**THREE DAYS AND THREE NIGHTS**

**(Written by: Brod Ephraim O. Licayan)**

 The most popular teaching about which day the Messiah died and was buried, and which day He was resurrected is the so-called ***Friday Crucifixion and Sunday Resurrection Doctrine*.** Yes, it is popular, but wrong, very wrong! This doctrine teaches that the Saviour Yahshua (the Christians call Him by the wrong name Jesus) was buried Friday late afternoon, and was resurrected early Sunday morning. This Sunday resurrection dogma is the basis of millions, even billions, of Christians in keeping Sunday as the weekly day of rest and worship.

Quoting **I Corinthians 15:17-19**, advocates of this teaching say Sunday-keeping is a memorial of the resurrection of the Messiah because His resurrection took place on a Sunday; and His resurrection is very important to our salvation. Here is the declaration of **I Corinthians 15:17,19** – ***“And if the Messiah was not raised, your faith is vain; you are yet in your sins…But now is Messiah Yahshua risen from the dead, and become the first fruits of them that slept.”***

We do not dispute the extreme importance of the resurrection of Yahshua. It is very, very important, indeed! But to insist that the Saviour was resurrected on a Sunday – thus, laying the basis for Sunday-keeping - is naive and a form of self-deception. Why? It is because you cannot honestly count three days and three nights from late afternoon of Friday until early morning of Sunday. Can you? Be honest!

Without intending to belittle the mathematical skills of the advocates of this Friday Crucifixion and Sunday Resurrection Doctrine, we cannot help but wonder how they can count three days and three nights from late afternoon of Friday until early morning of Sunday? Definitely, there are no three days and three nights in this period of time! But millions do not care to count, including so-called experts in numbers such as engineers, accountants, lawyers, businessmen, math teachers, etc. because they do not want to know they are wrong! They simply do not want to know the truth. How sad! And how bad!!

The ***Congregation of Yahweh in Yahshua Ha Mashiach*** is firm in the teaching that Yahshua our Saviour died and was buried on late afternoon of Wednesday, and was resurrected by Abba YAHWEH on late afternoon of Saturday. The Saviour was not resurrected on a Sunday! Thus, Sunday-keeping has no basis in fact and in substance. It has no basis in Scriptures.

This literature will show you indisputable Biblical proof and understanding that the Messiah died on a Wednesday, was buried late afternoon of same day and was resurrected late afternoon of Sabbath or Saturday. Please continue reading if you desire to know the truth!

**Yahshua Gave the Only Sign that He is the Messiah**

 But Yahshua answered…”***there shall no sign be given to it, but the sign of the prophet Yonah****: For as Yonah 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 12:38-40**

This statement is very important because here Yahshua gave the only sign that He is really the Messiah! Yahshua repeated this only sign in **Matthew 16:4** and **Luke 11:29-30**.

How to interpret this ***“three days and three nights”*** has greatly divided the honest followers of our Saviour and sincere students of Scriptures. Some say this statement does not mean actual 3 days and 3 nights – or literal 72 hours - citing Scriptures which say that the Saviour will be resurrected on the third day. Others of equal fervour and zeal would insist that this ***“three days and three nights”*** literally means what it says, or the literal equivalent of 72 hours.

Scriptures admonish us to “***Prove all things****; hold fast that which is good*” (**I Thessalonians 5:21**), and remind us that, “*A matter shall be established at the* ***testimony of two or three witnesses***” **(Deuteronomy 19:15, II Corinthians 13:1, Hebrews 10:28).** To help us arrive at the correct understanding and interpretation of this phrase, ***“three days and three nights”,*** here is this very informative and enlightening quote from the Companion Bible:

 *“The fact that “****three days****” is used by Hebrew idiom for any part of three days and three nights is not disputed…*

 *“But, when the number of “nights” is stated as well as the number of “days”, then the* ***expression ceases to be an idiom****, and* ***becomes a literal statement of fact****.*

 *“An evening-morning was thus used for a whole day of twenty-four hours, as in the first chapter**of* ***Genesis****. Hence, the expression* ***“****a night and a day****”*** *in 2 Corinthians 11:25 denotes a complete day.*

