The idea that Friday was the day of our Lord’s crucifixion, and that Friday counted for two days and two nights, plus the Sabbath day “and three hours of night after the Sabbath, in which our Lord slept, fulfilled three days and three nights of The Son of Man passing in the heart of the earth”, is an ancient idea. The Didascalia is dated at least as far back as AD 250.

Friday is so named as the day of the crucifixion of Yeshua, and of the fast the Apostles enjoined upon the church to commemorate the crucifixion, beginning at the ninth hour (9 AM). The Didascalia explains that “the three hours on the cross from 9 to noon was a day, and the darkness on Friday from noon to three PM was a night, and again from the ninth hour (3 PM) to evening was a day, and again afterwards the night of Passion Sabbath, and “in the Gospel of Matthew it is thus written: ‘In the evening of the Sabbath, when the first day of the week dawned, came Mary, and the other Mary, the Magdalene, to see the sepulcher. And again the Sabbath day...’” (or...). Friday is named for these events.

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In 1862, Rev. SC Milan, MA of Oxford University published The Gospel of John: The Eleven Oldest Versions Except the Latin, and Compared with the English Bible, in which he translated in parallel columns, the Syriac Peshitta (listed as 2nd cent.), Ethiopic (4th cent.), Armenian (4th-5th cent.), Georgian (6th-7th), Slavonic (9th), Sahidic (2nd or 3rd cent.), Memphitic (4th-5th cent.), Gothic (4th), Anglo Saxon (8th cent.), Arabic (11th or 12th), and Persian (13th cent.) versions are compared to the KJV 1611 translation.

I examined this edition in John 19:14, which describes Pilate’s presentation of Jesus to the Jews as their King, and reads thus:

"And it was the preparation of the passover, and about the sixth hour, and he saith unto the Jews, Behold your King!"

In five of the ancient versions, instead of “preparation of the Passover”, we find “Friday of the Passover”. Three of the versions with “Friday” are the Armenian, Arabic and the Persian, which are known to be translated from the Peshitta. The Semitic Ethiopic language word for “Friday” is “paraskeue”, practically the same as the ancient Greek and modern Greek word for “Friday”. The Semitic Ethiopic language word for “Friday” is “arb”, which looks like the Aramaic “Arubta”, but I will reserve judgment on this one.

I did a check on the days of the week for the languages of the other versions whose translation is rendered “preparation”, to see what the word for “Friday” is in those languages. The Georgian, Sahidic and Slavonic have “paraskeue”, practically the same as the ancient Greek and modern Greek word for “Friday”. The Coptic versions (Sahidic and Memphitic) are very closely related to the Greek language. Gothic has “Parasraiue”, very similar to “paraskeue”. Adding Greek “paraskeue” to the Friday list and the Sahidic brings the total number of ancient versions to nine of the twelve, which have the word for “Friday” in the text of verse 14.

That “in the evening of the Sabbath, when the first day of the week dawned, came Mary, and another Mary, the Magdalene, to see the sepulchre. And there was a great earthquake, for the angel of the Lord came down and rolled the stone.” And again the Sabbath-day. Then a three hours of the night after the Sabbath, in which our Lord slept [and rose], and the saying was fulfilled (angry. Take heed!) that it is required of the Son of Man that He should pass through the heart of the earth, three days and three nights, as it is written in the Gospel. Again, it is written in David, “Behold, thou hast appointed my days by measure,” because therefore these days and nights are made shorter. Thus it is written.

‘In the night therefore, at the first day of the week dawned, He was seen by Mary Magdalene, and by Mary the daughter of James; and in the night of the first day of the week He went into to Levi, and then He was seen also by us.” But He said unto us when He was teaching us, “Will ye fast because of Me in these days? or do I need that ye afflict yourselves? but for the sake of your brethren ye have done this, and do it in these days when ye eat, and on Wednesday, and on Friday at all times, as it is written in Zechariah, ‘The fast of the fourth and the fast of the fifth,’ which is Friday; for it is not lawful for you to fast on Sunday, because it belongs to My resurrection; wherefore Sunday is not counted amongst the numbers of the fast-days of the Passion, but they are counted from Monday, and are five days. Therefore let the fourth fast, and the fifth fast, and the seventh fast, and the tenth fast be to those of the house of Israel. Fast, therefore, from Monday, fully six days, until the night after the Sabbath, and let it be counted to you as a week; but the tenth, because the beginning of My name is a jubil, in which is the beginning of the fasts, but is not a feast of the former people, but as a new covenant which I have appointed to you, that you should fast on their behalf on Wednesday, because on Wednesday they began to destroy themselves and laid hold of Me; for the night after Tuesday, which was Wednesday, as it is written, that ‘the evening and the morning were one day, the evening saw that thou hadst taken the lamb’ (Gen. 1:10); therefore belongs to the day that follows it, for on Tuesday in the evening I ate with you My passover, and in the night they laid hold on Me [fast then], but again also on Friday, fast on their behalf, because on it they crucified Me in the midst of their feast of unleavened bread, as it was foretold by David.’ In the midst of their feasts they have put their Psalms.

“Friday” - Παρασκευή – “Arubta” is confirmed as the day Christ died, in Didascalia. For those who dispute a Friday crucifixion, I present the Greek word for the crucifixion day of Jesus Christ, usually translated “preparation day” in English translations - παρασκευή (paraskeue, pronounced par-as-keh-you-ay’)

Here are the days of the week in the Greek language:

- Sunday = Κυριακή (KeeriakEE)
- Monday = Δευτέρα (DehFTEhra)
- Tuesday = Τρίτη (TREEtee)
- Wednesday = Τετάρτη (TeTArtee)
- Thursday = Πέμπτη (PEmptee)
- Friday = Παρασκευή (ParaskeVEE)
- Saturday = Σάββατο (SAvatoh)

Here are the Aramaic days of the week:

- Sunday – Khadbshabba
- Monday- Traynbshabba
- Tuesday- Tlathbshabba
- Wednesday- Arbabshabba
- Thursday- Khameshbshabba
- Friday – Arubta
- Saturday- Shabta

See anything interesting? How is it that in the Aramaic and Greek languages, the words Παρασκευή “Arubta” and παρασκευή Paraskeue, both of which are usually translated “preparation” in the Gospel accounts, are both the names for “Friday” in their respective languages?
In Aramaic names of days of the week, Sunday is “1st of the week”, Monday is “2nd of the week”, Tuesday is “3rd of the week”, Wednesday is “4th of the week”, Thursday is “5th of the week”, and then for Friday the protocol changes and the number and “week” are dropped. We would expect “6th of the week”; instead we have “Arubta” in Aramaic- which comes from the root “ereb” for “sunset”. Greek has “paraskeuay”, which means “preparation”, “equipped” or simply “Friday”.

Greek days are also numbers, except for Sunday, which is “of The Lord” (related to the resurrection of Jesus). Saturday is “Sabbath” in both Aramaic and Greek names of days of the week. Something quite unusual may be expected to account for the unique departure from the number format for the sixth day of the week- Friday, in both Aramaic and Greek languages. Aramaic “Arubta”- “Sunset” probably refers to the darkening of the sun for three hours on Good Friday, hence the change in the name of the sixth day of the week ever since. Might it be that the simplest explanation is the best one, that “Friday” is the meaning of both Aramaic and Greek Gospels, and Friday is the day of the week on which The LORD Jesus The Messiah was crucified, according to the four Gospels?

I think the answer is obvious.