



Jews For Yeshua Ministry

A Torah and Testimony Revealed Levite Production

"To the Torah and the Testimony, if anybody does not speak according to these words, it is because they have no light in them"

Isaiah 8:20; Revelation 12:17; 14:12



Time Line 12

Wednesday or Friday Crucifixion, Was He Really in the Grave 3 Days?

(Keyed to Time Line 1, Line 47; and Time Line 4)

The question has arisen at a Pesach concerning whether our Savior died Fr-day afternoon and Resurrected S-nday morning or not. It is actually not a new debate, but it is an odd debate in that the evidence is very clear which day it was, once it is properly sorted.

The difficulty is that many people are not trained in sorting evidence, and so have a tendency to gravitate towards one set of facts in support of a position, while ignoring or discarding facts that go contrary to that position. But concerning the Scriptures, we are dealing with the Word of the Eternal One, which is true, and so the objective is not to pick some Scriptures while ignoring or discarding others, but to find the position that harmonizes all of the Scriptures related to the topic at hand.

In the case of the Gospel records we have 3 compilations of eye witness testimony between Matthew, Mark, and John, and one compilation of investigative testimony gained from testimonies gleaned through interviews conducted by Luke.

The testimonies of true witnesses by nature always agree concerning a common thread of events or thought, and vary on the details depending on where they were located at the time of the events, how well they remembered the details, what details at the time seemed important to remember from that person's perspective, and so on.

In the current discussion, we have our Savior Yeshua saying He would be in the heart of the earth for "3 nights and 3 days"; **Mattit'yahu (Matthew) 12:40**. Later He states that "after" 3 days He would arise; **Mark 8:31**. Then there is a statement by a 3rd party witness who remembered His statement about being resurrected "after" 3 days; **Mattit'yahu (Matthew) 27:63**. In all of the other accounts it is stated that He would arise not "after" 3 days, but "on" the 3rd day; **Mattit'yahu (Matthew) 16:21; Mark 10:34; Luke 18:33**.

Seemingly contradictory on the surface, but easily resolved by recognizing that the "3 nights and 3 days" and "after 3 days" statements were given in the context of Hebrew time (dusk to dusk/Night-day, night day) and that the statements of rising "on" the 3rd day were given in context of Roman time (midnight to midnight). Chart 1 is provided to help visualize how these differing statements fall on the days of the week.

SEE NEXT PAGE...

Chart 1												
Roman Time (On 3 rd day) Mt. 16:21 Mk. 10:34 Lk. 18:33 → Midnight to Midnight			Died in Afternoon, in tomb by night		Roman Day 1 Complete		Roman Day 2 Complete		Roman Day 3 Complete		Resurrection at night/ Ascension during day	
	Hebrew Time (After 3 nights and 3 days) Mt. 12:40, Mt.27:63; Mk. 8:31 → Dusk to Dusk		Pesach Day Died ~3 pm		Night 1	Day 1	Night 2	Day 2	Night 3	Day 3	Resurrection	Ascension
				Hebrew Day 1 Complete		Hebrew Day 2 Complete		Hebrew Day 3 Complete				

Yehochanan (John) 20:1 states that when Miriam (Mary) arrived at the tomb on the 1st day of the week “it was still dark”. This indicates that our Savior arose from the grave sometime at night, “before” sunrise S-nday.

To further narrow down the frame of time for His resurrection, by arising on the “3rd Roman Day”, His resurrection likewise would have occurred prior to midnight, which in turn narrows the time of His resurrection down to sometime before midnight S-turday. And because this 3rd Roman day was after completion of the 3rd Hebrew day, His resurrection is further narrowed down to sometime after sunset Sat-rday.

If we count backwards from here to determine the first night He was placed in the tomb, we end up at W-dnesday night for His first night in the tomb.

Here is a second chart below showing this from a simplified perspective on how the Hebrew time frame (after 3 days) and Roman time frame (on the 3rd day) both end on Sat-rday night (after sunset and before midnight).

Chart 2	
Hebrew Time (After 3 days) Mt.12:40, 27:63; Mk.8:31	Roman Time (On the 3 rd day) Mt. 16:21; Mk. 10:34; Lk. 18:33
W-dnesday dusk to Th-rsday dusk (night and day 1) Th-rsday dusk to Fr-day dusk (night and day 2) Fr-day dusk to Sat-rday dusk (night and day 3) ----- “After” the 3 rd night & day - lands on Sat-rday night	W-dnesday midnight to Th-rsday midnight Th-rsday midnight to Fr-day midnight Fr-day midnight to Sat-rday midnight. ----- “On” the 3 rd Roman day - lands on Sat-rday night
Result? Both times reflected in our Savior’s words end the same night - Sat-rday night before midnight. With this, the Scriptures are harmonized.	

