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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)

massacre took place in the temple (Luke 13:1). For Pilate’s soldiers had to disguise themselves to enter the courts, and Pilate exhorted them from the fortress of Antonia, which was joined to the corner of the Temple complex. The aristocratic (and liberal) ruling priests were probably complicit in the design to use the temple revenue. For after the fall of Sejanus, Pilate was disposed to please them. But what was pleasing to them was not pleasing to the more conservative Galileans. The Temple dues were sacred money. They were consecrated and offered to the Almighty. So they mounted a protest, which Pilate put down with bloodshed. And he thereby made himself an enemy of king Herod (cf. Luke 23:12), whose subjects he had killed. Josephus’ account of this massacre is related immediately to his account of Messiah (cf. *Ant.* 18:64), and Luke relates it after the seventy were sent out.

Key Points:

A.D. 30	John 2:13	1st Passover
A.D. 31	John 4:35	2nd Passover in “four months”
	Luke 6:1	Passover+second-first Sabbath
A.D. 32	John 6:4	3rd Passover
A.D. 32	John 7:2	Tabernacles
A.D. 32	John 10:22	Hanukah
A.D. 33	Matthew 17:24	Temple Tax (Adar 15)
	Luke 9:51-18:14	
A.D. 34	John 11:55	5th Passover

Luke 13:7-8 gives us a further chronological parable:

And he said to the vineyard-keeper, ‘Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?’ ‘And he answered and said to him, ‘Let it alone, sir, for this year too, until I dig around it and put in fertilizer; and if it bears fruit next year, fine; but if not, cut it down.’

The parable is according to Yeshua's four year ministry from A.D. 30-34, which was bounded by five Passovers. The years of the parable are:

3/23 A.D. 30 to 3/22 A.D. 31.	Year 1
3/23 A.D. 31 to 3/21 A.D. 32.	Year 2
3/22 A.D. 32 to 3/22 A.D. 33.	Year 3
3/23 A.D. 33 to 3/22 A.D. 34.	Year 4

So the fig tree (Israel) was given a chance for one more year, until it expired with Messiah's curse two days before the tequfah (equinox) of A.D. 34.

There is one more item that shows a four year ministry, bounded by five Passovers. Luke 9:51-19:28 constantly repeats that Messiah is "going to Jerusalem" (9:51; 13:22; 17:11; 18:31). It is therefore impossible for Messiah to turn back. He did take a very zig zag route preaching and teaching along the way. However, it is also not possible for him to raise Lazarus from the dead after reaching Jerusalem and then to retreat from Judea to the wilderness to a city called Ephraim (John 11:54) in the face of death. For then he would be retreated from that very thing which he "set his face toward Jerusalem" to do! (Luke 9:51). So Lazarus must have been raised before Yeshua set his face to go up to Jerusalem to die.

In John 10:39-42, Yeshua retreats beyond the Jordan, where John first baptized, and this is just after the Hanukah festival in A.D. 32 (John 10:22), which was Dec. 18th to Dec. 25th that year. Messiah could not have been more than one day trip away from Bethany. For the message would take a day, the return trip a day, and He stayed two days after getting the message where he was. So that is a total of four days, and that is how long Lazarus was dead when he arrived (John 11:17; 39). When Yeshua announced his plans, the disciples reminded him that the authorities had just tried to stone him (John 11:8; 10:31-33). So in the four year ministry chronology I have given, the raising of Lazarus must come before Yeshua returns to Galilee in the spring of A.D. 33.

There is, in fact, confirmation that Lazarus was raised between Hanukah of A.D. 32 and Passover of A.D. 33. In Luke's Travelogue,

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