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**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

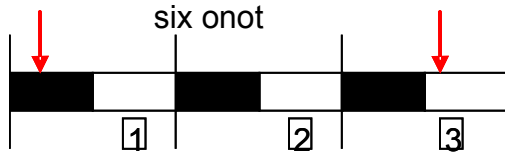
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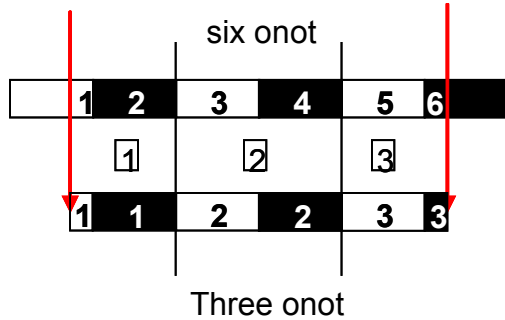
After the possibilities are mentioned, the rulings say that if a woman has intercourse then she must count inclusively six onot before she is clean again, like in the last diagram above, or in the one following:

Figure 8: Six Onoth with Night First



Now if we overlay Rabbi Ishmael’s 12 hour definition of an onah (day or night) with Rabbi Eliazar Ben Azariah’s 24 hour definition of an onah (day and night), then we see how both work with the final ruling:

Figure 9: Overlay of 12 hour Onah with 24 hour Onah



Rabbi Eliazar can say “three days” must be “three onah” (for the woman to become clean again), and because he has defined an onah as “a day and a night” it is clear that 6 onah are meant. The ‘part of an onah is as the whole of it’ statement is simply so that it is understood that the first day (see above) can be translated into a part day+ whole night, and the third day into a whole day+part night.

There is therefore no demonstrable intention on the Rabbis’ part to say that a few hours of day can be expanded to a day and a night, nor is there an example given by the Rabbis showing such.

Lightfoot's application is to apply what the Rabbis said in a new way to a new situation that the Rabbis did not think of.²⁰ And the Rabbis would most strenuously object to Lightfoot's reasoning to say the period required for a woman to be *clean* can be shortened. If the learned Reverend²¹ were to don the rabbinical hat and contribute to the Talmudic debate, then the other Rabbis would be sure to rebuke him for reinterpreting the tradition of three days his way. For the Reverend's function amounts to $x + 1 = x$, and may be used to reduce any factual number to any other factual number.

There are, of course, many Scripture passages that suggest or prove inclusive counting. However, none of them show that "x days" is less than x parts day, or that "x nights" is less than x parts night. Here is a list of texts that show inclusive counting: Gen. 40:13, 20; 42:17-18; 1 Sam. 30:12-13; 1 Kings 20:29, 22:1-2; Hosea 6:2; Luke 13:32-33; 24:21. However many days or nights are counted, the number of each will always correspond to the actual number of days or nights or parts thereof.

As with 2 Chron. 10:5, this text is also mistranslated:

At the edge [פְּקֵנִי] of seven years each of you shall set free his Hebrew brother, who has been sold to you and has served you six years,²² you shall send him out free from you; but your forefathers did not obey me, or incline their ear to me (MISB Jer. 34:14).

The usual translations have "end" where I have corrected it to "edge." It would be rather strange for the law to permit only six years of service and then make the servant serve the seventh year also. The Hebrew פְּקֵנִי means "edge," "boundary," or "extremity" as well as "end" (cf. William Holladay's Hebrew Lexicon, pg. 321). Likewise, in Deut. 15:1, "At the edge of seven years" (cf. Deut. 31:10). This sense was proved by Eben Ezra (1089-1164 A.D.) disputing with other

²⁰ Unless of course, we are to suppose that the Rabbis were laying a trap for Christians to fall into. In any case, the Christians fell into it.

²¹ "Reverend" sounds remarkably like "Rabbi" and means essentially the same thing—revered, exalted one, great one.

²² See Exodus 21:2, "six years he shall serve: and in the seventh he shall go free. . ."

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