

# Jews For Yeshua

[www.JewsForYeshua.com](http://www.JewsForYeshua.com)

To the Torah & the Testimony  
If anyone does not speak according to these words  
It is because they have no light in them.  
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



## Time Line 12

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

The question has arisen this Pesach concerning whether our Savior died Friday afternoon and Resurrected Sunday 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, 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 3<sup>rd</sup> 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 3<sup>rd</sup> day.

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 the statements of rising "on" the 3<sup>rd</sup> day were given in context of Roman time (midnight to midnight). The following chart is provided to help visualize how these differing statements fall on the days of the week.

## A W-dnesday death and Sat-rday Resurrection?

## Or Fr-day death and S-nday Resurrection?

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

A W-dnesday death and Sat-rday Resurrection? Or Fr-day death and S-nday Resurrection?											
(Roman Time = Midnight to Midnight)      (Hebrew Time = Dusk to Dusk)											
		W-dnesday	Th-rsday		Fr-day		S-turday		S-nday		
<b>Roman Time</b> (On 3 <sup>rd</sup> day) Mt. 16:21 Mk. 10:34 Lk. 13:32 →		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		
<b>Hebrew Time</b> (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 <sup>th</sup> day of Hebrew week	5 <sup>th</sup> day of Hebrew week		6 <sup>th</sup> day of Hebrew week		Sabbath		1 <sup>st</sup> day of Hebrew week		
		14 <sup>th</sup> day of moon (Pesach Killed)	15 <sup>th</sup> day of moon (High Day)		16 <sup>th</sup> day of moon		17 <sup>th</sup> day of moon		18 <sup>th</sup> day of moon		
	Our Mashiach Yeshua killed	<b>Day 1 in Tomb</b> --- <i>The High Day Yehochanan (John) 19:31</i>		<b>Day 2 in Tomb</b>		<b>Day 3 in Tomb</b>		(NIGHT TIME) Resurrected after dusk sometime “after” 3 <sup>rd</sup> Hebrew day (Sat-day night before mid- night); <b>Mattit’yahu 12:40; 27:63 and Mark 8:31.</b> --- And “on” night of 3 <sup>rd</sup> Roman day. <b>Yehochanan (John) 20:1</b>			
			1 <sup>st</sup> Day of Feast of Unleavened Bread		2 <sup>nd</sup> Day of Feast of Unleavened Bread		3 <sup>rd</sup> Day of Feast of Unleavened Bread		(DAY TIME) Day of First fruits Wave Offering. --- <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>		

**Yehochanan (John) 20:1** states that Miriam came to the tomb on the 1<sup>st</sup> day of the week “while it was yet dark”. This indicates that our Savior arose from the grave at night, “before” sunrise S-nday, because when Miriam arrived “while it was yet dark”, He had already arisen and departed from the area to journey on His way to Galilee; **Mark 16:7**.

Likewise, by arising on the “3<sup>rd</sup> Roman Day”, His resurrection had to occur prior to midnight (Sat-rday); which likewise, was “after” completion of the 3 nights and 3 days of the Hebrew count, and “before” sunrise S-nday morning.

Here is a second chart below showing this from a simplified perspective on how the Hebrew time and Roman time end on the same day, and at the same time of day (Sat-rday night before midnight).

Hebrew Time (After 3 days) Mt.12:40, 27:63; Mk.8:31	Roman Time (On the 3 <sup>rd</sup> day) Mt. 16:21; Mk. 10:34; Lk. 13:32
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 <sup>rd</sup> 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 <sup>rd</sup> 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 which is at most only 2 nights and 2 days, 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.

The Fr-day night, S-nday sunrise position (Inclusive dating counts partial times as full times of passage)						
	Fr-day		Sat-rday		S-nday	
Inclusive dating of days and nights		Day 1	Night 1	Day 2	Resur. 2	Ascen.
Inclusive dating of full days	Day 1		Day 2		Day 3	

You see, 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 3<sup>rd</sup> 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.

In the Hebrew Scriptures, there are 3 times that the Eternal One refers to as Sabbaths.

They are:

- 1- The 7<sup>th</sup> day of the week,
  - 2- Yom Kippur – which falls in the 7<sup>th</sup> Moon, and
  - 3- The 7<sup>th</sup> year of rest for the Land
- All 3 fall in a pattern of seven; the 7<sup>th</sup> day, the 7<sup>th</sup> moon, and the 7<sup>th</sup> 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 7<sup>th</sup> Millennium from Adam.

High Days however (for example like the 1<sup>st</sup> and 7<sup>th</sup> 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 was to be refrained from; but this reference is by way of tradition, not by way of Word spoken by the commandment of the Eternal One's mouth.

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 Magdalene, and Miriam of Yoses observed where Yeshua was laid.

So He was placed in the tomb on the 14<sup>th</sup>, on the Preparation Day, the day the Pesach lambs were killed; which we know is followed by the 1<sup>st</sup> High Day of Unleavened Bread, the first day of set-apart public assembly taking place on the 15<sup>th</sup> 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 15<sup>th</sup>) was past, that the women purchased spices for our Saviors anointing.

As it is written,

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

So if this High Day is the 15<sup>th</sup> day of the Moon, then the day after this “sabbath” where the women bought the spices was the 16<sup>th</sup> 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 14<sup>th</sup>]

That is, the day the lambs were killed; **Shemot (Exodus) 12:6; Mark 14:12; Mattit'yahu (Matthew) 27:57-62.**

**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 14<sup>th</sup>]

**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 7<sup>th</sup> day Sabbath?

To answer that we need only ask, “What day did they buy the spices on? On the 16<sup>th</sup> as **Mark 16:1** above 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 7<sup>th</sup> day Sabbath.

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

**24:1** Now on the 1<sup>st</sup> 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 16<sup>th</sup> day of the Moon and then rested on the on the 7<sup>th</sup> day Sabbath (the one commanded by the Eternal One), and then brought those spices to the tomb on the 1<sup>st</sup> day of the week (S-nday) “after” the 7<sup>th</sup> day had passed, then the 1<sup>st</sup> day of the week was the 18<sup>th</sup> day of the Moon, and the 7<sup>th</sup> day Sabbath, the 17<sup>th</sup> 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 7<sup>th</sup> 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.

**Copyright 4/25/2014 by Jews For Yeshua Ministry. 9/10/2016 Edition**  
**[www.JewsForYeshua.org](http://www.JewsForYeshua.org)**

# NOTES