Compare this to the Catholic/Protestant dating of Fr-day night to S-nday morning scenario in

Chart 3 which is at most only 2 nights and 1 day, and ignores our Savior Yeshua's 3 night 3 day statement in **Mattit'yahu 12:40**, and supporting statements in **Mattit'yahu 27:63** and **Mark 8:31** where it is repeated that He would arise "after" 3 days.

Chart 3							
The Fr-day night, S-nday sunrise position							
Roman Time (Midnight to Midnight)							
<i>(Inclusive dating counts partial days as full days)</i>							
		Fr-day		Sat-rday		S-nday	
Inclusive dating of days and nights	X		Night 1	Day 1	Resur. 2	X	
Inclusive dating of full days		Day 1		Day 2		Day 3	

Here with the inclusive dating (the treatment of partial days as full days) you have 2 nights and 1 day counted as 3 full days, so you essentially have to discard our Savior's words concerning the passage of 3 nights and 3 days before His resurrection, as well as the two supporting verses to His words to make the Fr-day to S-nday count work.

However, when He states that He will be in the heart of the earth for 3 nights and 3 days, and states later that He will arise "after" 3 days, we have a minimum 72 hour period that must pass before His resurrection can occur; and the completion of that minimum 72 hour period must fall on the 3rd day of passage by the Roman count – and it does.

This explanation likewise explains how the women could purchase spices after a "Sabbath" while simultaneously preparing those spices before a Sabbath. It is because two Sabbaths (one by tradition, one by commandment), covering a 3 day period, are being referenced.

Let me explain (*you can use "Chart 4" at the end of this study to follow along with this explanation*). In the Hebrew Scriptures, there are 3 times that the Eternal One refers to as Sabbaths.

They are:

- 1- The 7th day of the week,
- 2- Yom Kippur – which falls in the 7th Moon, and
- 3- The 7th year of rest for the Land

All 3 fall in a pattern of seven; the 7th day, the 7th moon, and the 7th year.

One is rest from toil of the land (rest from labor); the second is rest and corporate deliverance from sin, and the third, is rest for the Land.

All clearly prophetic of things that will be enjoyed and experienced in full during the Millennial kingdom – the 7th Millennium from Adam.

High Days however (for example like the 1st and 7th days of Unleavened bread), though referred in the Hebrew Scriptures as days of public, set-apart, assembly where no routine work or employment is to be done; are not called Sabbaths by the Eternal One.

Judaism, including the Judaism in our Savior Yeshua's day, did refer to High Days as sabbaths

because they are days where work, and the selling and buying of merchandise, was forbidden, the same as is forbidden to be done on the Sabbath; but this reference to the High Day as a sabbath is by way of tradition, not by way of Word spoken by the commandment of the Eternal One.

But once we recognize that there are two types of sabbaths spoken about in the Brit Chadasha (New Testament) concerning our Savior Yeshua's death and resurrection (one by tradition and one by command), the mystery is solved concerning how the women could both purchase spices after a "High Day" sabbath, while at the same time prepare spices before the Sabbath, and how this process would cover the 3 night and 3 day period that our Savior stated He would be in the heart of the earth.

As it is written in the Gospel of **Mark 15:42-16:1**,

15:42 Now when evening had come, because it was the Preparation Day, that is the day before the sabbath,

15:43 Yoseph of Arimathea, a prominent council member, who was himself waiting for the Kingdom of Yehovah, coming and taking courage, went in to Pilate and asked for the body of Yeshua.

15:44 Pilate was amazed that He was already dead, and summoning the centurion, he asked him if Yeshua had been dead for a while.

15:45 And when he found out from the centurion, he granted the body to Yoseph.

15:46 Then Yoseph bought fine linen, took Yeshua down, and wrapped Him in the linen. And he laid Him in a tomb which had been carved out of the rock, and rolled a stone against the door of the tomb.

15:47 And Miriam (Mary) Magdalene, and Miriam (Mary) of Yoses observed where Yeshua was laid.

So He was placed in the tomb on the 14th, on the Preparation Day (*that is, the day the Pesach lambs are killed; Mark 14:12*), which we know is followed by the 1st High Day of Unleavened Bread, the first day of set-apart public assembly taking place on the 15th day of the Moon. And it, as a High Day, was considered by way of tradition, to be a sabbath; **Mark 15:42** above.

