

The True Day of the Resurrection

By John Durr

Not everyone believes that the Bible is the infallible word of God. The English Bibles have been translated from the original Greek and Hebrew. The majority of theologians would probably agree that no translation is 100% accurate. Those who believe the Bible to be infallible, generally believe that to be true only “as written in its original language.” I agree.

When it comes to the “Resurrection Day”, it would seem, most theologians have either ignored or failed to study the account in its original Greek. It is almost universally held that Jesus arose from the dead on the first day of the week. Very few people are aware that there is a controversy concerning this matter. The original Greek and certain translations actually give the account of a Saturday or Sabbath resurrection.

You should find this both surprising and very difficult to believe. Not only should you find it difficult to believe but you should simply refuse to believe it until clear and convincing evidence is provided to prove the above statements to be true. This is exactly what is done below. It will first be shown that Jesus’ prophecies of his death and resurrection do not support a Friday crucifixion and Sunday resurrection. Second, the Gospel description of the death of Jesus and the events of the following days do not support a Friday crucifixion and Sunday resurrection. Last, the original Greek does not indicate that Jesus rose from the dead on Sunday. Simply, when texts concerning the resurrection are taken precept upon precept, line upon line (Isaiah 28:10), and the original Greek is examined, scripture reveals that the Lord of the Sabbath was raised on the Sabbath.

This is very significant for two reasons. 1) The vast majority of Christians in the world worship on Sunday. They site the Sunday resurrection as their reason and authority for observing Sunday as a day of worship rather than any scriptural authority. This would seem harmless if it were not for the fact that it is in direct contradiction to Gods Commandments. The fourth commandment states:

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. (Ex 20:8-11)

2) It is commonly taught that Jesus was crucified on Friday and rose from the dead on Sunday. This would make him a false prophet because he clearly prophesied: “For as Jonas was three days and three nights in the whale’s belly; so shall the son of man be three days and three nights in the heart of the earth.” (Math. 14:40) How can we expect

the world to accept Jesus as the Son of God when we present him as either a false prophet or a liar? Between Friday and Sunday morning there is only two nights!

To get to the truth, all of the scriptures regarding the crucifixion and resurrection must be examined. It is also necessary to examine the original Greek, for this we will rely on *The New Strong's Exhaustive Concordance Of The Bible* and the *Enhanced Strong's Lexicon* and other Greek dictionaries.

When it comes to the day of the crucifixion, most scholars and Bible teachers do not base their teachings on scripture. Instead they rely on both tradition and the uncertain year in which Jesus was crucified. They believe if one knows the year, then one would know the day of Passover and therefore, the day of the crucifixion. This is not an examination or debate on what year the crucifixion occurred, it is strictly an examination of scripture. The Bible, in its original language, provides us what God has to say on the subject.

A Special Day

Before we begin, there is one text that must be dealt with. Many believe and teach that John 19:31 is proof that Jesus was crucified on Friday. This belief is based on the interpretation of the meaning of the phrase “*high day*” from John 19:31. It is believed and taught that this phrase is used when a festival Sabbath day lands on the seventh day Sabbath.

There are two kinds of Sabbaths. There is the seventh day Sabbath, which is the fourth commandment, and there is the Festival Sabbath. God instituted the same law for both Sabbaths, there shall be no work. We see God making this command for the first day of the Passover festival in Numbers 28:16-18.

