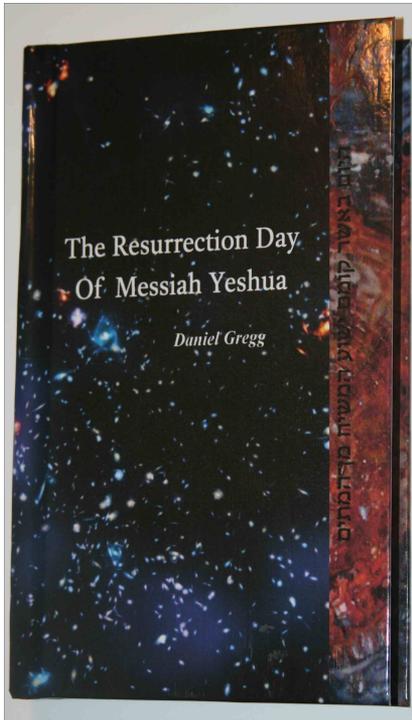


הַיּוֹם בַּאֲשֶׁר קוּמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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(laid out in book order)

Josephus tells us that the Priests had to be trained in the necessary skills and all material assembled before the old structure was torn down (*Ant.* 15:389-390). How long this took is not said. Josephus states that it took a year and six months to build the inner temple (*Ant.* 15:421). What had to be got ready beforehand was, “a thousand waggons ...ten thousand of the most skilful workmen...a thousand sacerdotal garments for as many of the priests, [who had to be] taught the arts of stone cutters, and others of carpenters, and then began to build; but not till everything was well prepared for the work” (*Ant.* 15:390). Figure shows that the preparation took about a year and perhaps up to six months more in the first row, and then another year and six months to build the Temple, as related by Josephus. The bottom row shows the unparsimoniousness of shifting the completion of the project back one year, as not enough time is allowed for preparation. It is thus quite clear that the temple “be’eth built forty and six years” could only be said in A.D. 30, and not A.D. 29.²⁵⁹ Finegan and others agree that John 2:20 was “in the spring of the year A.D. 30”²⁶⁰ Accordingly, the Passover mentioned in John 2:13 was the Passover of A.D. 30. Again, this rules out that year as the crucifixion year. There are many other writers that correctly identify John 2:13 with the Passover of A.D. 30.

THE LENGTH OF MESSIAH’S MINISTRY

I have before cited Sir Isaac Newton’s remark about the impossibility of the one and two year ministry lengths. This leaves the three year ministry, bounded by four Passovers, and the four year ministry, bounded by five Passovers to be considered. Newton and others of his time reasoned that five Passovers were required. This was revised to four Passovers, and a three year ministry when more accurate astronomical calculations, and pre-rabbinic intercalation, showed that A.D. 34 could not produce a Friday date. This does not mean however, that the arguments supporting five Passovers suddenly became invalid. It simply means that no one wanted to consider them anymore due to the fact that the required Friday crucifixion could not

²⁵⁹ Also those who would argue for A.D. 29 are faced with the prospect of making Yeshua’s ministry too short, or running afoul of Daniel 9.

²⁶⁰ Finegan, *Handbook of Biblical Chronology*, rev. ed. pg. 349, §595.

be worked out with five Passovers.

The first Passover is pretty obvious. It is mentioned in John 2:13 and corresponds to A.D. 30. So also the third in John 6:4, and the fifth during which Messiah died. It remains to be shown then where the second and fourth Passovers fall. The fourth passover is the one that we really need to prove, but first the proof of the second one as given by three year ministry advocates:

There needs to be an additional year of his ministry between the Passovers of John 2:13 and 6:4. The Passover of 6:4 took place around the time Jesus fed the five thousand, the only miracle mentioned in all four Gospels. Previous to this feeding miracle the Synoptic Gospels mention the disciples plucking grain in Galilee (Mat. 12:1; Mk 2:23; Luke 6:1), and this must have taken place after the Passover of John 2:13. The reason for this is that the Passover of John 2:13 occurred shortly after Jesus' baptism and the locale of his ministry was in Judea, whereas the plucking of the grain occurred a considerable time after Jesus' baptism and the locale of his ministry was in Galilee. Therefore, the plucking of the grain would fit well around the Passover between the Passovers recorded in John 2:13 and 6:4.

John provides two other indications of time that would indicate an additional year between these two Passovers. First, after the Passover of John 2:13 Jesus ministered in Judea and then went to Samaria. There he mentioned that there were four months until harvest (John 4:35), which would mean the following January/February.²⁶¹ While some would read this as a proverbial statement, it seems best to take this as a literal chronological reference.²⁶² The second time-note is in John 5:1 where there is

²⁶¹ I should point out that four months ended in March. In A.D. 31, the date to begin the harvest was March 29th (Nisan 16). There was no Adar II this year, so counting exclusively backward: Adar, Shebat, Tebeth, Kislev are the four months. Kislev began on Nov. 16, A.D. 30. Supposing that Yeshua went to the feast of Hanukah that year, we may place his return to Galilee via Samaria at the end of the month, and indeed he may be counting inclusively, so that it was possibly as late as January when he made the statement.

²⁶² I concur. Why would anyone invent such a proverb? Why not some other number of months and then the harvest as a proverb? No one planted in November to January, why would there be such an exclusive proverb applied at a random time of year? An agricultural community would then invent a proverb that met the actual case according to the actual countdown of months, and apply the proverb that actually fits. Thus pleading that "four

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