

THREE DAYS AND THREE NIGHTS BURIAL OF JESUS

The Sanhedrin appealed to Pilate to secure only the tomb of Jesus for three days and nights based on the **prophecy of Jesus' burial and resurrection (Matt.27:62-66)**.

A question arose during one of our recent lessons on the Burial of Jesus. The question involved the Greek grammar of (Matt.28:1) and the women coming to the tomb of Jesus (Matt.27:57, 61-62; 28:1).

We will examine our lesson text by the following five point homiletical outline.

- (Matt.28:1) **Sunday** – 1st day of week of Unleavened Bread (Firstfruits Holiday) –tomb was opened.
- (Matt.28:2b) **Second earthquake** (Matt.27:51-54) – saints came out of tombs
- (Matt.28:2b-3) **Stone removed by angel** – seal broken – empty tomb
- (Matt.28:4) **Seized with fear** – guards and soldiers
- (Matt.28:5-7) **Specific message to women** – three commands (do not be afraid; come see; and go tell).

<p>This lesson will study <u>five aspects</u> of Three Days and Nights of Burial of Jesus.</p>

1. In reexamining Matt.28:1, I discovered a mistranslation of the Greek adverb opse. In the NASB, it is translated (after) and in the KJ (end) and in other translations (late).

(Matt.28:1)

- **“Now after (opse) [adverb of time] (evening) Sabbaths (sabbaton/ gpln) [adverbial genitive of night time of action or event/ plural neuter/ weekly Sabbath],**
- **as it began to dawn** (te epiphosko/ p.a.ptc.lsf) [to make to shine upon/ dawn] **towards** (eis+ac) [of extension]
- **the first day of the week** (heis/ asf/sabbaton/ gpln) [one of the Sabbaths] **Firstfruits**
- **Mary Magdalene and the other Mary came** (erchomai/ a.a.ind.3ps)
- **to look** (theoreo/ a.a.infin) [inspection]
- **at the grave** (ton taphos/ asm) [tomb or sepulcher].”

NOTE: Matthew has used **opse** seven times to mean (**evening**) in his book.

- Opse was used three times to mean closing hours of evening of day (Matt.14:15, 23; 20:6-9; 27:57-61).
- Opse was used four times to mean evening sunset of day (Matt.8:15-16; 16:1-4; 26:20; 28:1-2).

2. In point one, we saw that the Jewish structure of time was important in Matthew's book (Matt.12:40; 16:21; 17:23; 20:19; 27:40, 63-64; 28:1).

It is very important in (Matt.28:1-7). Matthew established the three day burial-resurrection of Jesus with the Passover-Unleavened Bread holidays.

Three days and nights of burial of Jesus would be from sunset to sunset following:

- Passover crucifixion (The 14th of Nisan) (The day of Preparation)
- The burial was from Thursday (The 15th through the 17th) (First day of Unleavened Bread through Saturday, the weekly Sabbath of Unleavened Bread) (Lev.23:4-16; Matt.28:1) (Evening or sunset).

3. The next day after the weekly Sabbath of Unleavened Bread was the First day of week, our Sunday, and the Jewish holiday of First Fruits, the 18th of Nisan.

First fruit holiday (first grain harvest) looked to the Pentecost holiday (last grain harvest) 50 days later. (Lev.23:9-16; Matt.28:1-7).

(1Cor.15:20) “But now Christ has been raised from the dead, the first fruits of those who are asleep.”

After the Resurrection, Jesus spent 40 of those 50 days (to Pentecost) in post-resurrection appearances (Luke 24). Then He ascended to the Third Heaven and was Seated at the Right Hand of God with all Authority (Acts 1:11; Eph.1:20-23; 4:8-11) (Church).

4. On the 50th day from First Fruits (Pentecost, 30 AD), Jesus will begin to Baptize with the Holy Spirit Jewish Age followers of Christ (Matt.3:11; Acts 1:4-5; 2:33) and (John 14:15-17, 25-27; 15:26-27; 16:7-16).

Jesus’ Baptism of The Holy Spirit was to incorporate the followers of Christ into the body of Christ, the New Covenant Church, on earth and in heaven. (Acts 2, 8, 10-11, 19) (Eph.5:23; Acts 20:28, 32; 1 Cor.12:12-27; 2 Cor.5:6-8 and **Heb.8:13**).

Jesus’ Baptism of The Holy Spirit is different than the Holy Spirit baptizing believers. (1 Cor.12:13; Gal.3:28; 2 Cor.5:17)

5. The tomb of Jesus was opened very early on the first day of the week, our Sunday, their day of Unleavened Bread (Matt.28:1; Mark 16:2; Luke 24:1-2; John 20:1).

NOTE: The tomb was not opened to let Jesus out but to let the world in to witness an empty tomb.

The synoptic gospels record the angel’s message that Jesus had **already risen** from the dead (egeiro/ **aorist p.ind 3ps**) (Matt.28:6; Mark 16:6; Luke 24:6).

(Luke 24:5-7) “Why do you seek the Living One among the dead? He is not here, but **He has risen**. Remember how He spoke to you while He was still in Galilee, saying that Son of Man must be delivered into the hands of sinful men, and be crucified, **and the third day rise again.**”

After the three day burial and resurrection of Jesus, the tomb was returned to Joseph as a lesson of importance of grace.

The tomb of Jesus was opened to give the world the final piece of the Gospel of Grace Salvation (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9).

(1 Cor.15:3-4) “For I delivered to you as of first importance what I also received, **that** (hoti) Christ died for our sins according to the Scriptures, **and that** (kai hoti) He was buried **and that** (kai hoti) He was raised on the third day according to the Scriptures.”