The Bible is also clear that these festivals, regardless of the day of the week are called Sabbaths. In Exodus 20:8 God says, “Remember the sabbath day, to keep it holy” but in Leviticus 19:30 he says, “Ye shall keep my Sabbaths”. In Exodus God says Sabbath singular, and in Leviticus he says Sabbaths plural. The latter includes the seventh day Sabbath and the Festival Sabbaths. This is made even clearer in Leviticus 23:39:

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.
(Leviticus 23:39)

The phrase, “*high day*”, has wrongly been used interchangeably with the term “*high Sabbath*”. It is popularly believed that this specific term, “*high Sabbath*”, indicates when one of the Jewish Festival Sabbaths occurs on the seventh day sabbath. Whether this is correct is questionable, the phrase “*high Sabbath*” does not occur in the King James or any other popular versions of the Bible nor does it occur in *The Works of Josephus*. Even if the popular interpretation of the phrase “*high Sabbath*” is correct, there is no scriptural authority for the connection of this phrase with the phrase “*high day*”. There are two problems in trying to make this connection. 1) There is only one other time the phrase “*high day*” is used in scripture. In Genesis 29:7 the phrase “*high day*” refers to the

afternoon. 2) The phrase “*high day*” is not the most accurate translation of the original Greek. John 19:31 states:

“...the bodies should not remain on the cross on the sabbath day, (for that sabbath day was an high day)...”. (John 19:31)

High is translated from the Greek word “*megas*” but an examination of the word “*megas*” in the *Enhanced Strong’s Lexicon* shows that this is not the most appropriate translation. Although the word “*high*” appears in the New Testament eighty-five (85) times, only two of these are translated from the Greek word “*megas*”. “*Megas*” actually appears one hundred and ninety-five (195) times in the New Testament. Of these, one hundred and fifty (150) are translated “*great*”; thirty-three (33) are translated “*loud*”; and there are twelve (12) miscellaneous translations. Eight of these miscellaneous translations are as follows: two are translated “*large*”; two are translated “*greatest*”; one is translated “*sore*”; one is translated “*strong*”; and two are translated “*high*”.

Based on the most frequently used translation of the word “*megas*”, “*great day*” would be a better translation and this is how the *Young’s Literal Translation* and *The Concordant Literal New Testament* translates it. Listed below are seven translations of the text in question.

(for that sabbath day was an high day,) *King James Version*

for the sabbath day of that week was a solemn one. *The New American Bible First Edition Of The New Testament*

and the next day was a special Sabbath day. *The Century Version*

(for that Sabbath was a high day) *New King James Version*

(and a very special Sabbath at that, because it was the Passover) *New Living Translation*

especially because that sabbath was a day of great solemnity. *New Revised Standard Version*

(for that sabbath day was a great one,) *Young’s Literal Translation*

There is no consensus of the translation of the word “*megas*”. We know that the Passover Sabbath is a festival. Based on this alone, a special or great Sabbath would seem appropriate but when you consider the evidence from the *Enhanced Strong’s Lexicon* the case seems to be closed. Further, the interpretation of this phrase, which

occurs only once in the bible, must be in harmony with all the other texts in the Bible. Therefore, it has been established that John 19:31 and the phrase “*high day*” does not give us any insight to the day of the crucifixion or the resurrection.

Three Days In The Tomb

Jesus did give us very specific insight that would help us determine on what day he was crucified. The statements made by Jesus are very key. Jesus stated that he would be in the grave three days and three nights and that he would rise on the third day:

For as Jonas was three days and three nights in the whale’s belly; so shall the son of man be three days and three nights in the heart of the earth.
(Matthew. 14:40)

...and the third day I shall be perfected. (Luke 13:33)

... Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: (Luke 24:33)

The son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. (Luke 9:22; see also Matt. 17:23, 19; Mark 9:31, 10:34)

If Jesus was in the grave three days and three nights and rose on the third day then the counting for those days and nights must start with the night. This way you would get night/day, night/day, and night/day with Jesus rising on the third day. If Jesus was crucified on Friday as popularly believed then his resurrection would have been on Monday. This is determined by counting the days and nights starting with the first night.

Remember: in modern time keeping, the day starts at 12:00 AM; but in the Jewish keeping of time, the day starts at sundown. The Jewish day begins with the evening. When the Jewish day is compared to our modern day reckoning of time, it can start in the mid afternoon in the early winter and in the late evening in the early summer. Therefore, when we count the days Jesus was in the tomb, we start with the evening. The morning starts the second half of the day.

