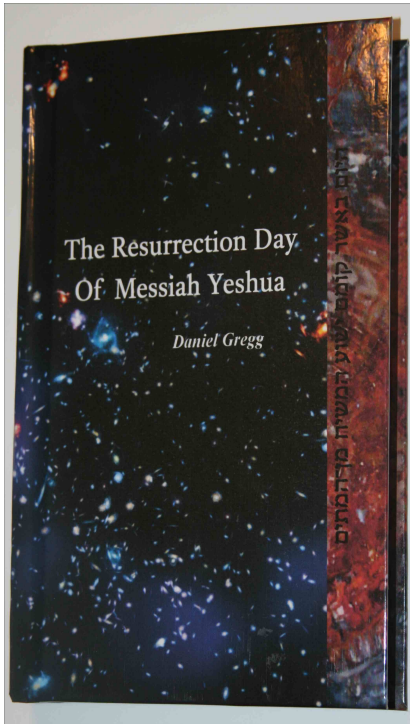


הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

According To The Original  
Texts

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(laid out in book order)

to steer as far away from the 14th-15th Passover celebration as possible, and as far away from other Jewish observances, which were really scriptural observances. This included the feast of Trumpets, otherwise known as Yom Teruah, or Rosh Hashana. Knowing that Messiah was born on Tishri 1, 2 B.C., we can understand that the most parsimonious error made by the Church was to shift the birth of Messiah back to Jan. 6, 2 B.C., so as to make it as close to the winter solstice as possible without departing from the year in which Augustus Caesar placed his XIIIth consulship. Probably later, the change was made to move the birth from Jan. 6, 2 B.C. back twelve days to Dec. 25th, 3 B.C.

It is for this reason that these men give us a constellation of dates in 3/2 B.C.

Source	Birth Date	Source Date
Irenaeus	3 B.C.	A.D. c. 180
Clement of Alexandria	Nov. 18, 3 B.C.	A.D. 194
Tertullian	3/2 B.C.	A.D. 198
Africanus	3/2 B.C.	A.D. c. 170- c. 240
Hippolytus of Rome	3/2 B.C.	A.D. c. 170-236
Hippolytus of Thebes	3/2 B.C., 2 B.C.	after Hipp. of Rome
Origin	3/2 B.C.	A.D. c. 185-253
Epiphanius	Jan. 6, 2 B.C.	A.D. c. 315-403
Eusebius	3/2 B.C.	A.D. c. 325
Cassiodorus Senator	3 B.C.	A.D. c. 490-585
Orosius	2 B.C., 752 AUC	A.D. 418
Dionysius Exiguus	1 B.C.	A.D. 525

Generally, the sources that state 3/2 B.C run from Jan. 1, 3 B.C. to the spring or summer of 2 B.C. They thus exclude the fall of 2 B.C. To help us evaluate the credibility of these men's estimations is Sir Isaac Newton:

“The Christians who first began to inquire into these things, as Clemens Alexandrius, Origen, Tertullian, Julius Africanus, Lactantius Jerome, Austin, Sulpicius Severus, Prosper, and as many as placed the death of Christ in the 15th or 16th of Tiberius, make Christ to have preached but one year, or at most but two” (*Observations on Daniel*, pg. 145, Joseph Priestly, *Harmony of the Evangelists*, pg. 38).

This tells us that these men paid no attention to the book of John,

or very little, and it underlines the danger of assuming that just because Matthew, Mark, and Luke, or even John do not directly mention so many Passovers, that all the feasts are mentioned, or all are accounted for. Clearly these men were no better at interpreting the biblical evidence before them than many modern scholars, and here Murphy's law applies: if there is a way to err, then they will certainly err.

## FALL 2 B.C. VS. FALL 3 B.C. DATE

The Tishri 1, 2 B.C. date, and the 30th year of Yeshua, relates the 15th year of Tiberius correctly to his age, and explains all the other facts. However, in a bid to stop this truth, some argue that Yeshua was more than a few months old when the wise men visited, and they propose a difference between the Greek word "παιδίον" (Mat. 2:11; Luke 1:59), and "βρέφος" (Luke 2:16), like the difference between "baby" and "toddler" in English, to help create a dogmatism for their conclusion. They want to create the impression that the visit of the wise men was more than a year later, and say he was a "toddler." No such difference exists in Greek, as is proved by the use of the two words for an infant, on the day of birth in one case, and only eight days old in the other. It is only necessary to check the Greek word used in Luke 1:59 and 2:16 to falsify the claim.

Yeshua was exactly 4 months old on the day that Jupiter stopped over his birthplace. He was born on Tishri 1, the 7th month, and Jupiter stopped (Mat. 2:9) and changed to retrograde motion on Shebat 1, the 11th month. And this is when the wise men visited. That day was Dec. 28/29 in the Julian calendar. And the new moon is a holy day in Scripture (Isaiah 66:23; Mat.2:11) on which Yahweh is worshiped, and this is when the wise men worshiped Yeshua.

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