

### 3 DAYS AND 3 NIGHTS

The death, burial and resurrection of יהושע (Yahushua, His given Hebrew name) is at the heart and centre of the redemption account as given in the Scriptures. The contemporary Christian world observes and remembers Messiah's death on the so-called "Good Friday", and they celebrate His resurrection on "Easter Sunday" morning. This has been a long held traditional belief, started by the Catholic Church centuries ago. But these traditions are erroneous to the facts as revealed in Scripture.

For too long now there has been inaccurate information propagated in Christian circles concerning the length of Messiah יהושע's stay in the grave. Everyone who has been to church has heard that Messiah was to be in the tomb for three days and three nights, and that he would then be raised to life. But no reasonably educated person can count from Friday evening to Sunday morning and come up with a sum total of three days and three nights.

The purpose of this biblical study is to show the meaning and application of the "three days and three nights" teaching so as to understand what יהושע meant by this saying, to ascertain exactly how long He really was in the grave, and to know at what hour He was put in the tomb and what hour He came out alive from the tomb.

Why do we need to take the time to do this? It's important to get to the truth on this issue because we must get the erroneous traditions out of our thinking and out of our worship, so that we can serve our Creator in truth. The Scriptures, not tradition, should be the source of our beliefs and the authority for our customs and practices. The errors in calculating the time יהושע was in the grave serve to support the erroneous traditions of Easter and Good Friday.

#### Yohanan 2:18-22 - The Temple: "I Will Raise It in Three Days"

It is logical to begin our investigation into the exact length of time Messiah was in the grave by examining some of His own statements and promises regarding these events. The first of those statements יהושע made was that of His being able to raise the temple in three days. On His first visit to Yerushalayim near the Pēsah season following His baptism and stay in the desert, יהושע entered the temple site and began overthrowing the tables of the moneychangers, scolding them for desecrating the House of Elohim.

The Yehudim challenged his right to do this by asking,

**"And the Yehudim answered and said to Him, "What sign do You show to us, since You are doing these?" 19 יהושע answered and said to them, "Destroy this Dwelling Place, and in three days I shall raise it." 20 Then the Yehudim said, "It took forty-six years to build this Dwelling Place, and You are going to raise it in three days?" 21 But He spoke about the Dwelling Place of His body. 22 So, when He was raised from the dead, His taught ones remembered that He said this to them. And they believed the Scripture and the word which יהושע had said."**

Of course, the Sanhedrin leadership thought He was speaking about the temple building when He said he would raise it up in three days, but He was cryptically speaking of his own body and His own resurrection.

The boast of יהושע was that He would raise his own body in three days. This statement caused such a stir among the Pharisees that they ridiculed him for making such an outrageous statement. How could anyone raise a temple in three days which took Herod forty-six years to build! How absurd. Yet, that was not what יהושע meant.

The claim to raise the temple in three days made such an impact on the people that many of them later remembered He had spoken these words. While He was being examined by the high priest, His adversaries were looking for witnesses to testify against יהושע so as to put him to death.

**but found none. Although many false witnesses came forward, they found none. But at last two false witnesses came forward, 61 and said, "This one said, 'I am able to destroy the Dwelling Place of Elohim and to build it in three days.' "**  
**(Matthiyahu/Matthew 26:60-61)**

Marqos/Mark records the same event:

**And some rose up and bore false witness against Him, saying, <sup>58</sup> “We heard Him saying, ‘I shall destroy this Dwelling Place that is made with hands, and within three days I shall build another made without hands.’ ” (Marqos/Mark 14:57-59)**

Since their testimony did not agree, the high priest could not condemn יהושע for essentially claiming the same power that Elohim has to rebuild the temple so quickly (though that again is not what He meant).

Later, while יהושע was hanging on the tree, people were insulting him and ridiculing him, as Mattithyahu records:

**And those passing by were blaspheming Him, shaking their heads, <sup>40</sup> and saying, “You who destroy the Dwelling Place and build it in three days, save Yourself! If You are the Son of Elohim, come down from the stake. ” (Mattithyahu/Matthew 27:39-40)**

And Marqos/Mark testifies to the same thing:

**And those passing by were blaspheming Him, shaking their heads and saying, “Ah! You who destroy the Dwelling Place and build it in three days, <sup>30</sup> save Yourself, and come down from the stake! ” (Marqos/Mark 15:29-30)**

The reason this is so important is to establish exactly what יהושע said. Though He was completely misunderstood by most people, still, the exact words He spoke are recorded. There are five testimonies which we have cited above that He claimed to be able to raise the temple (of His own body) in three days. Not after one day or after two days. But in three days He would raise Himself from the grave. This in itself carries great significance in Him declaring that He was Elohim and able to raise Himself up from the dead!!!