So if Jesus died on a Friday and was buried, the counting of days and nights would go as follows: Friday night/Saturday morning, Saturday night/Sunday morning, and Sunday night/Monday morning (see figure 1 on next page). Therefore, we are left with two possibilities; either Jesus was wrong or our traditional beliefs are wrong.

It is our traditional beliefs that are wrong! The prophecies of Jesus are perfect and true. Jesus was and is our Passover Lamb (1 Cor. 5:7). Every Lamb that was sacrificed before him was a picture of his perfect sacrifice. His death occurred at the time of the Passover sacrifice and scripture bears this out.

Figure 1

6 th Day of the Week		7 th Day of the Week		1 st Day of the Week		2 nd Day of the Week	
Friday		Sabbath		Sunday		Monday	
Night	Day	Night	Day	Night	Day	Night	Day
Last Supper Betrayal of Judas Jesus Tried	Jesus Crucified Jesus Buried		Tomb Sealed Disciples Rested		Mary, Mary and Salome buy Spices		Disciples go to tomb Jesus Resurrected
		First Night in Tomb	First Day in Tomb	Second Night in Tomb	Second Day in Tomb	Third Night in Tomb	Third Day in Tomb

A Friday Crucifixion does not match a Sunday Resurrection or the Biblical account.

The Last Supper

Remember in Bible time keeping a new day begins at sundown, evening is the beginning of the day. The Last Supper was in the evening before Jesus' crucifixion. The gospel of Mark shows us that this was the day of the Passover sacrifice (Mark 14:12). Since it was the day of the sacrifice and the day had just begun at sundown, the lamb was to be slain the next afternoon. The disciples not knowing the fate of Jesus expected to eat the Passover lamb the following evening after it had been sacrificed.

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? (Mark 14:12; see also Luke 22:7; Math. 26:17; John 13:1-3)

The gospel of John confirms this. At the trial of Jesus, the chief priests didn't go in to the judgment hall because they didn't want to be defiled. If they were defiled, they would not have been able to eat the Passover sacrifice which had not yet been killed.

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and **they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.** (John 18:28)

During the Last Supper Jesus identified Judas as a traitor and asked him to quickly do what he was about to do (John 13:26-27). Later that evening, after the Last Supper, Jesus was betrayed by Judas and arrested (Mark 14:44-46). Jesus was then tried that same evening (John 18:28).

Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of

Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. (John 13:26-27; see also Matt.26:25, 47; Mark 14:18-20, 43; Luke 22:21-22, 47-48)

And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. (Mark 14:44-46; see also Mat. 26:48-50 & Luke 22:47-48)

The Day of the Crucifixion

At Jesus' trial, Pilate ordered the crucifixion of Jesus to satisfy the Jews. Later that very day Jesus was crucified (John 19:14-18). Jesus was crucified on the Passover at the very time the Passover lambs were to be sacrificed.

And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. (John 19:14-18; see also Math. 27:45; Mark 15:33; Luke 23:44-45)

Jesus was crucified and died on the same day. That day was the day of the Passover sacrifice (John 19:14-31) or the Passover day (Ex. 12:21-24). His body was buried in the tomb before sundown (Luke 23:50-54). Sundown began the Passover festival, a Sabbath day (Num. 28:16-18).

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. (John 19:30)

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. (John 19:31; see also Mat. 27:50; Mark 15:34-37; Luke 23:46)

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the

morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. (Exodus 12:21-24)

And, behold, there was a man named Joseph, a counselor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. (Luke 23:50-54; see also Math. 27:57-60; Mark 15:43-46; John 19:38-42)

And in the fourteenth day of the first month is the passover of the LORD. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no manner of servile work therein: (Numbers 28:16-18)

The Day After The Crucifixion

The next day, the day after the crucifixion, was the first day of the Passover festival; it was a Sabbath. According to scripture, the disciples rested (Luke 23:56). That same day, Pilate has the tomb of Jesus sealed (Math. 27:62-66).

