The Three Days and Three Nights in After Three Days

HEBREW DAYS OF WEEK

5TH DAY—NISAN 15

HOLY DAY

The First Day of the Feast of Unleavened Bread.
The First Annual SABBATH of the Year.
All Businesses Closed - No Work Allowed.

The Preparation Day for the Weekly Sabbath

A Normal Work Day

Passover

First Night in the Tomb

First Day in the Tomb

Second Night in the Tomb
After the Holy Day Sabbath Is Over, the Women Buy Spices, Mark 16:1.

Second Day in the Tomb

Sunset

Sunrise

Roman Days of the Week

Wednesday - April 5
Thursday - April 6
Friday - April 7

The Key to the Time Period from the Burial to the Resurrection:
Jesus Said He Would Be in the Heart of the Earth (the Tomb)
Three Days and Three Nights; A Complete 72-Hour Period

Matt. 12:38-40; 27:63
Mark 8:31; 9:31
John 2:18-22
Acts 10:40
1 Cor. 15:4
the Tomb and the Resurrection and Three Nights

7TH DAY—NISAN 17

The Weekly Sabbath

The Third Day After The Passover

Third Night In the Tomb

Third Day In the Tomb

The Resurrection Just Before Sunset

After Preparing the Spices, the Women Rest on the Weekly Sabbath from Sunset to Sunset, Luke 23:56.

1ST DAY—NISAN 18

The Wave Sheaf Offering Day

Jesus Resurrected Precisely After 3 Days and 3 Nights in the Tomb.

After the Sabbath - the Holy Day and the Weekly Sabbath - the Women Come to the Tomb Early.
The Tomb Is Opened by Two Angels Who Tell the Women Jesus Is Not There. He Had Been Resurrected.

The Disciples Come and Observe the Tomb, and Leave. Then Jesus Reveals Himself to Mary Magdalene First, and Tells Her Not to Touch Him Because He Has Not Ascended to the Father.

Jesus Ascends to the Father, Is Accepted and Returns.

Jesus Walks Along with Two Disciples on the Road to Emmaus.

At Sunset Ending the First Day of the Week, Beginning the Second Day of the Week, Jesus Appears to the Disciples Behind Closed Doors.

Friday - April 7  Saturday - April 8  Sunday - April 9

Knowledge of a Wednesday crucifixion was passed down for at least three centuries after the founding of the apostolic Church. The Didascalia, which dates from the third century, offers historical evidence that the belief in a Friday crucifixion was a change from the original teaching. The following description of the day of Jesus’ crucifixion appears in Book V of the Apostolic Constitutions, which contains the original words of the Didascalia:

“For they began to hold a council against the Lord on the second day of the week, in the first month, which is Xanthicus; and the deliberation continued on the third day of the week; but on the fourth day [Wednesday] they determined to take away His life by crucifixion” (Apostolic Constitutions—Didascalia Apostolorum, book V, section I, paragraph xiv). A church historian explains the significance of this record in the Didascalia: “…the only reason can have been that Jesus’ passion began on a Wednesday, i.e., the day when He was arrested [and crucified]” (Lietzmann, A History of the Early Church, p. 69).