

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)

Passover A.D. 33,²⁷³ ...on 3rd²⁷⁴ April of that year, ...[given] that the Passover at the feeding of the five thousand was in A.D. 32, which fell on 14th²⁷⁵ April of that year. Now John tells us that after this miracle of the five thousand Jesus attended the feast of Tabernacles, and after that the feast of ἐγκαίνια, [“Dedication/ Hanukah”] at Jerusalem. The latter feast in A.D. 32 was on [18th] December...and lasted eight days, and therefore ended on [25th] December A.D. 32. After this Jesus went over Jordan to Bethabara, and there abode, [καὶ] ἔμεινεν ἐκεῖ (John x. 40) [“and remaineth there”], and that long enough to make many converts there (John x. 42). We cannot well allow less than a fortnight for this retirement, which will bring us to [8th] January, A.D. 33. Then Mary and Martha, the sisters of Lazarus, send a message from Bethany, and two days after Jesus returns and raises Lazarus (John xi. 6), and then retires to Ephraim (John xi. 54). For this we should add mother week, which will reach to [15th] January, A.D. 33. At Ephraim he made a sojourn, καὶκεῖ διέτριβε (John xi. 54) [“there he remained”, ἔμεινεν], which would require about a fortnight, and, if so, we come to [29th] January. As the Passover of A.D. 33 was on [3rd] April and our Lord arrived at Bethany six days before, he would reach that place on [28th] March. From [29th] January to [28th] March would be just two months, and if we further deduct the time required for his return to Galilee, viz. another week, the remnant will be seven weeks only. As the journey recorded by Luke was one continuous journey, and that the last, all the events comprised within its limits must have

²⁷³ Lewin treats A.D. 33 as given, and A.D. 32 as the test hypothesis for the third Passover, and backs up the beginning of the ministry to A.D. 29 upon finding he cannot fit Luke’s Travelogue. So he makes A.D. 32 the fourth Passover. But the real solution is to keep the beginning at A.D. 30. I have recomposed his argument so that A.D. 33 is the test hypothesis and that A.D. 32 is the given as the third Passover. I find that the test hypothesis cannot accommodate Luke’s Travelogue, and therefore A.D. 33 is the fourth Passover, and the crucifixion at the fifth is in A.D. 34.

²⁷⁴ Lewin says 2nd. Lewin gives the correct “3rd” on page 238. His other figures are frequently early by a day or two owing to the inability to accurately calculate the first crescent at a range of 2000 years in 1865. Typically numbers are given for the astronomical “new moon” (dark moon) in cases where scholars just want a quick figure.

²⁷⁵ Lewin has 13th April, and 16th Dec. to 23rd Dec. for the Dedication Feast dates, and 6th Jan., 13th Jan, 27th Jan.

occurred within this short compass of seven weeks; and looking to the variety of the incidents and the time they must have occupied, more particularly the mission of the seventy, two and two, and therefore to thirty-five different places, we must conclude that, instead of a few weeks, many months must have been consumed, and consequently [the supposed A.D. 33 Crucifixion cannot immediately follow the A.D. 32 ἐγκαίνια, “Dedication/ Hanukkah” referred to by John, but A.D. 33 must be an extra year, and the Crucifixion in A.D. 34 to allow for Luke’s Travelogue.]²⁷⁶

2. A second argument is this. We have seen that, during our Lord’s last journey, Pilate mingled the blood of the Galileans with their sacrifices; in other words, that one of the great festivals of the Jews had been celebrated; for at a feast only could such a massacre have been committed. What feast then could this be, on [given] that the Passover at the feeding of the five thousand was in A.D. 32, and [supposing] the Passover of the Crucifixion in A.D. 33? Was it the Pentecost of A.D. 32? Impossible; for between the Passover and Pentecost were fifty days only, and from the miracle of the five thousand to the news of the Galilean massacre the following events happened. Our Lord returns to Capernaum, retires to the borders of Tyre and Sidon, exercises his ministry in Decapolis, crosses the lake to Bethsaida, retreats northward to the villages of Caesarea Philippi, returns to Capernaum, enters a Samaritan village, and, being repulsed by the inhabitants, takes the road to the Jordan; sends the seventy, two and two, and therefore to thirty-five different places [to which He himself followed in turn (see above)], &c. It is evident at first sight, that all this cannot on any hypothesis be compressed within the compass of fifty days; and, if so, the feast when the Galileans were slain could not be the Pentecost of A.D. 32. Was it then the Tabernacles of A.D. 32? Certainly not, for John tells us that after the miracle of the five thousand Jesus was at a feast of Tabernacles at Jerusalem, and if the Passover of the Crucifixion was in the year which followed that of the miracle of the five thousand, the Tabernacles referred to by John could only be that of A.D. 32; and at

²⁷⁶ I have adapted Lewin’s argument and finished it correctly.

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