 *“Hence, when it says that ‘Jonah was in the belly of the fish three days and three nights’ (Jonah 1:17) it means exactly what it says, and* *that this can be the only meaning of the expression in Matthew 12:40, Matthew 16:4, Luke 11:30.”* **(Appendix 144, Companion Bible)**

Another source from which we learned a great deal of understanding on this topic is from ***The Great Falling Away*** booklet:

“*And you will find that the Passover fell on April 5th, which was a Wednesday. And since the Jews start their days correctly at sunset, Yahshua kept the Passover meal according to Scripture on Tuesday evening and was crucified Wednesday afternoon. He was three days and three nights (exactly 72 hours) in the grave, just like He said in Matthew 12:39-40 and He rose from the dead just about sunset Saturday (Sabbath)…*

*“Isn’t it time to start to wake up to the truth, and stop believing these lies that have been perpetrated for 2000 years?”* **(*The Great Falling Away*, Don Esposito, New Revised Edition, 5th Printing, page 10)**

Later, the author of the ***“The Great Falling Away”*** published another study stating that Yahshua died and was buried on a Thursday, and rose from the dead early morning of Sunday while it was still dark, before the sun rose. He asserted that the **“three days and three nights”** period is not exactly 72 hours. However, I must objectively state that his first study that Yahshua Messiah “***was crucified Wednesday afternoon”;*** that ***“He was three days and three nights (exactly 72 hours) in the grave”;*** and that ***“He rose from the dead just about sunset Saturday”***, is more convincing and far more persuasive that his later study. The author did not explain the transition of his understanding from the previous position he espoused.

Moreover, Don Esposito expressly stated that the teaching that Yahshua was buried just about sunset of Wednesday and rose from the dead just about sunset of Saturday is wrong because, according to him, it would mean the resurrection happened on the **4th day**. This is how he did his counting: He averred that Wednesday was the 1st day, because he argued that any portion of a day is counted as one day; Thursday, the 2nd day; Friday, the 3rd day; and Saturday, the 4th day.

But what is astonishing is that, he failed to see that his Thursday burial and Sunday resurrection teaching would also mean, following his style of counting, that the Messiah was **resurrected on the 4th day**. Here is why: Thursday was the 1st day (remember that he argued that any portion of a day is counted as one day); Friday, the 2nd day; Saturday, the 3rd day; and Sunday, the 4th day, because any portion of this day is counted as one day according to him. If we are to follow his style of counting, then he is teaching that the Messiah was resurrected on the 4th day. This aspect shows the utter weakness of this Thursday burial and Sunday resurrection teaching.

It is fair to ask, “Would the keeping of an hour, or any portion, of the weekly Sabbath Day be counted as keeping the whole Sabbath day?”

**The Walk to Emmaus Happened At About Sunset of Saturday**

 This account is found in **Luke 24:13-36**. Many sincere believers erred in saying that this event happened on Sunday late afternoon at about sunset. Using the Biblical time reckoning for days, the correct timeline of this event is Saturday at even until evening of the first day of the week. Here is why:

**Verse 21** says that ***…”today is the 3rd day since these things were done”***. (**Comment**: The two men on this account were walking to Emmaus at about sunset. The question is, “Sunset of which day?” That is what we are going find out.)

**Verse 29** says***,*** *“They constrained Yahshua, saying, Abide with us for it is toward evening, and the day is far spent. And He went in to tarry with them.* (**Comment**: When they arrived at Emmaus, the sun’s rays can no longer be seen in the sky “*for it is toward evening*” and the *“day is far spent”.)*

On v**erses 30-32**, Yahshua sat at meat with them, took bread, blessed it, brake and gave to them. Then their eyes were opened, and they realized it was Yahshua who was with them; and Yahshua vanished out of their sight. (**Comment**: Understand that this is evening time already)

**Verse 33** says, *“And they rose up the same hour and returned to Yahrusalem, and found the eleven gathered together …”* (**Comment**: This is definitely night time for verse 29 already declared “***it is toward evening and the day is far spent***.”)

