

# Resources Related to the Jesus Tomb Controversy

## Outside Sources on the Supposed Jesus Family Tomb and Ossuary



- [Hollywood Hype: The Oscars and Jesus' Family Tomb, what do they share?](#)

Blog post of Biblical scholar Darrell Bock. Stay up-to-date at his blog's homepage: [blogs.bible.org/bock](http://blogs.bible.org/bock).

- ["No need to yell, only a challenge for some who need to step up and could"](#)

Blog post of Biblical scholar Darrell Bock.

- ["The Jesus Tomb? Titanic Talpiot tomb theory sunk from the start"](#)

Blog post of Biblical scholar Ben Witherington. Stay up-to-date at his blog's homepage: [benwitherington.blogspot.com](http://benwitherington.blogspot.com).

- [Christian Newswire](#): Ten reasons why the Jesus tomb claim is bogus.
- [Remains of the Day](#): Scholars dismiss filmmakers' assertions that Jesus and his family were buried in Jerusalem.
- [The Jesus Family Tomb?](#) From respected scholarly apologetics

site, *Leadership University*.

## **Probe Articles on Christ's Resurrection, Biblical Archaeology and the Bible**

- [Cruci-Fiction and Resuscitation](#) by Russ Wise

If Jesus' remains do inhabit a tomb anywhere, that demands an explanation of what really happened after his crucifixion. In 1997, a paid advertisement in a campus newspaper declaring Christ's resurrection a hoax was deeply disturbing to its readers. This essay raises nine problems with the ad and answers them, and addresses one aspect of the current debate in so doing.

- [Evidence of Jesus' Existence?](#) by Rusty Wright

An ancient bone receptacle (ossuary) from Israel announced in 2002 contains the inscription, "James, son of Joseph, brother of Jesus." It could be the earliest extra-biblical archaeological evidence of Jesus. This article notes the speculative nature of determining the authenticity of such finds, even with the best of evidence. Yet, time after time, archeology attests to what even a Jewish expert describes as the "almost incredibly accurate historical memory of the Bible."

- [Jesus' Resurrection: Fact or Fiction?](#) by Rusty Wright

Resurrection evidences made clear and simple.

- [Archaeology and the New Testament](#) by Pat Zukeran

Numerous people, places and events described in the New Testament have been verified by archeology. Helpful section on Understanding Archaeology.

- [Archaeology and the Old Testament](#) by Pat Zukeran

Apologist Zukeran surveys the importance of archaeology with

regard to its confirmation of biblical history. Includes sections entitled Historical Confirmation of Jesus, Accuracy of the Gospels, Confirmation Regarding the Crucifixion and more.

- [Authority of the Bible](#) by Pat Zukeran

Why take biblical accounts seriously in light of discoveries like the supposed tomb of Jesus' family? This article explores why the Bible is the Word of God by examining Internal evidence (self-proclamation, the Holy Spirit, transforming ability, and unity) and External evidence (indestructibility, archeology, prophecy).

- ["How Do We Know Christ Rose from the Dead? And Who Wrote the Bible?"](#) by Jimmy Williams

Almost half of Probe's nearly 1300 Web resources are responses to actual questions from visitors like you. This one answers the question, "How Do We Know Christ Rose from the Dead?" and "Who Wrote the Bible?"

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## **"If Jesus Was Crucified on Friday, How Was He Dead for Three Nights?"**

I am looking for an answer to the "three days, three nights in the tomb" prophecy. Jesus was only in the tomb three days and TWO NIGHTS. I have seen the day portion of this prophecy explained. However, I have never heard a convincing explanation of how Friday and Saturday night can be three

## nights. Help!

There are several views that address this question. One view is that Jesus was crucified on Wednesday. 72 hours later later, Saturday evening, He rose and the empty tomb was discovered on Sunday.

Another view is that Jesus died on Thursday. I take the view Jesus was crucified on Friday and rose on Sunday. All prophecies state He will rise on the third day. (Matthew 16:21, 17:23, 20:19, 27:64, Luke 9:22, 18:33, etc...) The events of the gospels seem to correlate best with a Friday crucifixion. Only one passage talks about him being in the grave three days and three nights, Matthew 12:40. If not for this one passage, all scholars would agree on a Friday crucifixion. So we are really dealing with the question of one passage and how is that related in light of all the other passages?

In Jewish thinking, a part of a day is equivalent to a whole day. Genesis 42:17 states that Joseph held his brothers in prison for three days and in verse 18 states he spoke to them on the third day and released them. 1 Kings 20:29 says Israel and Syria camped for 7 days and then on the seventh day the began battle. Other passages—Esther 5:1, 1 Samuel 30:12—show similar thought. So Old Testament language shows the expression “three days,” “third day,” and “three days and three nights” are used to express the same period of time. Rabbinic literature shows the same thing. Rabbi Eleazr ben Azariah wrote in 100 A.D., “A day and night are an Onah (period of time) and the portion of an Onah is as the whole of it.”

So we conclude the expression “after three days,” “on the third day,” and the “three days and three nights” are all one and indicate the same time span.

Pat Zukeran

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