And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. (Luke 23:56)

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch. (Math. 27:62-66)

The Second Day After The Crucifixion

The second day after the crucifixion of Jesus was also the second day of Passover. It was the day after the Passover Sabbath.

On this day Mary Magdalene, Mary the mother of James and Salome went and bought spices (Mark 16:1). They then would have needed to prepared the spices, this

apparently took most of the day. Scripture records in Luke 24:1 that the spices had been prepared prior to arriving at the tomb. The spices could not have been bought on Sunday, as is popularly believed, because they would not have been able to buy spices early in the morning, prepare them and then reach the tomb at sun up.

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. (Mark 16:1)

This is an important text in establishing a time-line. In Mark, this text comes directly after Mary sees Jesus buried. When the Sabbath is past, this being the Passover Sabbath which was past, they went and bought spices. Jesus had been in the tomb one day when they bought the spices. On a normal Sabbath the market might be open for a period when the Sabbath ended after sundown but this was a holiday and the market likely didn't open till the next day. The market may have even opened late.

Mary Magdalene lived in Bethany (John 11:1) which was about 2 miles from Jerusalem (John 11:18). The spices would have needed to be bought, prepared and then carried the two miles to Jerusalem. As scripture records, they did not do this until the next morning which would have been the morning of the third day.

There is only one scenario that would make this day both the day after the Sabbath and the day before the Sabbath (preparation day) at the same time. That scenario would be a crucifixion on Wednesday. With Jesus being crucified on Wednesday, Friday would be both the day after the Sabbath and the preparation day which is the day before the Sabbath.

This is the only accounting of time that perfectly matches up with all of scripture. It perfectly accounts for every scripture concerning the crucifixion and resurrection. It accounts for the prophecies of Jesus being three days and nights in the tomb. It accounts for every scripture leading up to the crucifixion; every scripture concerning the day of the trial and crucifixion and every scripture concerning the days after the crucifixion. As we shall see, it further matches perfectly with the gospel accounts of the resurrection of Jesus in the original Greek.

The Resurrection Day

The third day after the crucifixion was the seventh day Sabbath. Scripture says that Mary Magdalene, and Mary the mother of James and Salome went to the tomb to anoint the body of Jesus but when they got there, he had already risen from the dead (Mark 16:2-6; Matthew 28:1; Luke 24:1; John 20:1, *Concordant Literal New Testament*).

Although it was the Sabbath, according to the teachings of Jesus, it would be permissible to anoint the body of Jesus on the Sabbath. Jesus taught it was right to do good on the Sabbath (Mark 3:4-5 & Luke 14:3-5). The following verses are from the Concordant Literal New Testament. This version of the Bible is consistent with the original Greek account of the resurrection. When you read these texts, it is important to remember that a biblical day begins at sundown. Therefore, the day begins with evening evening:

And, very early in the morning on one of the sabbaths, they are coming to the tomb at the rising of the sun. And they said to themselves, "Who will be rolling away the stone for us out of the door of the tomb?" And, looking up, they behold that the stone has been rolled back, for it was tremendously great. And, entering into the tomb, they perceived a youth sitting at the right, clothed with a white robe, and they were overawed. Now he is saying to them, "Be not overawed! Jesus are you seeking, the Nazarene, the Crucified. He was roused! He is not here! Perceive the place where they place Him! (Mark 16:2-6 *Concordant Literal New Testament*)¹

Now it is the evening of the sabbaths. At the lighting up into one of the sabbaths came Mary Magdalene and the other Mary to behold the sepulcher. (Matthew 28:1 *Concordant Literal New Testament*)²

Now in the early depths of one of the sabbaths, they, and certain others together with them, came to the tomb, bringing the spices which they make ready. (Luke 24:1 *Concordant Literal New Testament*)³

Now, on one of the sabbaths, Miriam Magdalene is coming to the tomb in the morning, there being still darkness, and is observing the stone taken away from the door of the tomb. (John 20:1 *Concordant Literal New Testament*)⁴