**Verse 36** says, “*And as they thus spake, Yahshua himself stood in the midst of them and said unto them, Peace be unto you*.”

 Sound logic would necessary conclude that had this walk to Emmaus happened at about sunset of Sunday, then this assembly of the Apostles described in verse 36 must have taken place after sunset of Sunday, or on the evening of Monday. Remember, in Bible time reckoning a new day begins at sunset; so at sunset of Sunday begins the night part of Monday, the 2nd day of the week.

But Yachanan’s account of this same assembly recorded that it took place on the **evening of the first day of the week**, or **after sunset of Saturday**. Let us quote what Yachanan wrote:

**Yachanan 20:19** – *“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Yahudim, came Yahshua and stood in the midst, and said unto them, Peace be unto you.”*

Now we understand, that the disciples were assembled on the evening of the first day, or AFTER SUNSET OF SATURDAY. This is contrary to general belief that this assembly took place after sunset of Sunday. Always remember that in Bible time reckoning, a day begins at sunset and ends the next sunset.

**Three Immediate Appearances of Yahshua After His Resurrection According to Mark**

 The account of Mark recorded three appearances of Yahshua after His resurrection:

 **1st** – before Mary Magdalene ---------------------------------------------- **Mark 16:9**

 **2nd** – before the two men who were walking to Emmaus ----------- **Mark 16:12**

 **3rd** – before the Apostles ---------------------------------------------------- **Mark 16:14**

 If the assembly of the disciples - where the **3rd appearance of Yahshua took place** - happened after sunset of the Sabbath (or on the evening of the first day of the week, **Yachanan 20:19**), sound logic dictates that it was at sunset of the Sabbath that the two men started their walk to Emmaus. It was during this walk that Yahshua appeared unto them, **His 2nd appearance**.

Thus, **Yahshua’s 1st appearance** - which was to Mary Magdalene - was definitely before sunset of the Sabbath! Hence, it is very clearly established that Yahshua was resurrected by Abba YAHWEH from the dead at about sunset, or before sunset, of the Sabbath (Saturday).

**The Account of Matthew**

 **Matthew 28:1-10** gave a very clear testimony that the Messiah rose from the dead before sunset of Saturday, the weekly Sabbath.

 **Verse 1** says, *“In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.”*

**Comment**: The Sabbath ended at sunset. So the dawning of the day after the Sabbath started after sunset, **not at midnight**.

Clearer still isthe **James Moffatt Translation** in Matthew 28:1, “***At the close of the Sabbath as the first day of the week was dawning (drawing on)…”***

And clearest is the **Greek-English New Testament of Dr George Ricker Berry** in Matthew 28:1, ***“Now late on Sabbath,*** *as it was* ***getting dusk toward the first day of the week,*** *came Mary Magdalene and the other Mary to see the sepulchre.”*

**Verses 2 - 10**, to wit:

V 2 *– “And, behold there was a great earthquake: for the angel of Yahweh descended from heaven and came and rolled back the stone from the door, and sat upon it.*

V 3 *– “His countenance was like lightning, and his raiment white as snow;*

V 4 *– “And for fear of him the keepers did shake, and became as dead men.*

V 5 *–“And the angel answered and said unto the women, Fear not: for I know that you seek Yahshua, who was impaled.*

V 6 *– “****He is not here: for He is risen****, as He said; Come, see the place where Yahshua lay.”*

 **Comment**: Take note that Mary Magdalene and the other Mary came to the sepulchre at the end of the Sabbath; only to be told by the angel upon their arrival at the sepulchre that “***He is not here: for He (Yahshua) is risen”***. This means only one thing: Yahshua was already resurrected by Abba Yahweh BEFORE the women arrived at the sepulchre at the end of the Sabbath; that Yahshua’s resurrection happened BEFORE the Sabbath ended.

