

The Timing of the Crucifixion and the Resurrection from the Translations of Matthew 28:1

by Clifford Besson

KJV (AV) from the Greek	G. Howard Hebrew Mt.	Victory Ver- sion	The Way Int. Version from the Peshitta	Dr. John W. Etheridge Peshitta translation	George M. Lamsa from the Peshitta	James Murdock from the Peshito	Coptic NT-ND (Eng.)	Coptic NT- SD (Eng.)	Ferris Fenton from the Greek
<p>Mat 28:1 In the end of the sabbath, as it began to dawn toward the first <i>day</i> of the week, came Mary Magdalene and the other Mary to see the sepulchre.</p>	<p>On the first day of the week, early in the morn- ing, Mary Magdalene and the other Mary came to see the tomb</p>	<p>in the evening (end) now of the <u>sabbaths</u>. As the first (day) in the week was light- ening, Mariam Magdolitha and the other Mariam came to see the sepulchre. (Note, we believe that the first part of this verse really be- longs to the end of Matthew 27:66).</p>	<p>Now in the evening of the sab- bath as it was twi- light, the first of the week, Mary Mag- dalene and the other Mary came that they might see the grave.</p>	<p>FROM the evening (end) of the sab- bath, when the first (day) in the week was light- ening, Mariam Magdolitha and the other Mariam came to see the sepulchre.</p>	<p>In the evening of the sab- bath, when the first day of the week began to dawn, there came Mary of Magdala and the other Mary to see the tomb.</p>	<p>And in the evening of the Sab- bath as it was dusk, as the first day of the week began to dawn, came Mary of Magdala and the other Mary, to view the sepulcher.</p>	<p>Now in the night (lit. Now evening) of the <u>sabbaths</u>, being morning of (the) first (lit, to (the) one) of the sabbaths, Mary the Magdalene came and the other Mary to see the sepulchre.</p>	<p>But (the) evening of the <i>sab- bath</i>, in (the) morning of (the) first day of the <i>sabbath</i>, came Maria [the] Mag- dalene and the other Maria to see the <i>tomb</i>.</p>	<p>After the <u>Sabbaths</u>, towards the dawn of the day following the <u>Sab- baths</u>, Mary, the Magdalene, and the other Mary, came to examine the tomb.</p>

Comments on Matthew 28:1

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for <https://hermeneutics.stackexchange.com/questions/21961/>

sabbath-sabbaths-or-week-matthew-281

The Ferris Fenton translation has "After the Sabbaths, (1) [a note regarding the plural Sabbaths] towards the dawn of the day following the Sabbaths, Mary, the Magdalene, and the other Mary, came to examine the tomb."

Note (1) The Greek . . . is in the plural, "Sabbaths," which is retained. Readers should remember that all the seven days of the Paschal week were "Sabbaths" in the old Hebrew Kalendar.--F. F.

This fits in with what the *Gospel of Peter* verse 14 says:

Now it was the last day of the unleavened bread, and many were going forth, returning to their homes, as the feast was ended. But we, the twelve disciples of the Lord, wept and were grieved . . .

In other words, Jesus was

under arrest and in an underground prison dungeon for days and was now and then going from prison to trial. Then finally, He went to the last one, on Friday, on the sixth day of unleavened bread, when he was crucified. Then he or his Earthly body rested in the tomb on the last Sabbath of that holy week of unleavened bread. Then he arose on Sunday morning, after having gone into Sheol during those days: Friday, Saturday, and Sunday that his Earthly body was wrapped up in his tomb.

Here are some Bible versions that also have the word "Sabbaths": Literal Translation of the Bible (LITV), Concordant Literal NT (CLNT), the Coptic NT-Northern Dialect, English translation, the Victory Version from the Aramaic, Greek, and Coptic, and Young's Literal Translation

(YLT). Then *The Scriptures 2009* translation (TS2009) which has a footnote: "aGk Sabbaths" [for the first time it is mentioned and] "bGk. One of the sabbaths." [for the second one].

The Treasury of Scriptural Knowledge (TSK) note for this verse has

the end: The Hebrew word Schabbath from which our English word is derived, signifies rest, and is applied to all solemn festivals, equally with that one day of every week devoted to the worship of God; Eze_20:21, "they polluted my sabbaths." Three evangelists say, the transaction recorded in this verse [of 28:1], occurred upon the first day of the week, early in the morning, about sun-rising, and John says, while it was yet dark.

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Οψε [G3796], σαββατων [G4521], does not signify "in the evening of sabbath," but "sabbaths." Hence, the great feast having been concluded, the term "end of the sabbaths" denotes the time very clearly. Again, it may be observed that the Jews, speaking of their Passover, sometimes speak according to their civil computation, wherein they measured their days from sun-rising to sun-rising. Sometimes according to their sacred computation, which was from sun-set to sun-set. This reconciles Numbers 28:18, which seems to make the fourteenth day of the first month, the first day of unleavened bread. Mark 16:1-2; Luke 23:56; 24:1 & 22; John 20:1-10." (ed. by CB).

Support for the Above View Points

Now note: about the term "High day." According to John 7:37 it is the last day of the feast:

And on the high day, which is the last [day] of the feast, Jesus was standing . . . (Janet M Magiera's Aramaic Peshitta New Testament Translation).

Her John 19:31 has

Now the Judeans, because it was the day of preparation, said, "These bodies should not remain on their crosses, because the SABBATH is dawning, for the day of that SABBATH was a high day. . .

This word for high, in *The Concordance to the Peshitta Version of the Aramaic New*

Testament (of the American Christian Press, The Way International, New Knoxville, Ohio, 1986) is #2908 It is the same one in both places and it too is translated, similarly to the Greek, e. g. great, high, and also greater, teacher, master, and Rabbi.

The Greek word translated here for *High* is *mezas* (#3173 in *Strong's Dictionary*) which is also translated great, exceedingly, large, loud, mighty and strong. They agree with the Aramaic rendering. In other words the crucifixion is near the end of the feast of unleavened bread on its sixth day and not at the beginning. This allows time for Jesus to be tried by the Sanhedrin, by Pilate, by Herod, and then back to Pilate all on separate days and not being on trial all during the day and night.