

הַיּוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

Order From:

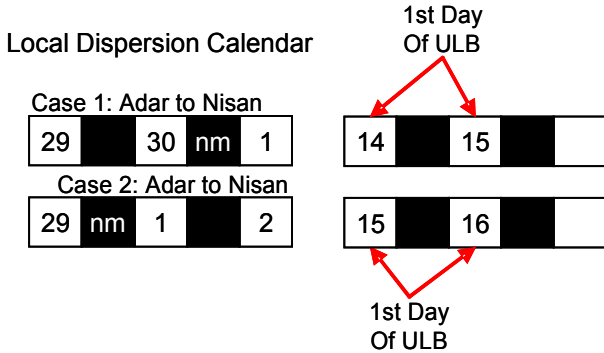
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Preview is on next two Pages
(laid out in book order)

in Jerusalem.

Figure 64: Dispersion Seder Reckonings shows the cases possible. For A.D. 34, it was case 1 for the dispersion. Thus the extra day was Nisan 14, and this was called the ‘first day of unleavened bread’ in the dispersion, and they would have accordingly rid their house of leaven in Nisan 13.

Figure 64: Dispersion Seder Reckonings



Depending on the local dispersion new moon, either the 14th and 15th (case 1) would be observed in the local calendar or the 15th and 16th (case 2). Both days would be observed as the “first day of unleavened bread.” Now in A.D. 34, Adar was 30 days. The crescent visibility map shows that all of the Jewish dispersion would see both the Adar moon and the Nisan moon on the same days as Jerusalem (page 297 and 298). Thus Adar is guaranteed to be 30 days that year. Hence for A.D. 34, it is “Case 1” in the chart. The dispersion would be observing the 14th and 15th as the “first day of unleavened bread.”

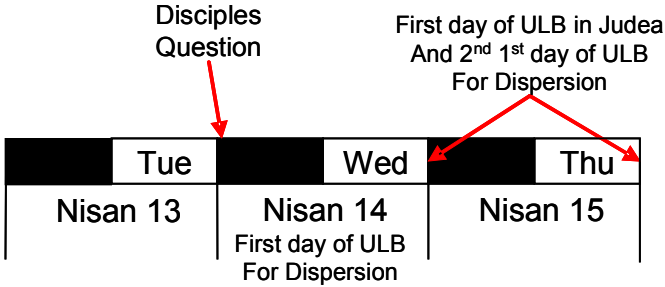
This is to say that at the same time Yeshua was having supper with his disciples at the start of Nisan 14, the dispersion were observing their first Seder as the ‘first day of unleavened bread.’ This is shown in Figure 65: Synoptic Problem Solved below.

The final solution I would like to mention is that of the Anchor Bible:

Now concerning the first *day* of Unleavened Bread the disciples came to Yēshua, saying, “Where do you desire we

should prepare for you to eat the Passover?” And he said, “Go into the city to a certain man, and say to him: the teacher says, my time is at hand; with you I will keep the Passover with my disciples.” And the disciples did as Yēshua had directed them; and they prepared the Passover (Matthew 26:17ff).

Figure 65: Synoptic Problem Solved



They came ‘concerning’ that day. This could also be translated ‘for the first day of unleavened bread’ or ‘in regard to the first day of unleavened bread.’ The *Anchor Bible Commentary*, one of the few Christian commentaries where the authors’ actually consulted Jewish scholars, says this in the “Matthew” Volume:

17. *On the first day of Unleavened Bread.* This would be Nisan 15, the day *after* the Passover [sacrifice—according to strict Torah reckoning] but Matthew certainly means to indicate that the preparations were being made on the day *before* Passover. Josephus (*Antiquities* II. 317) applies the name Unleavened Bread loosely when he speaks of the feast as lasting “for eight days.” (But cf. *ibid.*, III. 249.) Perhaps the expression as we have it here is not as simple as it appears. It is possible to translate the Greek by “With reference to the first day of Unleavened Bread . . .”—i.e., the disciples were asking Jesus for guidance as to the procedures to be followed for the next day.²⁹⁷

²⁹⁷ pg. 319, *The Anchor Bible, Matthew*, W.F. Albright and C.S. Mann, vol. 26, Doubleday, 1971.

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