

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)

the Tabernacles of A.D. 32 our Lord was at Jerusalem itself, and therefore not in Galilee, which was his whereabouts when intelligence was brought to him of the outrage committed by Pilate against the Galileans. Was the feast in question, then, the feast of *ἐγκαίνια*, “Dedication/ Hanukkah”? We answer no, for the like reason, viz. that at the *ἐγκαίνια*, “Dedication/ Hanukkah” also Jesus was at Jerusalem, and not in Galilee. There remains only one other feast, viz. the feast of Purim; and as to this we would observe, in the first place, that this festival was not of sacred institution, and was of secondary importance. Besides, the Purim did not require the Jews to go up to Jerusalem at all, but was celebrated at their own homes. But on another ground also the massacre could not have befallen at the feast of Purim [and also because there were no sacrifices for it]. The days during which it was celebrated were 13th Adar, which was a fast, and the 14th and 15th Adar, which were feasts. The season, therefore, was just one month before the Passover; and as our Lord reached Bethany six days before the Passover, three weeks only would intervene between the massacre, if enacted at the Purim, and the arrival at Bethany. But, after our Lord received intelligence of the massacre, two sabbaths are mentioned as having happened while he was still in Galilee (Luke xiii. 10 and xiv. 1), and he preached in cities and villages *καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων*, [“And He was going through cities and villages teaching”], Luke xiii. 22, and is found traveling along the borders of Samaria and Galilee towards the Jordan, Luke xvii. 11; then crosses the Jordan and exercises his ministry as usual in Perea, *καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτοῦς* (Mark x. 1) [“And as he had been accustomed, again He was teaching them.”]; and finally passes through Jericho to Bethany. Considering the slow rate of our Lord’s progress while he was thus preaching in the numerous cities and villages which lay within reach, and to which he had sent the seventy disciples to prepare for him, it seems in the highest degree improbable, and all but impossible, that three weeks only should have been consumed. The inference is that the feast at which the blood of the Galileans was shed cannot be accounted for at all on the hypothesis, that the Passover of the Crucifixion followed next after that of the feeding of the five thousand; but if we place [the

Crucifixion one year later, i.e. in A.D. 34], then all runs smoothly. There is time enough for the intervening events, and all these difficulties vanish.

The general result of the preceding discussion is, that the ministry of our Lord comprised five distinct Passovers, and therefore lasted four complete years.²⁷⁷

So which feast was the massacre related in Luke 13:1 at? It appears that the only choice is Tabernacles of A.D. 33. This massacre must have happened in the Temple courts. Josephus relates the likely circumstance:

But Pilate undertook to bring an aqueduct Jerusalem, and do'eth it with the sacred money [temple-tax revenue], taking the water of the stream from the distance of twenty-five miles. However, they were not pleased about this water undertaking; and many ten thousands of men got together, and made a clamor against him, and insisted that he should stop that design. Some of them, also, used reproaches, and abused the man, as crowds of such people usually do.

So he outfitted [disguised] a great number of his soldiers in their clothes, who carried daggers under their garments, and sent them where they might surround them. So he bade the Jews himself go away; but they boldly casting reproaches upon him, he gave the soldiers that signal which had been beforehand agreed on; who laid upon them much greater blows than Pilate had commanded them, and equally punished those who were tumultuous, and those who were not, nor did they spare them in the least; and since the people were unarmed, and were caught by men prepared for what they were about to do, there were a great number of them slain by this means, and others of them ran away wounded; and thus an end was put to this sedition (*Ant.* 18:60-62).

The sedition took place in the temple, for it was the place where a Jewish crowd of men could retreat to for a rally, and this is why the

²⁷⁷ "Duration of Our Lord's Ministry," pg. xlvi-li, *Fasti Sacri*, Thomas Lewin, Esq., 1865.

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