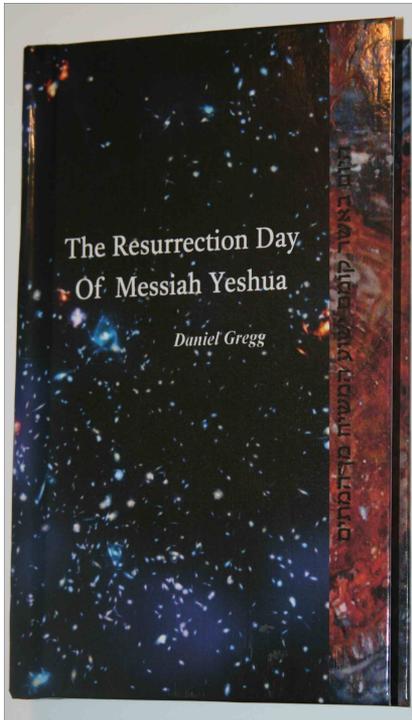


הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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(laid out in book order)

after Yeshua set his face to Jerusalem, where do we find Mary and Martha? In Luke 10:38, Luke briefly tells us that they are in a “certain village” (κώμην τινά), which clearly cannot be Bethany. For in Luke 13:31-35, Yeshua is still in Galilee, and in 17:11 between Samaria and Galilee. He is taking the slow road to preach and maximize the time he has left. So why are Mary and Martha in an unnamed village in Galilee? The answer is that they moved there after the raising of Lazarus.

Lazarus is not mentioned in the Luke passage, but it is likely that he was there too. Lazarus or his sister was not poor. For Mary could afford the costly perfume in John 12:3, worth 300 denarii, which is 300 days wages. Mary, Martha, and Lazarus would not have made their permanent relocation public after Lazarus’ resurrection. They would have had to find a new place and keep it quiet, hence the unnamed village in Galilee. The threesome are found in Bethany in John 11:55-11 because they had come up for the Passover, but as Lazarus was under the threat of death, and for certain investigation from the authorities, and his sisters as well, it is certain that they had made arrangements with Yeshua while he visited them at their undisclosed location (Luke 10:38-42). Indeed, that was likely when the dinner appointment was made, and when Mary resolved to anoint Yeshua. It is clear that their testimony would be to those of the Jews that they agreed to let see them, and then they were going back to the unnamed village after the Passover. Mary had private conversations with Yeshua. It is quite possible that she was one of the few people who knew he would die for Israel’s sins and rise again.

Table 6: Nisan 14 Weekdays, A.D. 30-36

a.d.	Reference	Date of Passover
30	John 2:13	Nisan 14 on Friday
31	Luke 6:1	Nisan 14 on Tuesday
32	John 6:4	Nisan 14 on Monday
33	Matthew 17:24	Nisan 14 on Friday
<u>34</u>	<u>John 11:55</u>	<u>Nisan 14 on Wednesday</u>
35	—	Nisan 14 on Tuesday
36	—	Nisan 14 on Monday

The extra two years are provided to show that no suitable dates

remain within Pilate’s term in office, which ended in A.D. 36.

Now some may wonder if it is possible if the new moon day for Nisan A.D. 34 could have been postponed due to cloudy weather on the last day of Adar. This would result in Nisan 14 landing on a Thursday instead of a Wednesday. The answer to this question is no, and this is due to the fact that Adar was a full month that year. The month of Adar was already 30 days long. The new moon would not appear at the end of Adar 29, and it would only appear at the end of Adar 30. In cases where the new moon was obscured at the end of Adar 30, the first day of Nisan would be proclaimed regardless of the weather, and regardless of whether the moon was seen or not.

Parker and Dubberstein have the new moon first visible on February 8, and so this would be the first day of the month. The new moon for Nisan was seen on March 10 after sunset. Here is the calendar for Adar A.D. 34:

Table 7: Adar, A.D. 34

I	II	III	IV	V	VI	VII
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Arrows “;” mark New Moons
 Next day is the New Moon “Day”
 Calendar of Israel Program

The new moon did not appear until the end of the 30th day, so the next day automatically becomes Nisan 1. Since Nisan 1 would be on the same day that calculations show for the new moon and at the same time after the 30th of Adar, there is no way to “postpone” or delay Nisan 1 another day. Naturally, the scripture does say the resurrection was on the “first of the Sabbaths”, and that this was the “third day” according to the Temple calendar. So it follows that the crucifixion was on the fourth day of the week, Nisan 14, and that the new moon for Nisan 1 was also seen just after sunset on 3/10/34. So besides being extremely probable from astronomy, the Scripture makes it perfectly plain. That is, the Scripture’s direct statement means that no improbable human factors interfered with the expected reckoning.

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