

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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

A warning was given on the first day of Adar (around the month of March) that the half- *shekel* was due (*Mishnah Shekalim* 1:1). On the 15th of the month, the tables were set up in the provinces in order to collect the tax. One might assume, since Capernaum was a major Jewish center in Galilee that one of the tables was in that city. By the 25th of Adar, the tables were set up in the Temple (*Mishnah Shekalim* 1:3). If one chose to pay the tax in the Temple, there were 13 *shofar*-chests in the Temple court which were used to collect different offerings (*Mishnah Shekalim* 6:5). One was inscribed “New *Shekel* dues: which was for that year. Another was inscribed “Old [*shekel* dues]” in order to collect the tax from the previous year if it had not been paid.

Every Jewish male, 20 years old and up, voluntarily paid this tax once a year. He was to pay the tax either in his province or in the Temple in Jerusalem (*Mishnah Shekalim* 1:3). The tax was always paid in the Tyrian coinage (*Mishnah Bekhoroth* 8:7; *Babylonian Talmud Kiddushim* 11b). These coins average 14.2 grams in weight and were minted with near pure silver.

Leo Kadman describes an important discovery relating to these Tyrian shekels. He reports: “In the spring of 1960, a hoard of about 4,500 ancient coins was discovered near Isfiya on Mount Carmel; 3,400 of the coins were Tyrian Shekels, about 1,000 Half-shekels, and 160 Roman Dinarii of Augustus. The Shekels and Half-shekels are dated from 40 B.C.E. to 52/53 C.E. ... the bulk of them from 20-53 C.E. ... In the middle of the first century C.E., there was only one purpose for which the exclusive use of Tyrian Shekels was prescribed: the Temple-Dues of half a Shekel, which every male Jew of 20 years of age and above had to pay yearly to the Temple in Jerusalem. ... The disproportion between the 3,400 Shekels and the 1,000 Half-Shekels is to be understood from the prescription of the Mishnah that each payment of a Half-Shekel for one person was liable to an agio of 4-8%, while the payment of a Full-Shekel for two persons was exempt from the agio. ... The 160 Dinarii exactly represents the agio of 8% on the 1,000 Half-Shekel found in the hoard (1962:9, 10).

This hoard of coins was probably from a community of 30,000 Jews living in Phoenicia. The coins were most likely hidden on Mount Carmel when the caravans realized they could not make it to Jerusalem in May AD 67, because the Romans controlled the road from Megiddo to Jerusalem (Kadman 1962:11).²⁷¹

Now Yeshua paid His and Peter's half-shekel tax with one coin, which is to say that neither of them paid the exchange rate called the *agio* above charged of those individuals that paid a half shekel. But before this was the Transfiguration (Matthew 17:1-23), which as shown, was on a Sabbath, and this likely March 14, A.D. 33. So the temple-tax collectors showed up sometime in the next week of Adar 24 when they had got back from the mountain.

Continuing with Lewin:

Our Lord then bade adieu to Capernaum and set out for Jerusalem; but the words of Luke are remarkable: 'Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστῆρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. ["And it happened in the completing of the days of His ascension, that He set His face to go up to Jerusalem."], Luke ix. 51. After all the distortions to which this passage has been subjected in the hands of commentators and harmonists, there cannot be a shadow of a doubt that the natural meaning is the true one, viz. that, when the days of our Lord's assumption were accomplishing, He set His face resolutely to go to Jerusalem. The words ἀναλήψεως [ascension] and συμπληροῦσθαι [completing] must be interpreted from the use of them by the same writer. Thus in the Acts we have ἄχρι ἧς ἡμέρας ... ἀνελήμφθη. (i. 2) ["until which day ... he was ascended"], and ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς (ii. 1) ["at the completion of the fiftieth day"]. Luke then tells us in the plainest terms, that Jesus was now going up to Jerusalem to His death; in other words, that this was His last journey.

Lewin does not do complete justice to Luke 9:51. "The days of his ascension" (τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ) refer to

²⁷¹ Gordon Franz, "Does Your Teacher Not Pay the [Temple] Tax? (Mt 17:24-27)."

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