### **Mattithyahu/Matthew 12:39-40 - The Sign of Yonah: 3 Days and 3 Nights**

In addition to His veiled disclosure that His temple body would be raised in three days, יהושע Messiah also made a series of more explicit statements regarding his resurrection.

**“And while the crowds were thronging, He began to say, “This generation is wicked. It seeks a sign, and no sign shall be given to it except the sign of Yonah the prophet. <sup>30</sup> “For as Yonah became a sign to the Ninewites, so also the Son of Ađam shall be to this generation.” (Luqas/Luke 11:29-30)**

The comparison יהושע was making between the city of Nineweh and the present generation leads one to the conclusion that just as Yonah’s miraculous survival of being in the big fish was a sign for the Ninewites, יהושע’s resurrection from the dead would be a sign to this generation (and every generation). The similarity between the two events was to be the focal point.

The story of Yonah is well known even outside the family of faith. Yonah was told to go and bring a message of judgment to the Ninewites to encourage them to repent. But Yonah didn't savour the indignity of preaching to those pagans, and besides he thought his life could be endangered by bringing a rebuke and warning of catastrophe to those people. He turned and went in the other direction.

But the ship he sailed in ran into severe weather which threatened the life of all aboard. He confessed that it was he who was responsible for the turn of events, and was thrown off the ship. His departure into the sea calmed the waters. But Yonah was swallowed by a large sea creature, and for three days remained alive inside the creature praying for his life. יהוה heard his prayers and had the sea creature vomit him out onto the land after three days and three nights inside its body.

Yonah then went to the city of Nineveh and was a sign to these Ninewites who honoured the fish god. Yonah had spent **three days and three nights in the big fish** and had overcome. The message was clear: יהוה, the Elohim of Yonah

was more powerful than the great fish god of Nineveh. Thus was Yonah a sign to the city of Nineveh. And they repented of their rebellion against יהוה and יהוה relented of His intention of destroying them.

So, when יהושע tells "**this wicked generation**" that the only sign that would be given to it would be the sign of Yonah, everyone knew exactly what he was speaking of. So the son of man would be a sign to that generation as Yonah was to the Ninewites. Notice that this sign is for the 'wicked generation' and not for the true followers of Messiah, who ought to 'know' the times!

יהושע later made this even more clear. He emphatically reveals that the three days and three nights that Yonah spent in the belly of the great fish would be the sign that He would give to this generation:

**"But He answering, said to them, "A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Yonah. 40 "For as Yonah was three days and three nights in the stomach of the great fish, so shall the Son of Adam be three days and three nights in the heart of the earth." (Mattithyahu/Matthew 12:39-40)**

The testimony of Yonah is that he was inside the great fish for "**three days and three nights**":

**But יהוה appointed a great fish to swallow Yonah. And Yonah was in the stomach of the fish three days and three nights. (Yonah/Jonah 1:17)**

And יהושע stated plainly that He would be in the heart of the earth for the same length of time that Yonah was inside the great fish. Three days and three nights is that time frame - no more and no less.

Again at a later time, Messiah יהושע repeated this promise to the people that the only sign that would be given to it was that of Yonah:

**" A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Yonah." And He left them and went away." (Mattithyahu/Matthew 16:4)**

So, at the end of the day, the Master left a very clear message to all the people that He would be in the grave for three days and for three nights, just as Yonah was three days and three nights in the body of the fish.

#### **Mark 8-10 - יהושע Taught His Disciples Plainly That He Would Rise After Three Days**

As if He previous messages about His resurrection after three days and three nights in the grave weren't enough, יהושע also indicated this same message straight-forwardly to His disciples. There was no parable to decipher or riddle to solve when he told them of this.

**"And He began to teach them that the Son of Adam has to suffer much, and be rejected by the elders and chief priests and scribes, and be killed, and after three days to rise again. 32 And He was speaking about this openly. Then Kěpha, taking Him aside, began to rebuke Him." (Marqos/Mark 8:31-32)**

יהושע wanted His disciples to understand without any ambiguity about it, that He would be killed and would rise from the grave after three days and three nights. There is no way anyone could have misinterpreted what He said.

