

Hello Craig.

This document is a classic example of isogesis. It is an argument for a particular interpretation of the Bible and not an objective approach. It is not good research. He repeats the worn out favorite, deceptive arguments of Protestant Sunday/Easter advocates and leaves out significant biblical and historical material that is inconvenient to his rationale. He cherry-picks various authors as authorities to make his points. This paper is so poorly researched and written it would not receive a passing grade in any of my courses. There are dozens of false or unproven assumptions in his material.

Using the opinions of various writers is not evidence it is only their opinion not necessarily clear and convincing fact. For example, he uses the concept of an *onah* to justify so-called Jewish inclusive reckoning. One cannot squeeze, even using Jewish inclusive reckoning, three days into a Friday and Saturday. Rabbi Eleazar ben Azariah, tenth in the descent from Ezra, said that "A day and a night are an *Onah* ['a portion of time'] and the portion of an *Onah* is as the whole of it" [Jerusalem Talmud, *Shabbath* 9.3 and Babylonian Talmud, *Pesahim* 4a]. The rabbi's straightforward statement conveys to his readers that part of a day can count as a full day. So, in Hebrew when the word day appears by itself it can be a full day or a partial day reckoned as a full day. The expression "seven days" in this context is indefinite in the sense that it can mean either seven full days or part of two days and five full days. This necessitates, however, biblical writers to use additional language to refer specifically to a full 24-hour day and thereby remove any indefiniteness. Unfortunately, today's Christian writers frequently overlook, ignore or twist this important detail.

The rule is unmistakable, whenever the expression "day and night" or "night and day" appear together in the Hebrew Scriptures the period is never less than a full twenty-four hour day. As rabbi Eleazar ben Azariah said "A day and a night are an *Onah*" meaning a full twenty-four hour day. This Hebrew idiom, appearing throughout the Hebrew Scriptures and the New Testament, never meant anything less than a full day. ✓

When Matthew, who wrote to a first-century Judeo-Christian readership, stated that Jesus "fasted forty days and forty nights" (Matthew 4:2) he followed this practice thereby making it apparent to his early first-century Hebrew readers that he did not mean simply forty days (which could have included two partial days) but forty full or complete days. There exists no plausible evidence that Jesus fasted less than forty full "days and nights," nor that he remained in the Tomb less than three full "days and nights," nor that Thursday or Friday could have been the day of Jesus' execution.?

Some Scriptures tell of Jesus' resurrection "after three days" which implies the totality of the "three days and three nights" or a full 72 hours (Mark 8:31; 9:31 KJ; 10:34 KJ; Matthew 27:63). Other verses say "three days" which summarizes the "three days and three nights" or a full 72 hours (Matthew 26:60, 61; 27:39, 40; Mark 14:58; 15:29, 30; John 2:19, 20). Still others speak of him rising on "the third day" in reference Thursday, Friday, Saturday (Sabbath). Saturday was the third day and the resurrection occurred late Saturday, Sabbath, just before sunset (Matthew 16:21; 7:23; 20:19; 27:64; Luke 9:22; 18:33; 24:6, 7, 21, 46; Acts 10:40; 1 Corinthians 16:4). So in context he arose on the third day, in three days, after three days, and after "three days and three nights." Unless we believe the Bible contains errors, we know that all such passages must harmonize. Therefore, in context, "after three days" must be read consistent with "the third day" (Matthew 16:21).

I appreciate your sending me this material. I am working on the chapter of *The First Christians* book tentatively entitled The Death and Resurrection of the Messiah. The "material" gives me more arguments to write about. I do not know of a single source that dispels these old arguments. I can't take the time away from the needs at Living University right now to unravel pages of convoluted thinking. I just spent three full days sorting someone's misguided ideas about the dates of sabbatical years and jubilees. I plan to use that material in my book as well.

Warm regards,

MPG