

הַיּוֹם בַּאֲשֶׁר קוֹמֵם 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)

the whole time period between Passover and Shavuot, so that Luke is saying that Yeshua at that time set his face to Jerusalem one year before those final days of ascension. Luke's literary use of the phrase suggests, (1) ascending to Jerusalem, (2) ascending to die on the cross, (3) ascending by resurrection, and (4) ascending back to heaven some forty days after his resurrection. So "days of his ascension" can properly refer to this time period as a technical term of the Nazarenes. Therefore, Luke is dating this passage after the temple tax was collected sometime between Passover and Pentecost A.D. 33.

On entering a Samaritan village by the way, Jesus was repulsed by the inhabitants, and then changed His route, and appointed seventy disciples to make ready before Him in the new line. The seventy went two and two, and therefore to thirty-five different places. It is not said whether they all started together while our Lord waited for their return, or whether they were dispatched from time to time and returned to Jesus, or were overtaken by Him, according to circumstances. In the first case a long interval would elapse before our Lord could resume His progress; but even on the latter supposition it is evident that our Lord contemplated teaching Himself in thirty-five different localities between the appointment of the seventy and His arrival at Jerusalem. If we allow only a day's sojourn at each place, we should thus have thirty-five days, but which of course would fall very far short of the time actually consumed including the delays of traveling from station to station.

I should make more explicit here what Lewin simply supposes. Luke tells us, that "the Master appointed seventy others, and sent them in pairs before his face, to every city and place where he was himself about to come" (Luke 10:1). The words "where he was himself about to come" (οὗ ἤμελλεν αὐτὸς ἔρχεσθαι) show that he wanted them to find all the places worthy of his coming, and stay there until he arrived. Yeshua was planning to harvest as much as he could (Luke 10:2). These words are indicative of the late spring and summer season, and indeed, it was, for he sent his emissaries out barefoot.

It cannot be supposed that he sent more than two to each place. Thus they would find thirty-five places for him to go, and likely he was planning to be in each place over the Sabbath and other places during the week. We may suppose this mission went on until late fall.

The next incident is of considerable importance, and one which has not hitherto received the attention it deserves. While our Lord was upon the road to Jerusalem, intelligence was brought to Him that Pilate had mingled the blood of the Galileans with their sacrifices, τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν, [“the Galileans whose blood Pilate mixed with their sacrifices”] Luke xiii. 1. Now, sacrifices, could be performed nowhere but at Jerusalem, which therefore, as we should have otherwise concluded, was the scene of the massacre. But the Galileans resided at a distance from Jerusalem, and only went up thither at the principal Feasts. On these occasions vast multitudes flocked to Jerusalem, and, as we learn from Josephus, tumults, often accompanied with bloodshed, were of frequent occurrence, notwithstanding the occupation of the western cloister by the Roman soldiery for the purpose of keeping the peace. The massacre of the Galileans, therefore, over their sacrifices implies that one of the great Jewish Festivals occurred while our Lord was on His way to Jerusalem.

Again; while He was still en route along the borders of Samaria toward the Jordan, we find Him preaching in a synagogue on one sabbath, and eating bread with a Pharisee on another Sabbath. We have here, then, an interval of a week at least which we do not dwell upon as material in respect of time, but as evidencing the deliberate manner in which our Lord was progressing; for, from the point at which He had been repulsed by the Samaritans, the journey to the Jordan would, by the direct route, occupy at the most two days only; but we have here an interval of a week mentioned incidentally on the road. Plainly, therefore, our Lord was not traveling with the sole view of reaching His final destination, but was exercising His ministry amongst the cities and villages within His reach. Indeed, Luke tells us this in express terms, καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ, [“And He was going

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