Then, for the second time (as it is recorded in Marqos), the Master plainly told His disciples again about His upcoming death and resurrection after three days:

**"And going from there they passed through Galil. And He did not wish anyone to know, 31 for He was teaching His taught ones and said to them, "The Son of Adam is being delivered into the hands of men, and they shall kill Him. And having been killed, He shall rise the third day." 32 But they did not understand the word, and they were afraid to ask Him." (Marqos/Mark 9:30-32)**

Though He spoke very plainly and openly about this, His disciples couldn't digest this thought which was foreign to their thinking about Messiah. They didn't understand that He had to die before He would be esteemed by the Father.

Then, for the third time, the Master repeats these things to his disciples:

**"See, we are going up to Yerushalayim, and the Son of Adam shall be delivered to the chief priests and to the scribes, and they shall condemn Him to death and shall deliver Him to the gentiles, <sup>34</sup> and they shall mock Him, and flog Him, and spit on Him, and kill Him. And the third day He shall rise again." (Marqos/Mark 10:33-34)**

Even after three times telling them plainly, the disciples were confused about this. They didn't understand the plan until after He was raised from the dead.

After He was laid in the tomb and the door closed, there were sceptics who had heard Him say that after three days He would rise from the dead. So, they asked for Roman guards to be placed at the tomb to guard it from יהושע's disciples.

**" saying, "Master, we remember, while He was still alive, how that deceiver said, 'After three days I am raised.' <sup>64</sup> "Command, then, that the tomb be safeguarded until the third day, lest His taught ones come by night and steal Him away, and should say to the people, 'He was raised from the dead.' And the last deception shall be worse than the first." (Mattithyahu/Matthew 27:63-64)**

The reason this is important is that not only the disciples, but the enemies of יהושע and others who had no interest in the outcome had heard and testified that Messiah had said that after three days He would rise.

### **The Problem With the Friday-Death/Sunday-Resurrection Theory**

It is helpful at this juncture to review the statements made by Messiah יהושע regarding the time He would be in the grave. He told the Pharisees that if they destroyed the temple, he would raise it again **"in three days."** Next, He told the crowds that **"as Yonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth."** And He told his disciples privately that **"He must be killed and after three days rise again."** So, He would be raised in three days and after three days, and would have spent three days and three nights in the heart of the earth.

Now the mainstream Christian belief is that Messiah died late Friday afternoon, was laid in the tomb as the sun was setting on Friday, and early Sunday morning, as the sun was rising, He was raised from the dead. Isn't it plain to see that there is a serious problem with this? The problem is one that a first grader would be able to solve, yet educated and highly decorated theologians, pastors and teachers don't seem to be able to count to three!

If Messiah was laid in the tomb as the sun was setting, here's the count: Friday night - first night; all day Saturday - first day; Saturday night - second night. And He rose from the dead at daybreak on Sunday morning. That come to one day and two nights - not really the same as three days and three nights. Can Christians count to three? Or do they just believe their shepherds no matter what they teach them? Is anyone as uncomfortable with this kind of counting besides me?

Okay. I'll give some benefit of the doubt (although this is ridiculous) for the way they count the time. Christians say that that last minute or two of Friday as they were setting Him down in the tomb counts as "day one." And they say that Sunday morning, for the minute or two that passed before He (allegedly) rose from the dead counts as "day three." Even if we allow this shoddy counting - and this is a bigger stretch than Santa Claus - then we still only have three days (hah) and two nights. This still does not fit with what the Master clearly taught numerous times in various forms. He said very plainly, "three days and three nights" just as Yonah was in the belly of the fish.

Surely, Christians don't hang their hats on that kind of sloppy reckoning, do they? Unfortunately they do. But we are writing this Scripture study article to show you that the Friday/Sunday theory is wrong on many levels. And we are about to show you how Messiah's words were fulfilled exactly as He promised it would be. There was no inaccuracy in what יהושע taught many times and to many people regarding the time he would be in the tomb.

## Mattithyahu/Matthew 27:57-66 - The Time of יהושע's Burial

Let's look now to what the Renewed Writings (N.T.) accounts testify to regarding the time of the Master's burial. The passion account of the Besorah concludes with the record of the burial of the deceased יהושע.