V 7 – “*And go quickly, and tell His disciples that He is risen from the dead; and behold, He goes before you into Galilee; there shall you see Him: lo, I have told you.*

V 8 *– “And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word.*

V 9 *– “And as they went to tell His disciples, behold Yahshua met them, saying, “Peace be unto you”; and they came and held Him by the feet, and worshipped Him.*

V10 *–“Then said Yahshua unto them, Be not afraid: go tell My brethren that they go into Galilee, and there shall they see me.”*

 **Comment**: Counting backward three days and three nights, or 72 hours, from about sunset of the Sabbath or Saturday would bring us to about sunset of the fourth day of the week, or Wednesday. Thus, 3 days and 3 nights (or 72 hours) perfectly fit from Wednesday at about sunset until Saturday at about sunset. Therefore, Yahshua died on Wednesday afternoon and was buried at about sunset of that same day. His body stayed **3 days and 3 nights**, or **72 hours**, inside the tomb according to **Matthew 12:40**. And He was resurrected from the dead at about sunset of the weekly Sabbath.

**There Are Two Sabbaths in this 72-hour Period**

**Mark 16:1 –** *“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.”*

**Luke 23:56** –*“And they returned, and prepared spices and ointments: and* ***rested the Sabbath day*** *according to the commandment.”*

 These two statements clearly show two Sabbaths in this 72-hour period. Notice that in **Mark 16:1** the order of events was: **The Sabbath first,** and then, **they bought sweet spices for ointments.**

On the other hand, **Luke 23:56** clearly shows that the order of events reverses: **They returned and prepared spices and ointments,** and then**, the Sabbath arrived.**

 The Sabbath referred to in Mark 16:1 is the **annual** *High Day Sabbath* of Abib 15, the First Day of the Feast of Unleavened Bread (FUB). While the Sabbath being referred to in Luke 23:56 is the *weekly Sabbath Day*. In between this annual **High Day Sabbath of Abib 15** and the **weekly Sabbath,** is a day where work like buying and purchasing is allowed of the Torah. Putting all these Scriptural facts together, we can see a very clear sequence of days:

 Abib 14 -- Passover Day -----------Wednesday

 Abib 15-- 1st Day of FUB-----------Thursday (**High Day Sabbath** – Yachanan 19:31, Mark 16:1)

 Abib 16 --Working day -------------Friday

 Abib 17 --7th Day of the Week – Saturday (**Weekly Sabbath** – Luke 23:56)

Now it is getting crystal clear that Yahshua Ha Mashiach died on a Wednesday afternoon and was buried before sunset that day. That day was Abib 14 or Nisan 14. Then the annual **High Day Sabbath** of Abib 15 - a **Thursday** at this time - arrived where all devoted Torah believers would do no work, except that which was for food. Then came **Friday** where work can be done. On this day, the women bought spices and prepared the ointments to anoint Yahshua. At sunset of this Friday, they rested on theSabbath day according to the commandment. (*Abib or Nisan is the first month of the Scripture Calendar*)

**The Sabbath Was a High Day, Not the Weekly Sabbath**

**Mark 15:42** – *“And now when the* ***even*** *was come, because it was the preparation, that is, the day before the Sabbath...”*

(**Comment**: *“Even”* means the period of time when the sun starts to dip at the horizon until it is completely gone. The Sabbath referred to here, is **the High Day Sabbath of Abib 15** which isthe first day of the Feast of Unleavened Bread, not the weekly Sabbath)

**Luke 23:50,52-54** – “*And behold, there was a man named Yoseph, a counsellor and he was a good man and a just…This man went unto Pilate, and begged the body of Yahshua. 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.”*

 Those who insisted on Friday impalement based their teaching on the preceding verses which declared that the Messiah died on the preparation day preceding the Sabbath, especially the following:

 **Luke 23:54** – And that day was the preparation, and **the Sabbath drew on**.

 **Mark 15:42** – And now when the even was come, because it was the preparation, that is, **the day before the Sabbath**.

 It must be emphasized that the Sabbath being referred to here is NOT the weekly Sabbath Day, but a High Day Sabbath. Here is this very informative declaration of **Yachanan 19:30-31** – *“When Yahshua therefore had received the vinegar, he said, ‘It is finished’: and he bowed His head and gave up the spirit of life. The Yahudim therefore, because it was the preparation, that the bodies should not remain upon the stake on the Sabbath day, for* ***that Sabbath Day was a High Day****, besought Pilate that their legs might be broken and that they might be taken away.”*

That Sabbath Day was a High Day, not the weekly Saturday Sabbath.

