

הַיּוֹם בַּאֲשֶׁר קוֹמַם 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)

through cities and villages, teaching, and proceeding on His way to Jerusalem.”] Luke xiii. 22.

After this some Pharisees, emissaries of Herod, came to our Lord, and told Him, with the view of getting Him out of Galilee, that Herod was seeking His life. Our Lord answered that He was traveling from day to day until He should reach Jerusalem; for that, like every prophet, He must suffer at Jerusalem, Luke xiii. 31. What possible inference can be drawn from this but that Jesus was now on the road to Jerusalem to meet his death, and consequently that this journey was the last. But further, our Lord, apostrophising Jerusalem, adds that the Holy City should see Him no more until they should say, ‘Blessed is He that cometh in the name of the Lord;’ that is, I am now on my way for the last time to Jerusalem, and henceforth (i.e. after this my final visit) they shall see Me no more till my triumphant appearance at the day of judgment!

A little further on we find our Lord still pursuing His journey along the borders of Samaria and Galilee toward Jerusalem, *Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας*, [“And it came to pass, in his going on to Jerusalem, He was passing between Samaria and Galilee”] Luke xvii. 11. We shall only observe upon this, that Luke very pointedly throughout lays a stress on the word Jerusalem. Our Lord was to suffer at *Jerusalem* (Luke ix. 31); He sets His face to go to *Jerusalem*. (Luke ix. 51); He is seen advancing from place to place on His way to *Jerusalem* (Luke xiii. 22); and here again He is said, though traveling eastward, to be on His way to *Jerusalem*. His object throughout, therefore, was to go up to Jerusalem. These remarks are made with reference to the theory advocated by some, that this journey was merely to Judea, and that after his arrival in Judea, he went up to Jerusalem at the *ἐγκαίνια*, [“Dedication/Hanukkah”] and returned to Galilee, and then again went up to Jerusalem at the Passover at which he suffered. Such a view is at variance with the whole character of the journey as described by Luke, which is repeatedly said to have had, not Judea, but Jerusalem, for its object; and Jerusalem not as an arena for the exercise of his ministry, but as

the terminus or goal at which he was to close his life at the hands of his enemies.

Our Lord now crosses the Jordan into Perea, where he resumes his labors as usual, and was therefore occupied for some considerable time, *καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτοῦς* (Mark x. 1) [“And as he had been accustomed, again He was teaching them.”]

From Perea He crosses the Jordan, and then, passing through Jericho, arrives at Bethany six days before the Passover, and on the day of the paschal sacrifices is betrayed, and the next [SIC]²⁷² day suffers death.

As this journey of our Lord occupies from Luke ix. 51 to xix. 28, or about ten chapters out of the twenty-four comprised in the gospel, this alone tends to show that the time thus occupied must have been no brief interval.

The conclusions, therefore, to be drawn from this lengthened journey are—1. That it was *one* continuous journey; 2. That it was our Lord’s *last* journey to Jerusalem; and, 3. That it must have occupied at least several months. We now proceed to build some arguments on the foundation which has thus been laid.

The question is, Whether, between the Passover at the feeding of the five thousand (John ii. 13) and the Passover of the Crucifixion, another Passover did or did not intervene?

1. The first argument is of a negative character, and arises from the unreasonableness of a contrary supposition [that there was no extra Passover]. Let us assume...that the Crucifixion occurred at the

²⁷² Not on the next day, but on the same day as the Passover offerings. Lewin’s err here, however, does not harm his explanation of five Passovers.

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