**“And when evening came, there came a rich man from Ramathayim, named Yosëph, who himself had also become a taught one of יהושע. 58 He went to Pilate and asked for the body of יהושע. Then Pilate commanded the body to be given. 59 And having taken the body, Yosëph wrapped it in clean linen, 60 and laid it in his new tomb which he had hewn out of the rock. And he rolled a large stone against the door of the tomb, and went away. 61 And Miryam from Magdala was there, and the other Miryam, sitting opposite the tomb. 62 On the next day, which was after the preparation, the chief priests and Pharisees gathered together to Pilate, 63 saying, “Master, we remember, while He was still alive, how that deceiver said, ‘After three days I am raised.’ 64 “Command, then, that the tomb be safeguarded until the third day, lest His taught ones come by night and steal Him away, and should say to the people, ‘He was raised from the dead.’ And the last deception shall be worse than the first.” 65 So Pilate said to them, “You have a watch, go, safeguard it as you know how.” 66 And they went and safeguarded the tomb, sealing the stone and setting the watch.”**

First, note that the following events occurred "as evening approached": Yosëph went to Pilate, obtained permission to have the corpse of the deceased יהושע, took the body, wrapped it and placed it in his own tomb. Then he rolled a large stone over the entrance to the tomb.

Now, it's anyone's guess as to exactly how long it took for Yosëph to do all these things. But he didn't have much time, because evening was approaching. Then, we roll into this narrative the details provided by Luke:

**“And see, a man named Yosëph, a council member, a good and righteous man – 51 he was not agreeing with their counsel and deed – from Ramathayim, a city of the Yehudim, who himself was also waiting for the reign of Elohim, 52 he, going to Pilate, asked for the body of יהושע. 53 And taking it down, he wrapped it in linen, and laid it in a tomb hewn out of the rock, where no one was yet laid. 54 And it was Preparation day, and the Sabbath was approaching. 55 And the women who had come with Him from Galil followed after, and saw the tomb and how His body was laid. 56 And having returned, they prepared spices and perfumes. And they rested on the Sabbath according to the command.” (Luke 23:50-56)**

So, it was **Preparation Day** and evening was approaching, which was the rest of a Shabbat. As he laid him in the tomb, the text says that the Sabbath was about to begin. There were several women who saw where he laid the body. These women went home and prepared spices. But we know that since the Sabbath was about to begin, the women could not do the work of preparing spices until after the Sabbath.

So, it then says that they rested on the Sabbath according to the commandment. There is some ambiguity in the text, but what is clear from the Jewish customs is that they could not have done the work of preparing the spices on this Sabbath day. But then it says that they discovered the empty tomb after the Sabbath. So, when did they prepare the spices?

The answer to this is to understand that יהושע was crucified on the day that the lambs were slaughtered for the Passover. This would be on the afternoon of the 14th of Abib, the first month of the True Scriptural calendar. Then, that evening, as the 15th day of the month arrived, Matzot/Feast of Unleavened Bread arrives. This day is **like a Sabbath** day in that no work at all was to be done (except for the preparation of the meal). So the women, who saw where יהושע was laid, went home and could not prepare spices the next day because it was a day of rest. The following day, they could prepare the spices. But then the day after that was the weekly Sabbath, so that they could not do any work again, which is why they couldn't put the spices on the body of the deceased Messiah yet. The next morning, after **the weekly Sabbath**, they went at daybreak to find an empty tomb.

So the three days that Messiah יהושע had promised to be in the heart of the earth were: the first day of the Feast of Unleavened Bread - first day; the following day which is when the ladies prepared the spices - second day; and the weekly Sabbath day - the third day. Then the following morning, they discovered the empty tomb.

When you count this up, it means that יהושע was hung on the fourth day of the week (Wed) and was laid in the tomb as the fifth day of the week was about to begin (Wed night). Then He rested Thurs, Fri and Sat in the tomb. That's three complete days! No need to fudge the numbers there! That also means that He laid in the tomb Wed night (as we reckon it), Thurs night and Fri night - all night long - a full three nights in the tomb, just as יהושע promised.

So the three days and three nights are: Wed night (first night), Thurs daytime (first day), Thurs night (second night), Fri daytime (second day), Fri night (third night), and Sat all day long (third day). That comes to a full three days and three nights. And "**after three days and three nights**" He was to rise from the dead.