**But what is a High Day Sabbath? What makes this Sabbath a High Day?**

To answer this pivotal question, we need to understand vital dates of the Feasts of YAHWEH. In Leviticus 23, the first ***moed*** or feast is Passover, on Abib 14. This is immediately followed by the seven-day feast which is the Feast of Unleavened Bread on Abib 15-21 of the Scripture Calendar.

According to **I Corinthians 5:7**, Yahshua Messiah our Passover is sacrificed for us. Definitely, Yahshua died on Abib 14, the day of Passover. Ellen G. White, acclaimed as the founder of the Seventh Day Adventist Church, had this to say, “*On the 14th-day of the month, at even, the Passover was celebrated… and the ordinance of the Last Supper was instituted as a memorial of the same event of which the Passover had been a type.”* (**Patriarchs and Prophets, page 454, New Edition**).

Abib 14, or Passover Day, is the preparation day for the first day of the Feast of Unleavened Bread on Abib 15. According to **Leviticus 23:7**, the first day of the Feast of Unleavened Bread is a REST DAY or a SABBATH. Let us quote **Leviticus 23:7**, “*In the first day (Abib 15) you shall have a holy convocation: you shall do no servile work therein*.” **Exodus 12:16** added, *“And in the first day (of the Feast of Unleavened Bread) and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.”*

It is clear that the **1st Day** and the **7th Day** of the FEAST OF UNLEAVENED BREAD are non-working days unto Yahweh, or Sabbath Days.

Why is Abib 15, the 1st day of the Feast of Unleavened Bread (***Chag Ha Matzot)***, called a High Day Sabbath in **Yachanan 19:31**? The answer is found in the following verses:

**Numbers 33:3** – *“And they departed from Rameses in the first month (Abib), on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with a High Hand in the sight of all the Egyptians*.”

**Deuteronomy 16:1** – *“Observe the month of Abib, and keep the* ***Passover*** *unto Yahweh your Elohim: for in the month of Abib, Yahweh your Elohim brought you out of Egypt* ***by night****.”*

Now we understand! The 1st Day of the FEAST OF UNLEAVENED BREAD, or Abib 15, is the **Day of Freedom** for the Israelis from the bondage of slaveryin Egypt. Imagine! The Israeli nation of old lived and worked in Egypt for over four hundred years (**Genesis 15:13, Exodus 12:40-41**). But after 430 years - mostly YEARS OF SLAVERY - on the night of Abib 15 YAHWEH set them free from the bondage of slavery through Moshe! They left Egypt on the morrow after the Passover, **on the night of Abib 15** - the FIRST DAY of the FEAST OF UNLEAVENED BREAD. Can we imagine the pent-up feelings and emotions of generations of slaves being set free after 430 long years!?

**Abib 15** therefore is a **defining moment** for the nation of Israel. Listen to the solemn declaration in **Exodus 12:42** – *“It is a night to be much observed unto YAHWEH for bringing them out from the land of Egypt; this is that night of YAHWEH to be observed of all the children of Israel in their generations.”*

 Now we understand! As sunset of Abib 14 arrives, begins THE NIGHT TO BE MUCH OBSERVED - the night of Abib 15 or Nisan 15. On this night, YAHWEH brought the children of Israel out of the land of Egypt! Abib 15 is an annual Sabbath where no manner of work shall be done. And since with a HIGH HAND the children of Israel came out of Egypt by night, this annual Sabbath is called a High Day Sabbath in **Yachanan 19:31**.

 Thus, the day of preparation in **Luke** **23:54** and **Mark 15:42** does not refer to a Friday which is the preparation day for the weekly Sabbath. Rather, this preparation day is the Passover Day of Abib 14. Passover Day is the preparation day for the annual High Day Sabbath of Abib 15.

