

each criterion by the number of times it appears in the texts. But this would require me to rate the "first of the Sabbaths" criterion four times, since it appears four times. However, so as not to bore the reader, I have opted for the shorter approach. The errant views are far enough in the hole already.

16. The counting of Sabbaths in Lev. 23:15 proceeds from the day after the Passover Sabbath. It is not just a point in favor of the correct chronology that all the resurrection passages read "first of the Sabbaths". The Scripture actually commands the literal counting of "seven Sabbaths" (Lev. 23:15-16). The very existence of this passage, then is a point in favor of the chronology. A red light for ignoring it, and a green light for explaining it.
17. The "first of the Sabbaths" (Matthew 28:1; Mark 16:2; Luke 24:1; John 20:1, and John 20:19) is mentioned five times in the resurrection accounts.⁴⁷⁹ This is the number of grace. Adding Acts 20:7 and 1 Cor. 16:2 brings the number of mentions to seven, which is the number of perfection. The idiom is a pure Semitism for אָהַת הַשַּׁבָּתוֹת. A red light for ignoring it.
18. If the festival Sabbath had fallen on the weekly Sabbath there would have been no reason to John's mention (John 19:31 μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου). Some have tried to explain it as the conjunction of a festival Sabbath and the weekly Sabbath. This however, does not explain the linguistic evolution of the idiom הַגְּדוּל הַשַּׁבָּת, nor why both the Church and the Jewish community felt compelled to switch the usage to the Sabbath preceding Passover/Easter. This and Matthew's reference to the day after the crucifixion as "the next day" (Mathew 27:62) rather than just plain "Sabbath" show that a mid-week festival Sabbath was meant by John, and Mathew (cf. *Later of Sabbaths*, Mt. 28:1). A red light for all the Friday-Sunday theories.
19. The idiom "preparation" (Mat. 27:62; Mark 15:42; Luke 23:54; and John 19:14, 31; 42) in ecclesiastical Greek means "Friday" (so also Syriac). The Church celebrated no Passover that required an annual preparation day, and through misunderstanding the chronology transferred the usage of the word to Friday. However, John assures us in this case that it was the "preparation of the Passover" (John 19:14, הַכְּנֵת הַפֶּסַח), which does not mean "Friday of Passover" week, a theory vociferously promoted by C.C. Torrey, who held that Yeshua was crucified on Nisan 15 (254.127, cf. 30d). His anachronistic Aramaic arguments are squarely refuted by Solomon Zeitlin in the same Journal (255.152). Furthermore, Mark's explanation "which is before a Sabbath" (προς σάββατον, 15:42) was necessary for the *diaspora* precisely because the normal usage for Friday was προσαββάτον and not παρασκευήν. While the later term could be used for Friday, it was not the norm. Normally, "preparation" was used for the eve of the Passover, and elsewhere, such as in the Apocrypha and LXX it was a completely generic term for "preparation." During Passover week it was a technical term for the *erev Pesach*, a fact derivable from the contemporary

⁴⁷⁹ Mark 16:9 is in the longer ending. The πρώτη σαββάτου there is equivalent to *hashabbat rarishonit*. It is likely a later addition by one unfamiliar with the counting idiom.

evidence. The insistence that it is a technical term for Friday is an anachronism based entirely on later Ecclesiastical Greek. A red light for giving in to tradition, and a green light for sticking with the contemporary philological evidence.

20. The reference in John 20:20 to the 46th year clearly comes out to the Passover of A.D. 30 as explained by Jack Finegan (252.38, §§590-595). This alone totally demolishes theories built around A.D. 30 and A.D. 31. A.D. 32 should probably have also received a red light here, but I was feeling charitable.
21. The Scripture does not leave us clueless about how to count three days and three nights. I have already explained Temple usage and the solar day. To this I will add the usage of the Egyptian slave in 1st Samuel 30:12. An Egyptian counts days from sunrise to sunrise. He fell sick during the daytime when the raiders were on the move. If he had fallen sick at night, they would have given him water before moving on in the morning, hoping he would recover. David and his men rose at the crack of dawn and discovered the Egyptian before sunrise (the third night). The scripture drops a typological hint, "his spirit came again to him" (cf. Jonah 2:2, "sheol"). This was at the same time that Yeshua rose from the dead. Therefore, the first day comes first, and the third night comes last in the count. Every theory that places the resurrection during daylight gets a red light for not following these clues.
22. Mark 15:46 says that Joseph of Arimathaea "bought fine linen". This would not have been possible if Yeshua had been crucified on the 15th of Nisan. This earns Edersheim and C.C. Torrey's Nisan 15 Friday to Sunday chronology another red light.
23. Graham Scroggie explains, "Remarkable confirmation of the view that the embalming was not done at the time the body of Jesus was buried, but much later, is found in the exact use of two words. In the passages which record the taking of the body from the Cross and wrapping it in a 'linen cloth,' the word, *sindōn*, is used, which was one piece of linen, and not several pieces (Matt. xxvii. 59; Mark xv. 46 (twice); Luke xxiii. 53; cf. Mark xiv. 51, 52); but in the passages which tell of the embalming, the word *orthonion* is used, which means a linen bandage, and in each occurrence it is in the plural, 'linen cloths' (*othonia*), and is associated with the aromatics (John xix. 40; xx. 5, 6, 7; Luke xxiv. 12). The procedure was as follows: On the Wednesday, Nisan 14th, before 6.0 p.m., Jesus' body was taken from the Cross, wrapped in a linen sheet, and hastily buried. There it lay through Thursday, Nisan 15th, the Passover Sabbath. On Friday, Nisan 16th, Joseph and Nicodemus went to the tomb, removed the *sindōn*, and bandaged the limbs and body in linen cloths, *othonia*, with spices, and a separate piece for the head (John xx. 6, 7). See Scroggie 254.115, *Guide to the Gospels*, pg. 576.
24. Every use of the idiom "first of the Sabbaths" in the New Testament follows the Passover. Acts 20:7 follows the Passover (vs. 6), and 1st Cor. 16:2 precedes Pentecost (vs. 8) which implies it follows immediately upon Passover. If the phrase meant "first day of the week," then the associating of the Acts and Corinthians passages with Passover is just an oddly unusual coincidence. However, since it is normal for the phrase to mean "first of the sabbaths," the timing in these passages is exactly right. All