So then, when did He get up from the tomb?

### **Matthew 28:1 - The Time of יהושע's Resurrection**

Since יהושע was laid in the tomb at sunset (no matter what day of the week that was), the only way the prominent prophesy of the three days and three nights could be fulfilled would be if He rose from the dead at sunset. And that would have had to take place at the end of the Sabbath, since on the morning of the first day of the week the tomb was empty. So, let's see if that pans out.

It is Mattithyahu's account of these events that gives us the details that we need to see exactly when עֵיְהוֹשֻׁעַ rose from the dead and came out of His grave. The common translations of Mattithyahu's account usually read something like this:

**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. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. (28:1-2, KJV)**

The NIV renders it this way:

**After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it.**

And the New American Standard Version says this:

**Now after the Sabbath, as it began to dawn toward the first *day* of the week, Mary Magdalene and the other Mary came to look at the grave. And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it.**

Judging from these translations, it would appear that the two Marys came by on Sun morning to find an empty tomb. But, the only way for the prophesy to be fulfilled precisely, since He was buried at sunset, is if יהושע was raised at sunset on the Sabbath, as it was turning into the first day of the week.

And the Greek text provides us with the detail to answer this problem. The Greek word which is translated as "**as it began to dawn**" and "**at dawn**" and "**as it began to dawn**" in the translations above, is ἐπιφώσκειν **epiphōskō** - **Strong's G2020**. This root word means "**to grow towards or become daylight, shine forth, dawn, break, perh. draw on**". While it's not apparent from that definition, perhaps the final rendering of this word fits in our context: "**as it began to draw on towards the first day of the week.**"

What makes this rendering of our word compelling is the other place in the Renewed Writings (N.T.) where this word occurs. "**epiphōskō**" only occurs two times in all the Renewed Writings. The other occurrence is in Luqas/Luke where Yosēph is seen wrapping the deceased body of the Master and laying it in the tomb:

**“he, going to Pilate, asked for the body of יהושע. 53 And taking it down, he wrapped it in linen, and laid it in a tomb hewn out of the rock, where no one was yet laid. 54 And it was Preparation day, and the Sabbath was approaching.” (Luqas/Luke 23:52-54)**

**epiphōskō** is translated "was approaching" in the phrase "and the Sabbath was approaching." What does **epiphōskō** indicate here? It is referencing the evening hour as the sun was setting. It is crystal clear in this context that this is what it refers to. You see, in Hebrew, it is at sunset when the next day begins. So, **epiphōskō** is a technical term for the onset of a new day at sunset!

An understanding and proper translation of the Greek text changes things, doesn't it? So, the Greek textual evidence indicates that יהושע was gone from the tomb at sunset on the Sabbath, according to Mattithyahu's account of things. Thus, He was in the heart of the earth exactly three days and three nights and no longer nor less, just as He had said so many times.

### **What About the Other Besorah Accounts?**

If **Mattithyahu/Matthew 28:1** is telling us that the tomb was empty just after sunset (Sat evening), then what about the testimony of the other Besorah accounts in regard to the two Marys (Miryams) visiting the tomb? Don't they tell us that it was early morning on the first day of the week? Let's check it out.

In Marqos, the translations indicate early morning as the time of their visitation to the tomb:

**“And when the Sabbath was past, Miryam from Magdala, and Miryam the mother of Ya’aqob, and Shelomah bought spices, to go and anoint Him. 2 And very early on the first day of the week, they came to the tomb when the sun had risen. 3 And they said among themselves, “Who shall roll away the stone from the entrance of the tomb for us?” 4 And looking up, they saw that the stone had been rolled away, for it was extremely large.” (Marqos/Mark 16:1-4)**

But this translation, like nearly all other English Bible translations, takes some liberties on the meaning of the Greek text. A more literal rendering of the text of Mark would read like this:

**And when the Sabbath had elapsed, Miryam the mother of Ya’aqob, and Salome bought spices so that they might go to anoint יהושע’s body. And very early on the first of Weeks they came to the grave as the sun was rising...**

The first sentence indicates that they bought the spices on the day after the first day of the Feast of Unleavened Bread, which is a day of rest on which they could not purchase the spices. Then it says that on the first of the Weeks (probably a better translation than "the first day of the week"), they came to the tomb. There is clearly a space of time between the first statement and the second, which is the day between the first day of the Feast and the weekly Sabbath. That was the day they purchased the spices.

