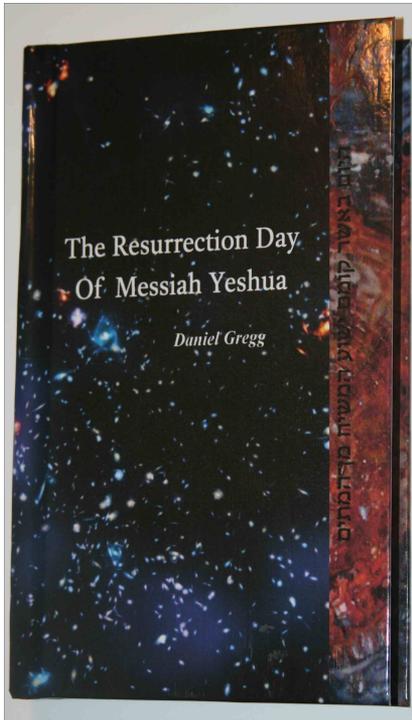


הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

According To The Original  
Texts

Order From:

<http://www.torahtimes.org/>

Preview is on next two Pages  
(laid out in book order)

means “to enroll,” or “to register.” This registration was an oath of loyalty to be taken from all Roman citizens, and any other important subjects, with possible political ambitions. This included both Miryam and Joseph because they were from the royal line of king David.

Josephus records that not all Jews complied with this order:

These are those who are called the sect of the Pharisees, who were in a capacity of greatly opposing kings. A cunning sect they were, and soon elevated to a pitch of open fighting and doing mischief. Accordingly, when all the people of the Jews confirmed through an oath their goodwill to Caesar, and to the king's government, these very men did not swear, being more than six thousand in number; and when the king imposed a fine upon them, Pheroras' wife paid their fine for them (Ant. 17:41-42).

Josephus tells us that “all the people of the Jews” (παντὸς γούν τοῦ Ἰουδαϊκοῦ) “confirmed through an oath” (βεβαιώσαντος δι’ ὄρκων) “their goodwill to Caesar” (ἢ μὴν εὐνοήσῃν Καίσαρι). So while most of the Jews were acknowledging Augustus’ with an oath (ὄρκων) of goodwill (εὐνοήσῃν), these Pharisees were refusing. Apparently the penalty was a hefty fine. So in a way, for a subject that did not comply, it was a *tax*.

Luke gives the date of the registration “while Quirinius was administrator of Syria.” This Quirinius was in fact a deputy governor or procurator<sup>225</sup> who took over duties between two administrations:

**Table 3: Governors of Syria<sup>226</sup>**

M. Titius	7 B.C. and before
Q. Varus	7 or 6 B.C. to 4 B.C.
S. Saturnius	4 B.C. to 2 B.C., ? month,
P. Quirinius	2 B.C. (? month thru Sept)
Q. Varus <sup>227</sup>	2 B.C., October to A.D. 1
G. Caesar	A.D. 1 to A.D. 4

<sup>225</sup> Justin Martyr’s *First Apology*, ch. 34. Compare Luke 3:1 where the same Greek description is applied to Pilate.

<sup>226</sup> Adapted. See Martin, pg. 180. *The Star that Astonished the World*. Finegan, revised table 147.

<sup>227</sup> See Finegan, rev. edition, sec. 522. The Lapis Tiburtinus confirms that Varus was in office twice.

Ernest Martin (and Finegan somewhat less enthusiastically) tries valiantly to put the registration back into 3 B.C.<sup>228</sup> But this begs the question why Luke would say “Quirinius” and not “Saturnius.” Luke likely mentions him because he was the only administrator on the job. Saturnius had gone back to Rome in the spring, where the festivities of Augustus’ Silver Jubilee would be held, and managed to retire. Quintilus Varus did not arrive until late fall, only to be met with the trial of Herod’s son Antipater. The logical person to fill the gap is Quirinius.

Further, it is not very parsimonious to require an oath to respect Augustus as *Pater Patriae* before he receives the title from the Roman Senate, which was on Feb. 5, 2 B.C.

After Quintilus Varus took over in the fall of 2 B.C., he oversaw the trial of Herod’s son Antipater. The magi came in late December, and sent Jerusalem into chaos in the wake of their leaving. After this Josephus tells of an eclipse of the moon, and this was a total lunar eclipse that occurred on the night of Jan. 9/10, 2 B.C.

#### CHURCH “FATHERS” TESTIMONY

The testimony of the so called “Church Fathers” is not worth a whole lot as almost all of them knew far less than we do about ancient chronology. In those days, any person removed more than a lifetime from events is likely to make sophomoric errors. This tendency toward error is increased when they are trying to avoid chronology leading to unwanted doctrinal conclusions. The reason that we know what we do today is not because we were able to piece things together from their records written centuries later. Rather it is because of archeology, sources contemporary to dates giving witness of them, and astronomy, as well as honest reading of Scripture passages.

It is well known that these men had a penchant for anti-Judaism, and not just anti-Judaism, but anti-Torah observance. Thus they aimed

---

<sup>228</sup> Martin tries to date the enrollment via Abgar, king of Armenia, but history does not give certain dates for this king, though Martin makes it seem so. He also cites the oath of the Paphlagonian inscription, which I have read. It is dated to 3 b.c. However, there is nothing in the oath to equate it to Augustus’ decree, and a key sentence cited by Martin is in square brackets in at least one original translation.

To preview the next pages visit the main index at:

<http://www.torahtimes.org/pbook>

