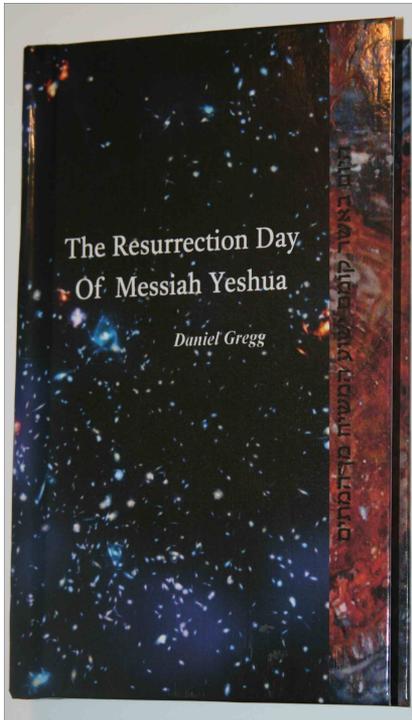


הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

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mention of another feast. Although not specified, some interpreters understand it to be another Passover, although it is more likely to refer to the Feast of Tabernacles. [Either way, there has to be a Passover between the midwinter statement and Tabernacles]. These two times notes would substantiate that there was another passover between those of John 2:13 and 6:4.<sup>263</sup>

Further, I note that the feast of John 5:1 was one of the three pilgrim feasts. For it says Yeshua “went up” (John 5:1). From midwinter 30/31 A.D. onward, the first pilgrim feast is Passover, then Shavuot, and then Sukkot (Tabernacles). So no matter how it is computed, an extra Passover is required. The John 5:1 feast may be Tabernacles. However, Luke 6:1-5 (cf. Matthew 12:1-8; Mark 2:23) directly refers to Passover week, as explained earlier in this book. The “second first Sabbath” is the first of the Sabbaths falling after the first Sabbath of the feast of unleavened bread. It is the weekly Sabbath after Nisan 15.

So the above is the second Passover in A.D. 31. The third Passover is mentioned in John 6:4, and this occurred in A.D. 32. Now to the proof of the fourth Passover, which is the Passover of A.D. 33. I will quote from Thomas Lewin, *Fasti Sacri*. Thomas has the sequence and number of Passovers correct, except that he is early by one year in order to match a Friday date in A.D. 33. I thus correct his year dates in [ ]<sup>264</sup> as it has already been amply shown that the sequence of Passover began in A.D. 30:

The duration of the ministry may be collected from the number of successive Passovers. The *first* was...A.D. [30], and is mentioned in John, ii. 13, and was *before* John the Baptist was cast into prison, John, iii. 24. The *second*, A.D. [31], was that which a little preceded the incident recorded by the three first Gospels, when Our Lord passed through the corn-fields on the δευτεροπρωτον σαββατον [“second-first Sabbath”], Luke, vs. 1; Matt. xii. 1; Mark, ii. 23; for this must have been soon after some Passover when the harvest began, and was *after* John the Baptist was cast into prison. Matt. iv.

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months” is a proverb not related to the actual time is simply a special pleading for those who want to avoid putting the woman at the well episode in midwinter, to be followed by a Passover.

<sup>263</sup> *Dictionary of Jesus and the Gospels*, Joel B. Green, pg. 119.

<sup>264</sup> Lewin’s dates were one less than that in the [ ]’s.

12. Mark, i.14. A *third* A.D. [32], occurred when the corban, or Temple-tax, was demanded of Our Lord at Capernaum, Matt. xvii. 24: for the corban, or Temple-tax, was usually demanded at the Passover. And the *fifth*, A.D. [34], was the Passover of the Crucifixion.<sup>265</sup>

Lewin expands on page xlvi of the same work:

A *fourth* Passover is attended with more difficulty, but still can be distinctly proved. In that first place, a Passover seems to be implied by the call made upon our Lord at Capernaum to pay the half sicus or didrachm, the tribute-money or Temple rate due to the Temple exchequer, called the corban;<sup>266</sup> for, on the authority of the Mishnah, the tribute was collected on 15th Adar, i.e. a little before the Passover;<sup>267</sup> and if a Passover can be assumed at this time, it was certainly not the Passover when Jesus went up to Jerusalem from Capernaum, or the Passover when Jesus passed through the cornfields. The only question is, whether it could have been the Passover which was at hand when the 5,000 were fed or the Passover of the Crucifixion, or whether in fact it was some intermediate Passover. It could not have been the Passover at the feeding of the 5,000, for at the time of that miracle the Passover was nigh, ἐγγύς,<sup>268</sup> i.e. only a few days off. But between this miracle and the payment of the tribute-money, our Lord visited the borders of Tyre and Sidon, and Caesarea Philippi, which He could not have done before the actual arrival of the Passover, if nigh at hand when the miracle was wrought. Neither could the tribute-money have been demanded on the 15th of Adar, before the Passover of the Crucifixion, for in that case there would not remain sufficient time for the long journey from Galilee to Jerusalem, related as a subsequent event by Luke ix. 51—xix. 28.

However, we cannot assume with certainty that the tribute was in fact demanded and paid by our Lord on 15th Adar. No doubt as the Passover was the first feast of the sacred year, the tribute properly

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<sup>265</sup> *Fasti Sacri; or A key to the chronology of the New Testament*, Thomas Lewin, pg. 182-183.

<sup>266</sup> Matt. xviii. 24.

<sup>267</sup> XV Adar ubique sederunt nummularii extra Hierosolymam, et pridie a quovis semisiclum expetierunt, nec tamen adegerunt, qui tunc nondum obtulerat. A die xxv vero, cum in sancta urbe sedissent, tamdiu quemvis urgebant donec tradidisset, et si longas moras nexisset nec dedisset in pignus, vel vesto retenta oppignerabant. Tractat. Talmud. Schekalim.

<sup>268</sup> John vi. 4.

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