Then he speaks of "very early" on the first of Weeks, which is the first day of the week. "Very early" is not very precise. It could be the middle of the night. It could be just before the light of morning appeared. We just don't know specifically at what time he is referring to.

But we shouldn't get bogged down into the exact time the Miryams arrived at the tomb, because when they arrived at the tomb, יהושע was not there! Marqos never tells us when יהושע came back to life and came out of the tomb. He only tells us when the women found the tomb empty! So Marqos tells us nothing about when יהושע was raised. It only tells us that at sunrise on the first day of the week, He was not there!!!

Luqas reads a little differently.

**“And on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared, 2 and they found the stone rolled away from the tomb. 3 And having entered, they did not find the body of the Master יהושע.” (Luke 24:1-3)**

The Greek here is ὄρθρος βαθὺς - **orthros bathus** and is usually rendered **at dawn** or **at daybreak**. So, like's Marqos, Luqas records that the Miryams came to the tomb very early in the morning, as the sun was just coming up. But what is important in Luqas' account is not the exact time the Miryams came to the tomb. When they arrived, the stone had already been rolled away and the body of the Master was not there. Luke says nothing about the time of יהושע's resurrection and coming out of the grave. He only records when the women came to the empty tomb.

Turning to the Fourth Account, which is usually attributed to Yoḥanan, we find yet another point of view about when the women came:

**“And on the first day of the week Miryam from Magdala came early to the tomb, while it was still dark, and saw that the stone had been removed from the tomb. 2 So she ran and came to Shim'on Kěpha, and to the other taught one whom יהושע loved, and said to them, “They have taken the Master out of the tomb, and we do not know where they laid Him.” (Yoḥanan/John 20:1-2)**

This Account puts the time of the women's arrival at the tomb before sunrise, while it was still dark. And again, Miryam finds an empty tomb. The Fourth Account does not tell us when יהושע came back to life and left the tomb. It only tells us when Miryam discovered Him missing from the tomb.

An interesting point to ponder about all four accounts is that they all record that, at the very latest, the women arrived at the empty tomb at sunrise or earlier. Therefore, those who believe in the Fri-Sun theory have to admit that they cannot even count Sun as one of the days of the Three Days / Three nights prophesy of the Master. Therefore, in the scenario they embrace, יהושע was only in the tomb for one day and two nights. Since He was placed in the tomb at sunset on Fri, you cannot count Fri as one of the days. And Sun is eliminated too. The Fri-Sun theory just simply does not fit in with the Scriptural data and therefore must be wrong.

### **Summary and Conclusion**

We have presented the Scriptural evidence that the Master יהושע said over and over again that He would be put to death, that He would be in the grave for three days and three nights, and that He would raise Himself up from the dead on the third day and after three days.

The Fri death / Sun morning resurrection theory embraced by most of the Christian world does not make sense. In order to believe that theory, you are required to be unable to count to three, you must reject the evidence and testimony of יהושע and the Scriptures, and you must put your sensibilities aside.

On the other hand, if we can count to three, and if we believe what יהושע said about the time frame of his burial, and if we believe the Scriptures and accept them with our sensibilities, we can know for sure that יהושע was indeed in the grave for three days and three nights, that He rose on the third day, and that He came to life after three days.

The scenario when all of these conditions are met is to understand that the Master was put to death in the middle of the week, which is the fourth day - the one known commonly as Wednesday. He was placed in the tomb at sunset on Wed evening. He spent a full three days and three nights in the grave - which are Wed, Thurs and Fri nights, and Thurs, Fri and Sat daytime. That comes to three days and three nights. As the third day was coming to a close at sunset, the Master came to life and came out of the tomb. That fulfils the prediction that He would rise on the third day (it was still the third day and was the very last moment of Saturday), and the predication that after three days He would rise (the three days were concluded)

Then, sometime between Sat evening and Sun morning (the Besorah letters each tell their own account), the women found the empty tomb. And the rest is a matter of record.

Our faith does not require us to believe and accept tenants that are unreasonable and cannot be substantiated. We are only required to believe and trust in the integrity of the promises of our Elohim and our Master the Messiah. The Wed sunset through Sat sunset model of the time of our Master's burial makes perfect sense of all the facts of Scripture. Won't you accept this as the correct interpretation of Scripture and the truth of these things?