The *Young's Literal Translation* provides a very similar translation as the *Concordant Literal New Testament*. Between the texts above and below, the only uncertainty is in regards to how long after sunrise they arrived at the tomb.

and early in the morning of the first of the sabbaths, they come unto the sepulchre, at the rising of the sun, (Mark 16:2 *Young's Literal Translation*)

And on the first of the sabbaths, Mary the Magdalene doth come early (there being yet darkness) to the tomb, and she seeth the stone having been taken away out of the tomb, (John 20:1 - *Young's Literal Translation*)

This sequence of events after the death of Jesus fits his prophecy of three days and three nights in the grave perfectly. They also show that the resurrection was on the third day, the Sabbath day. Scripture shows there were two Sabbaths. The Passover Sabbath which occurred the day after the crucifixion and the seventh day Sabbath, which was the day of the resurrection. There is only one day of the week Jesus could have been crucified in accordance with the details given in scripture and that is on Wednesday (see figure 2 below).

Figure 2

Preparation Day		Passover / Sabbath		Preparation Day		Sabbath	
4th Day of Week		5th Day of Week		6th Day of Week		Sabbath	
Wednesday		Thursday		Friday		Saturday	
Night	Day	Night	Day	Night	Day	Night	Day
Last Supper Betrayal of Judas Jesus Tried	Jesus Crucified Jesus Buried		Tomb Sealed Disciples Rested		Mary, Mary and Salome buy Spices		Disciples go to tomb Jesus Resurrected
		First Night in Tomb	First Day in Tomb	Second Night in Tomb	Second Day in Tomb	Third Night in Tomb	Third Day in Tomb

A Wednesday Crucifixion matches perfectly with the Biblical account and gives a Sabbath morning resurrection.

Now the KJV and other popular modern English translations say that Mary Magdalene, and Mary the mother of James and Salome went to the tomb early in the morning on the first day of the week (Math. 28:1; Mark 16:2; Luke 24:1; John 20:1). This is not a correct translation of the Greek. The Greek word translated as “*day of week*” is “*Sabbaton*”. “*Sabbaton*” means Sabbath.

The translation of the Greek word “*Sabbaton*” as “*day of week*” has nothing to support it. This translation violates its common use in the Bible, it violates its definition in Greek dictionaries and it also violates common language principals.

“*Sabbaton*” is used sixty-eight (68) times in the new testament, of these fifty-nine (59) are translated “*Sabbath*”; eight (8) are translated “*day of week*” and one (1) is translated “*week*”. Simple reasoning tells you that the end of the seventh day is the end of the week but it does not mean that the Sabbath means week. Every translation to “*day of week*” refers incorrectly to Sunday.

The word week does not occur any where else in the new testament. Therefore it is necessary to refer to another source, besides *Strong's Concordance*, to check the accuracy of this translation. By referring to *The Oxford Dictionary of Modern Greek* and *NTC's New College Greek and English Dictionary* we are able to obtain Greek translations for the following words Sabbath, Saturday, Sunday and week:

Sabbath - σάββατον – sabbaton

Saturday - σάββατο – sabbato

Sunday – κυρίαχη – kuriache

week - εβδομαδά - ebdomada⁵

day – μέρα - mera⁶

Neither of these Greek dictionaries translate “*Sabbaton*” as “*day of week*” or “*week*”. But these Greek dictionaries make it evident that, if Jesus had risen on the first day of the week, the Gospel writers had several options to make it clear. The writers could have used either of the above Greek words for week or Sunday as follows:

proton mera kuklo ho ebdomada – first day of the week

protos mera kuklo ho ebdomada – first day of the week

kuriache - sunday

The bible writers chose not to use the above to describe the day of the resurrection, why? It seems evident that it is simply because Jesus rose on the Sabbath, “*mia sabbaton*” (one Sabbath).

