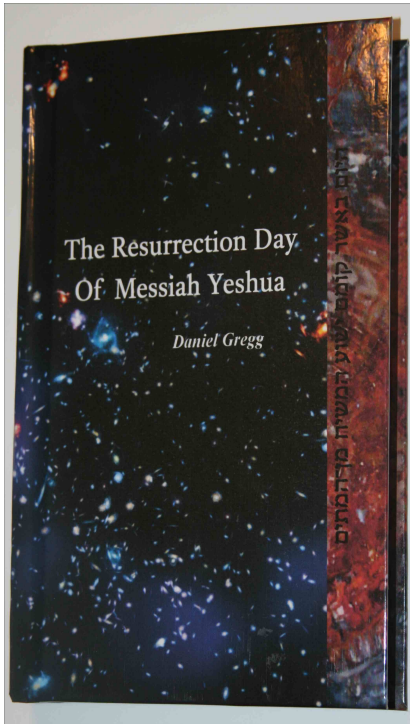


הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day  
Of Messiah Yeshua**

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Tiberius.” Of these twenty-seven texts, all but three were published prior to 1544, some dating back to the twelfth and thirteenth centuries. Of greatest importance, however, is the fact that, in the British Library, not a single edition published prior to 1544 was uncovered bearing the “twentieth year of Tiberius.” In 1994 I conducted further research in the Library of Congress. Their collection offered further confirmation of these original findings. Five more editions supported the “twenty-second year.” Among the others, none prior to 1544 recorded the “twentieth year.”

Timothy Barnes’s articulate response to W. E. Filmer’s thesis is hereby challenged—not by another theory—but instead by thirty-two editions of Josephus’ *Antiquities* still extant in the British Library and the Library of Congress. The work of Filmer is vindicated—Herod did die in 1 B.C....

And since Herod died in 1 B.C. the eclipse mentioned in Ant. 17:167 was the total lunar eclipse of Jan 9/10, 1 B.C., and not the partial magnitude 0.37 eclipse of March 4 B.C. The 15th of Tiberius immediately precedes Messiah’s thirtieth. Luke 3:1 and 3:23 together require the birth of Messiah in 2 B.C., and other factors put it on Sept. 1 (cf. Rev. 12:1-3). Further, the War of Varus, and many other factors make sense this way, both historical and archaeological. The 29th year of Yeshua and 15th of Tiberius span the fall of A.D. 28 to the fall of A.D. 29., which confirms that a Friday in A.D. 30 is out of the question for the crucifixion, and Messiah’s 30th year commences with the fall of A.D. 29.<sup>258</sup>

There are other time notes relating to the year, but none so important as the one’s already mentioned. The procuratorship of Pontius Pilate does not narrow down the range any more than other factors under consideration. So I give only a brief account. The dates for Pontius Pilate being in office are derived from old records and these are translated into A.D. dates: A.D. 26-36. It has already been seen that Luke dates the beginning of John’s ministry to the 15th year of

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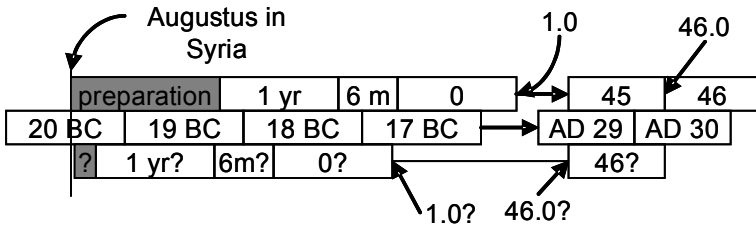
<sup>258</sup> Also weighing in against A.D. 30-31 is that this was prior to the fall of Aelius Sejanus (Sejanus), co-consul with Tiberius in A.D. 31 till May (see consular list, page 424). Pilate’s weakness viz. a viz. the Jewish authorities is best explained in the wake of Sejanus’ fall. See A.D. 33: *The Year That Changed the World*, Colin Duriez.

Tiberius Caesar (Luke 3:1), which we know from Roman records was fall A.D. 28 to fall A.D. 29. Pilate's rule, thus, only restricts the upper bound to A.D. 36. The start date for his rule is superseded by Tiberius' 15th year as a restricting factor.

### FORTY SIX YEARS BE'ETH BUILT THIS TEMPLE

In John 2:20 the Jewish authorities say, "forty and six years be'eth built this sanctuary," which is to say that it was standing for 46 years. It would be said that, "one year be'eth built this sanctuary" twelve months from its completion date. I have translated the aorist passive "be'eth built" (οικοδομήθη). It refers to the inner temple (ναός) being in a state of completion.

Figure 59: John 2:20, "Forty and Six years"



Josephus tells us that that Herod's proposal to rebuild the temple was made in his 18th year (*Ant.* 15:380). This proves to be the 18th year as reckoned by Judeans, which was in 20 B.C. For Josephus relates that Augustus came to Syria "when Herod had already reigned seventeen years" (*Ant.* 15:354). So it was during Herod's 18th year that Caesar came to Syria. The key date, when Augustus came to Syria, is confirmed by the Roman historian Dio Cassius. Dio puts the visit of Augustus in the spring or summer of 20 B.C. *Dio* 54.7.4-6: "in the spring of the year when Marcus Apuleius and Publius Silius were consuls" (See consul list on page 421.) This is further confirmed when Josephus says Augustus came to Syria ten years after the defeat of Mark Antony (*War.* 1:396-399) dating from B.C. 31. We must therefore defer to the principle that when the Scripture uses an era or date dependent on secular sources that the secular source is secure. Herod's proposal to build the temple, or actually tear it down and build it better, was made after Augustus' visit in 20 B.C.

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