As it is written in **Yehochanan (John) 19:31**,

19:31 Therefore, because it was the Preparation Day, that the bodies should not remain on the cross into the sabbath (for that sabbath was a High Day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.

Then in **Mark 16:1** it is stated that after this sabbath (the High Day of the 15th) was past, that the women purchased spices for our Savior's anointing.

As it is written,

16:1 Now when the sabbath was past, Miriam (Mary) Magdalene, Miriam (Mary) of Yaaqov, and Shalome, bought spices that they might come and anoint Him.

It was also on this "sabbath" on this "High Day", that is, on this day following the "preparation day" that the tomb was made secure; **Mattit'yahu (Matthew) 27:62** (27:57-65 for context).

So if this High Day is the 15th day of the Moon, then the day after this "sabbath" where the women bought the spices was the 16th day of the Moon, and a regular work day – thus the reason they were able to buy the spices.

But then we go to the Gospel of **Luke 23:54-56** where it is written,

23:54 That day was the Preparation day, and the sabbath drew near [so it is the 14th]

Preparation day meaning: the 14th day of the moon when the lambs were killed; **Shemot (Exodus) 12:6; Mark 14:12; Luke 22:7,8.**

23:55 And the women who had come with Yeshua from Galilee followed after, and they observed the tomb and how His body was laid. [so it is still the 14th]

23:56 Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.

Which Sabbath? The "High Day" sabbath, or the 7th day Sabbath?

To answer that we need only ask, "What day did they buy the spices on? On the 16th as **Mark 16:1** quoted earlier clearly demonstrates.

And on what day did they prepare those spices before?

They prepared them before the Sabbath that was followed by the first day of the week, and that was according to the commandment given by the Eternal One; which is none other than the 7th day Sabbath.

And as it is written in **Luke 24:1**,

24:1 Now on the 1st day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices they had prepared.

So if they bought and prepared the spices on the 16th day of the Moon and then rested on the on the 7th day Sabbath (the one commanded by the Eternal One), and then brought those spices to the tomb on the 1st day of the week (S-nday) "after" the 7th day had passed, then the 1st day of the week was the 18th day of the Moon, and the 7th day Sabbath, the 17th day of the Moon.

This harmonizes the Scriptures very well, not only because of the harmonization between the Roman midnight to midnight count with the Hebrew dusk to dusk count, but also because the High Day "sabbath" count, followed by a work day, followed by the 7th day Sabbath, causes the women to arrive at the tomb after the resurrection. Whereas had they arrived earlier they would have only found a corpse.

A complete chart detailing these events is supplied on the following page.

SEE NEXT PAGE...

Chart 4

W-dnesday death and Sat-rday Resurrection

(Roman Time = Midnight to Midnight) (Hebrew Time = Dusk to Dusk)

Chart 4											
W-dnesday death and Sat-rday Resurrection											
(Roman Time = Midnight to Midnight) (Hebrew Time = Dusk to Dusk)											
	W-dnesday	Th-rsday	Fr-day	S-turday	S-nday						
Roman Time (On 3 rd day) Mt. 16:21 Mk. 10:34 Lk. 18:33 →	Died in Afternoon, in tomb by night		Roman Day 1 Complete	Roman Day 2 Complete	Roman Day 3 Complete	Resurrection at night/ Ascension during day					
Hebrew Time (After 3 nights and 3 days) Mt. 12:40, Mt.27:63; Mk. 8:31 →	Died	Night 1	Day 1	Night 2	Day 2	Night 3	Day 3	Resur.	Ascen.		
	4 th day of Hebrew week	5 th day of Hebrew week		6 th day of Hebrew week		Sabbath		1 st day of Hebrew week			
	14 th day of moon (Pesach Killed)	15 th day of moon (High Day)		16 th day of moon		17 th day of moon		18 th day of moon			
	Our Mashiach Yeshua killed	Day 1 in Tomb --- <i>The High Day Yehochanan (John) 19:31</i>		Day 2 in Tomb		Day 3 in Tomb		(NIGHT TIME) Resurrected after dusk sometime "after" 3 rd Hebrew day (Sat-day night before mid-night); Mattit'yahu 12:40; 27:63 and Mark 8:31. --- And "on" night of 3 rd Roman day. Yehochanan (John) 20:1			
		<i>1st Day of Feast of Unleavened Bread</i>		<i>2nd Day of Feast of Unleavened Bread</i>		<i>3rd Day of Feast of Unleavened Bread</i>		(DAY TIME) <i>Day of First fruits Wave Offering.</i> --- <i>Our Savior Yeshua Ascends to the Father sometime during the day, S-nday, as first fruits from the grave; I Cor. 15:20-23</i>			

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