**Passover is Always Abib 14**

 You might wonder, which is the correct day to celebrate Passover? There are those who commemorate Passover at **sunset of Abib 13,** asAbib 14 begins. On the other hand, there are also those who commemorate Passover at **sunset of Abib 14**, as Abib 15 begins. In the **Torah**, however, Passover is always celebrated or commemorated on **Abib 14 or Nisan 14**; that is, at **sunset of Abib 13**, when Abib 14 begins (**Leviticus 23:5, Numbers 33:3, Numbers 9:2-3, Ezra 6:19, Exodus 12**)

 One sticky point on at what time to celebrate Passover is the word **“*even*”. Even is the short period of time when the sun begins to dip at the horizon until it is completely gone.** It should be understood that any single day begins at even (or sunset), and ends the following even (or sunset). Thus, a day begins at even and ends at even. The Scriptural texts saying that Passover should be celebrated ***“at even”*** of the **fourteenth day** of the first month, has generated two different interpretations: 1) ***“at even”*** means as the sun of Abib 13 begins to dip at the western horizon to begin Abib 14; and 2) ***“at even”*** means as the sun of Abib 14 begins to dip at the western horizon to begin Abib 15. The question therefore is, which “even” is the correct one – the “even” at the beginning of Abib 14, or the “even” at the ending of Abib 14?

 This writer believes that the correct ***“even”*** to celebrate Passover is the even at the start of Abib 14, which is the even that ends Abib 13. Here is why!

 **Exodus 12:29** - “*And it came to pass, that at midnight YAHWEH smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.”*

 While a day has two “evens”, it has only one “midnight. **Exodus 12:29** emphatically states that “***at midnight*** *YAHWEH smote all the firstborn in the land of Egypt****…”***

**Exodus 12:13** has this declaration, *“And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will* ***PASS OVER*** *you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.”*

**Leviticus 23:5** gives the correct date of Passover, *“In the fourteenth day of the first month, at even, is YAHWEH’s Passover.”*

The three verses just quoted gave a clear understanding that Passover is at Abib 14, and that YAHWEH smote all the firstborn in the land of Egypt at MIDNIGHT. This dogmatically tells us that **this is the midnight of Abib 14** because the next midnight is already part of Abib 15. Therefore the commemoration of Passover should be made at “even” that starts Abib 14, or at sunset of Abib 13.

The Yahudim (Jews) celebrated correctly the date of Passover at even that starts Abib 14, or at sunset of Abib 13, for hundreds of years. But later, they merged the celebration of Passover with the First Day of the Feast of Unleavened Bread. **Errol Mueller,** in his book ***The Mystical Rites of Our Creator***, **page 178** wrote, *“For some reason the ancient rabbis have ignored Leviticus 23:5 and merged their Passover observance into the first day of the Feast of Unleavened Bread*.”

 It explains why there are two Passover Celebrations in the New Testament. Yahshua celebrated Passover with His disciples 24 hours earlier than the Pharisees and Yahudim authorities **(Luke 22:8-15, Matthew 26:18, Mark 14:12-16).** But those who rejected Yahshua and plotted His death celebrated Passover 24 hours later (**Yachanan 19:14**). The Yahudim merged their Passover celebration with the First Day of the FEAST OF UNLEAVENED BREAD. But Yahshua did not follow the Passover date used by the Yahudim who rejected Him. Yahshua followed the Passover date inscribed in the Torah.

Yahshua followed the Passover date of Abba Yahweh. He followed the will of the Father. How about you, dear friend?

