyes; to discern; to ascertain;	to see

				find out;	
3588	the	ho	the ; this; that; one; he; she; it;	that; this; the one; the other;	the
5028	sepulcher.	taphos	a grave; place of internment; tomb ; sepulcher;	burial; a grave ; sepulcher;	tomb.

New Comprehensive Word for Word Analysis:

After also the Sabbath, it began to grow light (the fourth watch of the night), toward the end of the first of the week. Then came Mary Magdalene and the other Mary to see the tomb. Matthew 28:1

Commentary:

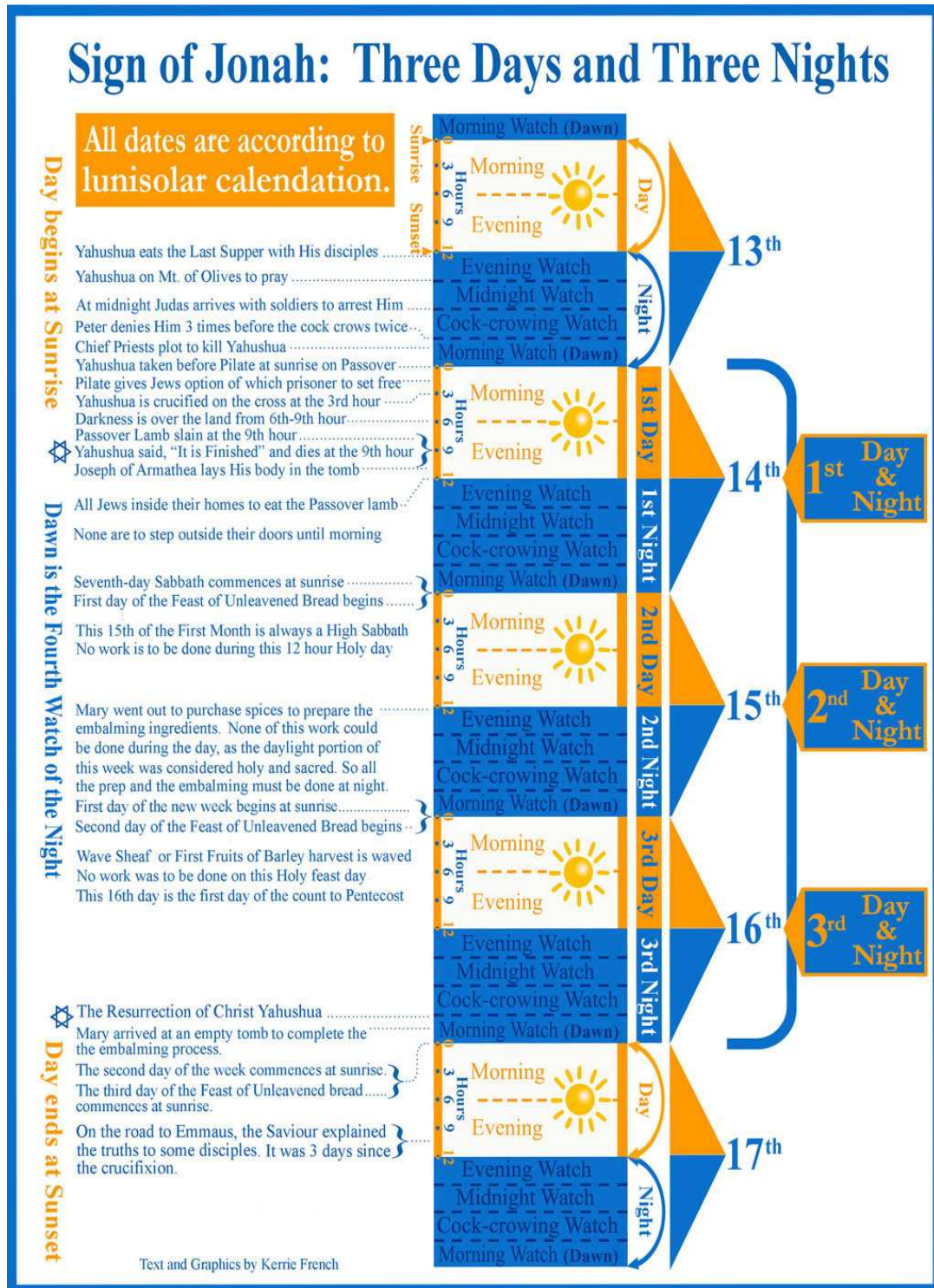
This verse verifies that the holy seventh-day Sabbath is past, and "as it began to grow light" "toward the end of the first of the week," Mary came to the tomb. From this verse alone, it is apparent that this took place prior to sunrise, toward the end of the 16th lunar "civil calendar date" of the first of the week and not at the end of the 15th. As a first witness this period of time of "growing light" just prior to sunrise, is synonymous with "dawn" and literally means "fourth watch of the night. Because the night follows the day in a civil calendar date, the "fourth watch of the night" cannot commence the "date" of the 16th, but rather terminates it. "Toward the end of the first of the week," denotes emphatically, as a second witness that this historic event did not occur at the beginning a the 16th civil calendar date, but at it end.

This "first of the week" is clarified as following the Sabbath the 15th. Therefore, this "first of the week" is the 16th civil calendar date, as counted from the New Moon and is synonymous with the Feast day of the First Fruits or Wave Offering. According to this verse Mary went to the tomb "as it began to grow light toward the end of the first of the week. This was not at the commencement of the "day" as modern translations and tradition has held. The four watches were all considered part of the night and not part of the day. Since a full calendar date terminates at the end of the fourth watch of the night, a *new day* and a *new calendar date* would therefore commence at sunrise, rather than sunset. Refer to article, "Sunrise or Sunset, When Does a Day Begin?"



So, why does it really matter? It was the Saviour, 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, is a demonstration of not rightly dividing His ordained time, and calling Him an outright liar. On the other hand, arriving at three days that are each followed by three nights in the tomb, and 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 Saviour regarding the *Sign of Jonah*.



It is in the illustrated time divisions of the resurrection that overt evidence is brought to light that Genesis 1:5, defining when the day begins, 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 commencing at sunset. Refer to article/word study on *Genesis 1:1-5 "When the Day Begins."*

As a “nail in a sure place” this verse in Matthew 28:1 has provided two witnesses that define our Saviour, Yahushua, rose from the tomb “toward end of the first of the week,” also called “dawn,” the fourth watch of the night, on the 16th.

While it is the Greek word “proi” that is used in each of the other Gospels to describe this same event, “epiphosko” is used in Matthew 28:1. But, below it is seen that indeed the two are synonymous.

The Greek word “*epiphosko*” #2020, is defined as— to begin to grow light; dawn.

The Greek word “*proi*” #4404, is defined as— dawn; 1. Proi is the fourth watch of the night.

While Matthew chose different phraseology to describe the same resurrection event, and did not utilize the word “proi,” his description fully supports what has been found in John 20:1 and Mark 16:2, 9. In this way we have a more complete perspective of the event, just as a GPS would have greater precision in pinpointing a position by operating from three satellites, rather than just two.

This word study was designed to be compared to the written record of the other gospel writers that pinpoint “early in the morning” to be none other than the Fourth Watch of the night, the time of our Saviour’s Resurrection.. For a complete and thorough understanding, please compare this study with the other three Gospels, but specifically the Gospel of John. Mark 16:1-2; Luke 24:13; John 20:1.

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

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