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**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

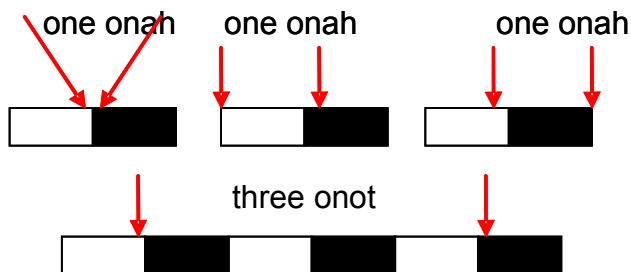
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(laid out in book order)

Lightfoot's interpretation is faulty. It should be noted that Rabbi Eliazar Ben Azariah (רבי אלעזר בן עזריה) did not mean his statement to be put to such an illogical use. For Lightfoot wants to count a few hours of daylight on Sunday morning as "a day and a night." When the Rabbi says "a part of a period" he has these situations in mind:

Figure 4: Various Ways To Count An Onah



This can be seen by using the Rabbi's definition. Since an "onah" is defined as "a day and a night," an onah must always be some part of a day followed by some part of a night (or the reverse of it). What the whole discussion in the Jerusalem Talmud (9.3) is about, is what it means to say that a woman is unclean for "three days" after intercourse because the man's seed remains in her.

רבי ישמעאל אומר פעמים שהן ארבע עונות. פעמים שהן ה' פעמים שהן שש ר"ע אומר לעולם הן חמש. אם יצאת מקצת עונה הראשונה משלימין לה מקצת עונה ששית. הא רבי ישמעאל עבד יום עונה ולילה עונה. ר"ע עבד יום עונה ולילה עונה. מה ביניהון עונות שלימות ביניהון. ר' ישמעאל עבד מקצת עונה ככולה. ותני כן על דר' עקיבה לפיכך אם נכנסה מקצת עונה ראשונה משלימין לה מקצת עונה ששית. תני רבי אלעזר בן עזריה אומר יום ולילה עונה ומקצת עונה ככולה. ותני כן על דר' אלעזר בן עזריה פעמים יש שם יום וכל שהוא והיא טהורה. שני ימים וחסר כל שהוא והיא טמאה.

"Rabbi Ishmael says sometimes it [three days] is four onah, sometimes that it is five, sometimes that it is six. Akiba says for ages they are five¹⁹ [onah]. If she has intercourse in part of the

¹⁹ i.e. "For ages" (לעולם) he means from long past reckoning. We must remember that the Rabbis are interpreting "three days" and not "three days

first onah, then her time is complete in part of the sixth onah. Rabbi Ishmael computed a day an onah, and a night an onah. Akiba computed a day an onah, and a night an onah. What is the span of onot of three spans? Ishmael computed part of an onah as the whole of it. And the Tanna'im so affirm on the word of Rabbi Akiba, *that* when she is entered in part of the first onah, *then* make completed for her part of the sixth onah. Tanna Rabbi Eliazar Ben Azariah says: a day and a night are an onah, and part of an onah is as the whole of it.

And the Tanna'im so affirm on the word of Rabbi Eliazar Ben Azariah, "sometimes there is day [at the end] and all of it —that she is clean; [but if the] second day, and is lacking any of it, then she is unclean."

Rabbi Ishmael is not giving a legal ruling. He is just observing how "three days" can be computed. Here is his option, and the others:

Figure 5: Four Onoth with Day First

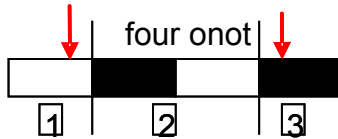


Figure 6: Five Onoth

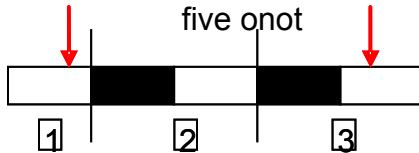
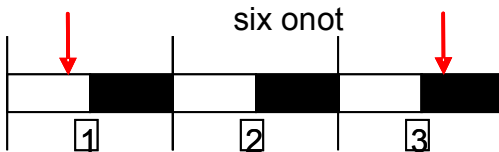


Figure 7: Six Onoth with Day First



and three nights.”

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