**Testimonies From Different Sources**

1. *“It follows, therefore, that the Messiah was* ***crucified on our Wednesday****; was* ***buried on that day before sunset****; and remained “three days and three nights” in the tomb, as foretold by Him in Matthew 12:40*.” – **Companion Bible, Appendix 156**
2. *“Messiah was dead for* ***three full days and three full nights****. He was put in the grave Wednesday just before sunset and was resurrected at the end of Saturday at sunset.”* – **Dake’s Annotated Reference Bible, on his note to Matthew 12:40**
3. **Matthew 27:63** - “*Saying, ‘Sir, we remember that the deceiver said, while He was yet alive,* ***AFTER THREE DAYS*** *I will rise again*.””
4. **Mark 8:31** - “*And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and* ***AFTER THREE DAYS*** *rise again*.”
5. **Yachanan 2:19-21** - “*Yahshua answered and said unto them, ‘Destroy this temple, and* ***IN THREE DAYS*** *I will raise it up. Then said the Yahudim, ‘Forty and six years was this Temple in building, and will you rear it up* ***IN THREE DAYS****? But Yahshua spake of the Temple of His body*.”
6. **Matthew 26:61** - “*And said, ‘This fellow said, I am able to destroy the temple of Elohim, and to rebuild it* ***IN THREE DAYS***.”
7. **Luke 18:33** - “*And they shall scourge Him, and put Him to death; and on* ***THE THIRD DAY*** *He shall rise again.”*
8. **Mark 9:31** - “*For He taught His disciples, and said unto them, ‘The Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise on* ***THE THIRD DAY****.”*

 Three expressions are used in Scriptures to denote how long the Messiah would be inside the tomb or at the heart of the earth, namely:

1. **“*AFTER THREE DAYS*”**
2. **“*IN THREE DAYS*”,** and
3. **“*THE THIRD DAY*”**

These three expressions mean only one thing: that YAHSHUA Messiah was exactly 72 hours inside the tomb; for at the point of exactly 72 hours, these three expressions are true.

We have ***“AFTER THREE DAYS”*** at exactly 72 hours because it is the end of three days.

We have ***“IN THREE DAYS”*** at exactly 72 hours because it is still part of three days.

And we have ***“THE THIRD DAY”*** at exactly 72 hours because it is still part of the third day.

If we allow a period of less than 72 hours, then the “AFTER THREE DAYS” would be **violated**. On the other hand, if we allow a period of more than 72 hours, the “IN THREE DAYS” and “THE THIRD DAY” would be **violated**.

See! Only at the point of exactly 72 hours that these three expressions are fulfilled. The Word of YAHWEH, indeed, is three dimensional, leaving us no room to be mistaken.

**Summary of Important Points**

1. Passover is always commemorated on **Abib 14** (or Nisan 14) right at sunset of Abib 13. Yahshua Ha Mashiach celebrated Passover with His disciples at sunset of Abib 13, when Abib 14 was to begin. The Yahudim who rejected Yahshua celebrated Passover 24 hours later at sunset of Abib 14, or at the beginning of Abib 15.
2. **Passover** and the **Feast of Unleavened Bread** are two different Feasts or ***moedim*** of Yahweh. Passover is always on Abib 14, while the Feast of Unleavened Bread is always on Abib 15 – 21.
3. YAHSHUA died on Abib 14 which was a Wednesday, and was buried on that same day just before sunset.
4. The next day, **Abib 15, is a High Day Sabbath** - the memorial of **Israel’s High Day of Freedom and Liberation** from the bondage of slavery in Egypt. It is also the First Day of the Feast of Unleavened Bread which is a non-working day, or a Sabbath.
5. On the year of YAHSHUA’s death, **Abib 15** fell on a **Thursday**. Since this is a High Day Sabbath, the Torah-observant followers of YAHSHUA rested from their work on this day.
6. The next day, **Abib 16** - a **Friday** - was a working day. On this day, the women bought sweet spices for the ointment they need to anoint YAHSHUA. At sunset of this day, began the **weekly Sabbath** **Day** and the women rested according to the fourth commandment in **Exodus 20:8-11**.
7. **Abib 17** was the **weekly Sabbath Day**. At about sunset of this set-apart day, YAHSHUA was resurrected from the dead by Abba YAHWEH after exactly three days and three nights inside the tomb.
8. ***“Three days and three nights”*** mean only one thing: **exactly 72 hours**.
9. The three expressions: “***After Three Days,”*** “***In Three Days***,” and “***The Third Day”*** were all fulfilled at the point of exactly 72 hours inside the tomb. Any period of time less than, or more than 72 hours would not fit in one or two of these three expressions.
10. **Yahshua Messiah** was resurrected by **Abba YAHWEH** at **about sunset of Saturday**. Therefore, the weekly Sunday-keeping has no basis whatsoever in Scriptures!

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(Written – 2015)