

# A REVIEW OF THE ARGUMENTS

## *Friday-Sunday Arguments*

### §387.5 Attempts at absolute arguments:

- (1) Preparation means only "Friday" (§189-245).
- (2) *μία των σαββάτων* means "Sunday," "the first day of the week." (§314-372).
- (3) Passover is never called "Sabbath" (§166-188).
- (4) Luke 24:21 contradicts a Sabbath Resurrection (§307-313).

### Explanatory arguments:

- (5) A "High Day" means a conjunction of Nisan 15 and the weekly Sabbath (§224-230).<sup>§387.7</sup>
- (6) Matthew 12:40 is an idiom which can mean "three days and two nights" (§72-92).
- (7) "After" and "on" mean the same thing (§37.5-39, §71.6)

## *Wednesday-Sabbath Arguments*

### Absolute Arguments:

- (1) All Resurrection texts read "first of the Sabbaths" (§314-372).
- (2) Even the idiomatic sense of Matthew 12:40 requires "three nights" (§80.5-81).
- (3) "After" does not mean "on" (§37.5-39, 71.6).
- (4) Only this view fits Daniel's Prophecy (§102-114, 120-122, 373).

### Explanatory Arguments

- (5) "Preparation" can refer to the "Eve of Passover" (§189-245).
- (6) The Passover Rest Day is called "The Sabbath" (§166-188).
- (7) Luke 24:21 only refutes the Sabbath Afternoon Resurrection Theory (§307-313).

## NOTES

**§387.7** Not explained earlier (§224-230) is that a Great Sabbath or "High Day" (John 19:31) is equivalent to "Yom Tov," i.e. one of the seven holy days in Lev. 23. They are "great" or "high" because they were special sabbaths with significance for redemptive history and instruction.