

There Were Two Women Who Came to The Sepulcher (Part I)

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There Was but One Woman Who came to the Sepulcher
(John 20:1)

There Were Two Women Who Came to the Sepulcher
(Matthew 28:1)

Regarding the women who came to Christ's sepulcher, each of the four "gospel writers" commented on different aspects of these visits, as well as the different times these women arrived. As a result, Matthew, Mark, Luke, and John's accounts are not identical. Instead they are complimentary and, when combined, provide the reader with a more complete picture of what took place.

In John's account of Mary Magdalene's visit, he skipped a number of activities that took place prior to Mary telling the disciples what she had just seen, and he decided to feature Mary Magdalene as the central character. Therefore, in order to fill in other details, and make the picture more complete, Matthew's account needs to be included.

On the first day of the week Mary Magdalene came to the tomb early, **while it was still dark**, and saw that the stone had been taken away from the tomb (Jn. 20:1; emphasis added; NKJV used throughout unless otherwise noted).

The first day of the week corresponds to Sunday using most of our current secular calendars. As the day begins and ends at dark, according to God's word (see study: How to Determine the Beginning and End of the Day), Mary Magdalene could have arrived at the sepulcher anytime

from approximately 8:00 pm (time of darkness during the Passover season) on a Saturday night, to sunrise on Sunday morning. John mentioned that she saw the stone, covering the entrance to the sepulcher, had been taken away. However, John only indirectly mentioned the "other Mary" being present when he recorded Mary Magdalene's comments to Peter and John's


Then she ran and came to Simon Peter, and the other disciple, whom Jesus loved (John; cf. Jn. 13:23; 19:26; 21:7, 20, 24), and said to them, 'They have taken away the Lord out of the tomb, and **we** (Mary Magdalene and the other Mary) **do not know where they have laid him** (Jn. 20:2; Ed. notes in parentheses; emphasis added).

Matthew's account of the same event includes mentioning the other Mary.

Now after the Sabbath (after approximately 8:00 pm, Saturday evening), as the first day of the week began to **dawn** (SGD 2020 – **drew near**; cf. Lk. 23:54; anytime following dark, Saturday evening), Mary Magdalene and the other Mary came to see the tomb (Mt. 28:1; Ed. notes in parentheses; emphasis added).

So John's account of Mary Magdalene visiting Christ's tomb does not mention the "other Mary" by name. Instead, her presence is mentioned indirectly when Mary Magdalene stated, "**we** do not know where they have laid him." Matthew's account of the same event confirms for sure who was with Mary Magdalene because he mentions her by name. Therefore, there is no contradiction in scripture. Instead, this example illustrates that no two people are going to record the same event in exactly the same manner. As a separate matter, but of even greater importance, by combining Matthew's and John's account of the time when Mary Magdalene visited Christ's tomb, it proves that Jesus Christ

had already been resurrected because the stone that sealed his tomb had been rolled away before Mary arrived. As Mary came just as the sun was beginning to rise on the first day of the week, or Sunday, Christ was not resurrected on a Sunday morning. Just as the first day of the week commenced, or Sunday, Mary Magdalene arrived.



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This shows that Christ was not resurrected on a Sunday, which is a major doctrine of most Christian belief systems. In order for Christ's statement that he would be in the grave three days and three nights to be fulfilled (Mt. 12:40), his burial would have to occur late in the day on Wednesday of that same week, before dark. It was when darkness fell that the first Holy Day during the Days of Unleavened Bread commenced, and Christ was buried before this High Day (cf. Jn. 19:31, 42; see study: The Days of Unleavened Bread). Consequently, a Friday death and Sunday resurrection is false. If Christ did not die late on a Wednesday, his statement that he would be in the heart of the earth (grave) for three days and three nights would be false. As Christ does not lie, his resurrection would have occurred late on the weekly Sabbath during God's seven day festival, exactly three days and three nights after his death.

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