According to Websters, language is “a systematic means of communicating ideas or feelings by the use of conventionalized signs, gestures, marks or especially articulate vocal sound”. A word is “a speech sound or series of speech sounds that symbolizes and communicates a meaning without being divisible into smaller units capable of independent use”.⁷ If “*Sabbaton*” can be translated as either “*Sabbath*”, “*day of week*” or “*week*” it violates the definition of language and the definition of a word.

If you were trying to determine the meaning of “*Sabbaton*” and were given the three definitions above, context would not aid you in determining the meaning. You wouldn’t know what someone meant when they used the word. Therefore, you would be unable to communicate ideas or a single meaning when using the word. But this is not the case, “*Sabbaton*” has one single definition as the Greek dictionaries show; it means “*Sabbath*”.

The Evening of The Resurrection Day

The Apostle John gives an account of Jesus appearing to the disciple in a locked room late in the evening after his resurrection. According to the *Enhanced Strong's Lexicon*, evening comes from the Greek word “*opsios*”. The word means late in the day before sundown. Therefore, Jesus appeared to his disciples in the locked room towards the end of the day on the day of his resurrection.

The original Greek again records that this day was “*mia sabbaton*” meaning “one sabbath”. The King James Version and most modern translations translate this as “the first day of the week”. Again, the translation is in no way accurate. I consider these the most inaccurate translations in the entire Bible. The *Concordant Literal Translation* and *Young's Literal Translation*, below, translate the passage correctly as the sabbath day.

It being, then, the evening of that day, one of the sabbaths, and the doors having been locked where the disciples were gathered together, because of fear of the Jews, Jesus came and stood in the midst and is saying to them, "Peace to you!"(John 20:19 - *Concordant Literal New Testament*)⁸

It being, therefore, evening, on that day, the first of the sabbaths, and the doors having been shut where the disciples were assembled, through fear of the Jews, Jesus came and stood in the midst, and saith to them, 'Peace to you;' (John 20:19 - *Young's Literal Translation*)

Other Uses Of The First Day Of The Week

There are two other instances, besides the day of the resurrection, where "*mia sabbaton*" is translated as "first day of the week. These are Acts 20:7 and 1 Corinthians 16:2. In both instances the correct translation is "one Sabbath". The word Sunday or first day of the week never appears in the original Greek New Testament.

According to Peter A. Michas in *The Rod Of An Almond Tree In God's Master Plan*, "*One of the sabbaths*" has a specific meaning. By Jewish tradition, it refers to one of the seven weekly sabbaths between Passover and Pentecost. These seven Sabbaths were not simply called "*Sabbaths*", they were called "*one of the Sabbaths*" or "*the first of the Sabbaths*" (the later translation is less accurate as previously explained).

Peter A. Michas states that the correct translation of Mark 16:2 and similarly the other gospel accounts of the resurrection is: "And very early in the morning on one of the Sabbaths, they came unto the sepulchre at the rising of the sun." This translation is supported not only by the *Concordant Literal New Testament* but by the *Young's Literal Translation*, *The Interlinear Bible* and *The Interlinear KJV-NIV Parallel New Testament in Greek and English*.⁹

How did this inaccurate translation come about? I don't know, but at the time the King James was translated in 1611, most Christians were worshiping on Sunday. The evidence would indicate that the King James was translated in accordance with the translators own doctrinal beliefs rather than by what scripture actually said. Jesus says, "in vain do they worship me, teaching for doctrines the commandments of men" (Mark 7:7).

