

הַיּוֹם בַּאֲשֶׁר קוּמַם 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)

became due, as we have seen from the Mishnah, just before that feast. But there was constantly large arrears, arising from the absence of some ratepayers and the inability of others, and in consequence the tax was gathered from the defaulters as opportunity offered, and particularly a little before the Pentecost, and again a little before the Tabernacles,²⁶⁹ at which times these arrears called *sicli veteres* could be conveniently carried up by the pilgrims to the Temple. Still here, on the hypothesis that the corban was occasionally collected previously to the Feasts of Pentecost and Tabernacles, as well as before the Passover, the very circumstance that our Lord paid the tribute at all leads to the presumption that a year had intervened between the Passover when the 5,000 were fed and the Passover of the Crucifixion; for as our Lord had been at Capernaum just before the miracle of the 5,000, and was again there just after it, we must conclude that He had long ago paid the tribute for that year on one of those occasions. Neither on the other hand could the tribute now demanded have been that for the Passover of the Crucifixion, as our Lord must have quitted Capernaum, and commenced the journey recorded by Luke ix. 51 long *before* 15th Adar, i.e. long before the tribute for the year of the Crucifixion had even become due.

If the Temple tax then was demanded at the usual time, i.e. a little before a Passover, it is clear that such Passover could not have been the first, second, or third Passover of our Lord's ministry, nor the Passover of the Crucifixion, and must therefore have been some other Passover not particularly mentioned by the Evangelists. And even supposing that the tax was not demanded before a Passover at all, it would still appear highly probable from the foregoing remarks, that a fourth Passover, omitted by the Evangelists, just have occurred.

We shall now proceed to show, from a careful analysis of the long journey recorded by Luke, from ix. 51 to xix. 28, that in fact a fourth Passover did intervene between the Passover when the 5,000 were fed and the Passover of the Crucifixion, so that the Passovers

²⁶⁹ Ter in anno curant de conclavi—in spatio semestri (fifteen days) ante Pascha—in spatio semestri ante Pentecosten—et in spatio semestri ante Scenopegiam. Mishna ii. 184, 3; which Maimonides interprets thus: —Tempore Festi Paschatis publicabatur adducendam oblationem primam de loco propinquiori; et illi, qui remotiores erant adducerent tempore Pentecostis; et illi, qui remotissimi errant, adducerent tempore Festi Tabernaculorum. See 2 Gresw, Diss., 342.

during our Lord's ministry were, in all, five in number. The details of this journey are as follows: —

It was in the neighbourhood of Caesarea Philippi that our Lord first openly announced to His disciples that He was the Messiah, and as such that He must be betrayed and put to death, and on the third day rise again, Matt. xvii. 22; Mark viii. 31; Luke ix. 22. Thus at the very outset, before the journey begins, an impression is created that our Lord from this forewarning was about to suffer shortly. Eight days after this was the Transfiguration, when Moses and Elias were seen conversing on the subject of His approaching death, τὴν ἔξοδον αὐτοῦ, ἣν ἡμελλεν πληροῦν ἐν Ἱερουσαλήμ, [“the glory of Him, which was he was about to fulfill in Jerusalem”], Luke ix. 31; and as Jesus and His three disciples were descending from the mountain, our Lord in explaining [a type of] Elias to be John Baptist again referred to His passion, οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν, [“so also the Son of man is about to suffer”] Matt. xvii. 12. What could be the meaning of these repeated warnings, but to prepare the minds of His disciples for the scene at Jerusalem at His next visit there.

Jesus then passed through Galilee to Capernaum, but the journey was a private one, and why? Mark tells us that it was for the purpose of instructing His disciples by the way, on the subject of His betrayal and death at Jerusalem, Mark ix. 31.

On arriving at Capernaum, the corban, or Temple tax of a half sicles or didrachm a head, was demanded of Him, Matt. xviii. 24.²⁷⁰

I interrupt Lewin here to provide more information on the Temple dues, as his footnotes are in Latin:

²⁷⁰ Since this indicates that the *fourth* Passover was but a few weeks away, or even already past, the question is how Yeshua and his disciples were justified in staying away. The answer is that Yeshua was already under the threat of death, and his disciples under threat of persecution from Pilate, and that since it was not his time yet, the higher law for preservation of life superseded that of the command to bring the passover lamb at the appointed time.

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