Adlai Loudy, translator of the *Concordant Literal New Testament*, said the following about the translation of the phrase "*one of the Sabbaths*" in his book *GOD'S EONIAN PURPOSE*:

The original, in all three of the oldest manuscripts, reads: *mia ton sabbaton*, ONE OF THE SABBATHS. Our translators presumed to know more than the great Author and *corrupted* the word of God. They altered "one" to read "first," inserted the word "day," for it is not in the original and is not needed in the translation, and changed "sabbaths" to the *singular* "week." Can one imagine a more perfidious and deceptive act of man? It truly is repugnant to those who reverently regard the original as the very word of God, and want it to speak to them as He was pleased to give it.¹⁰

I pray that the scriptural information and analysis provided above has brought you a deeper understanding of Gods word. I pray that God's Holy Spirit may convict you of the truth and that he may lead you and show you what to do with that truth. I pray that you may see the perfect harmony in God's Holy Scriptures. When Jesus said he would

be in the tomb three days and three nights he meant it. When Jesus said he would be perfected the third day he meant it. When Jesus said he would rise from the dead on the third day, he meant it. When the disciples recorded in the gospels that Jesus rose from the dead on the Sabbath, that's what they meant. When John said that Jesus appeared to him and the other disciples in the upper room on one of the Sabbaths at evening. That's what he meant (John 20:19). Jesus, the Lord of the Sabbath, rose from the dead the third day just as he said he would; that day was the Sabbath and scripture bears record of it.

I pray the words of the Apostle Paul, "That we henceforth **be no more children, tossed to and fro, and carried about with every wind of doctrine**, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, **which is the head, even Christ.**" (Ephesians 4:14-15). May God richly bless you and lead you into all truth. Amen.

Figure 1

6 th Day of the Week		7 th Day of the Week		1 st Day of the Week		2 nd Day of the Week	
Friday		Sabbath		Sunday		Monday	
Night	Day	Night	Day	Night	Day	Night	Day
Last Supper Betrayal of Judus Jesus Tried	Jesus Crusified Jesus Burried		Tomb Sealed Disciples Rested		Mary, Mary and Salome buy Spices		Disciples go to tomb Jesus Resurrected
		First Night in Tomb	First Day in Tomb	Second Night in Tomb	Second Day in Tomb	Third Night in Tomb	Third Day in Tomb

A Friday Crucifixion does not match a Sunday Resurrection or the Biblical account.

Figure 2

Preparation Day		Passover / Sabbath		Preparation Day		Sabbath	
4 th Day of Week		5 th Day of Week		6 th Day of Week		Sabbath	
Wednesday		Thursday		Friday		Saturday	
Night	Day	Night	Day	Night	Day	Night	Day
Last Supper Betrayal of Judus Jesus Tried	Jesus Crusified Jesus Burried		Tomb Sealed Disciples Rested		Mary, Mary and Salome buy Spices		Disciples go to tomb Jesus Resurrected
		First Night in Tomb	First Day in Tomb	Second Night in Tomb	Second Day in Tomb	Third Night in Tomb	Third Day in Tomb

A Wednesday Crucifixion matches perfectly with the Biblical account and gives a Sabbath morning resurrection.

¹ Concordant Literal New Testament, Concordant Publishing Concern, Santa Clarita, CA,

www.concordant.org

² Concordant Literal New Testament, Concordant Publishing Concern, Santa Clarita, CA,
www.concordant.org

³ Concordant Literal New Testament, Concordant Publishing Concern, Santa Clarita, CA,
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⁴ Concordant Literal New Testament, Concordant Publishing Concern, Santa Clarita, CA,
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⁵ J.T. Pring, *The Oxford Dictionary of Modern Greek*, Clarendon Press, Oxford, Great Britain

⁶ *Lexicon: Greek-English-Greek Dictionary*, www.kypros.org/cgi-bin/lexicon

⁷ A Merriam Webster, *Websters Seventh New Collegiate Dictionary*, G. & C. Merriam Co., Springfield, MA

⁸ Concordant Literal New Testament, Concordant Publishing Concern, Santa Clarita, CA,
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⁹ Peter A. Michas, Robert Vander Maten, Christie D. Michas, *The Rod Of An Almond Tree In God's Master Plan*, Winepress Publishing, Enumclaw, WA.

¹⁰ Adlai Loudy, *How We Got Our Bible, GOD'S EONIAN PURPOSE*, Concordant Publishing Concern , Santa Clarita, CA, www.concordant.org