



Jews For Yeshua Ministry

"To the Torah and the Testimony, if anybody does not speak according to these words, it is because they have no light in them"
Isaiah 8:20; Revelation 12:17; 14:12



Time Line 5 The Savior Yeshua; 3 BC to AD 28

Time Line 5, The Savior Yeshua; 4 BC to AD 28

(Keyed to Time Line 1, Lines 46 and 47)

YEAR	EVENT	REFERENCES
37 BC	¹ Herod the Great's appointment as king by Rome (37 BC). Herod begins reign over Jerusalem after killing Antigonus (34 BC).	¹ <i>Josephus Wars of the Jews I, ch. 33.8 (665).</i>
20 BC	² In 18 th year of Herod the Great's appointment as tetrarch, and 15 th year of his reign over Judea (20 BC), Herod decrees rebuilding of Temple.	² <i>Josephus, Antiquities XV, ch.11.1 (380) [37 BC], and Wars of the Jews I, ch.21.1 (401) [34 BC]. Also Note 9 below.</i>
3 BC	³ Yeshua is born on Sep. 25th, 3 BC on the 1 st day of Sukkot.	³ <i>Time Lines 1, 3 and 24 at: JewsForYeshua.org</i>
2 BC	⁴ King Herod the Great orders the murder of all male children aged 2 years old and younger in region of Bethlehem.	⁴ <i>Mattit'yahu (Matthew) 2:16-18.</i>
1 BC	⁵ Lunar eclipse of Josephus occurs on J-nuary 10 th , 1 BC. ⁶ King Herod the Great dies shortly thereafter after reigning 37 years.	⁵ " <i>Josephus, Antiquities XVII, chapter 6.4 (164-167)</i> "; and " <i>Lunar Calendars and Eclipse Finder</i> " software by Hermetic Systems [2002-2014]. ⁶ " <i>Josephus, Antiquities XVII, ch.8.1 (191)</i> ".
AD 12	⁷ Tiberius Caesar begins his reign as Co-Ruler with Augustus in AD 12.	⁷ <i>Luke 3:1; See also Time Line 24 at: JewsForYeshua.org</i>
Fall AD 26 to Fall AD 27	⁸ In the 15 th Year of Tiberius Caesar's reign (September 15, AD 26 to September 14, AD 27) the word of Elohim (of God) came to Yehochanan the Immerser (John the Baptizer) in the wilderness.	⁸ <i>Luke 3:1-3.</i>
AD 27	⁹ Temple has been 46 years in construction (from 20 BC to AD 27). ¹⁰ Yeshua is immersed sometime before Passover. ¹¹ Yeshua is 29 ½ years old and "in" His 30 th year. ¹² Yeshua proclaims the Jubilee year (The 80 th Jubilee from Adam) so that the prophecy about Him written by Isaiah could come to pass.	⁹ <i>Yehochanan (John) 2:18-20; See also "Time Line 26" on the Temple construction timeline at: JewsForYeshua.org</i> ¹⁰ <i>Luke 3:21-22; Yehochanan (John) 1:29-34; 2:13.</i> ¹¹ <i>Luke 3:23.</i> ¹² <i>Luke 4:16-21 and V'yikra (Leviticus) 25:8-10.</i>
AD 28	¹³ Yeshua is crucified on 2 nd Passover of His Ministry. ¹⁴ Yeshua is resurrected 3 nights and 3 days after Passover on S-turday night.	¹³ <i>Yehochanan (John) 2:13; & 11:55 [To see why the Pesach of verse 6:4 is not included, see Commentary section].</i> ¹⁴ <i>Mattit'yahu (Matthew) 12:40.(See also, Time Line 4, and Time Line 12).</i>
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TIME LINE 5 Commentary

Manuscripts used for the English translations of the Bible show 3 Passovers mentioned in the Book of Yehochanan (John). However, there are some manuscript sources (*miniscule 472*, also known as *miniscule 1634*, is the primary manuscript source) which does not include **Yehochanan (John) 6:4**, and likewise, the internal evidence of the Scriptures themselves do not support the inclusion of this verse in the passage. Following are some of the difficulties.

1- Yeshua was without sin; **Evreem (Hebrews) 4:15; 9:14**. Which means He never broke a commandment of Torah (Of the Eternal One's Law), for sin is the violation of Torah; **I Yehochanan (I John) 3:4**. This means that in order to obey the Torah and remain without sin, He was required to go to Jerusalem 3 times every year to attend the commanded pilgrimage feasts of Pesach/ Unleavened Bread, Shavuot (Pentecost), and of the season of Sukkot; **Shemot (Exodus) 23:14-17**. Had He failed to go up even one single time while living in Israel, He would have been guilty of sin and been disqualified as the Passover Lamb of the Eternal One, and as Messiah; but according to **verse 6:1** of this passage, Yeshua was in Galilee and did not return to Jerusalem again until the Feast of Sukkot as recorded in **Yehochanan (John) 7:2**.

2- The record in Yehochanan (John) likewise is chronological concerning the feasts that it identifies. In **verse 2:13**, the 1st feast mentioned is Pesach, which happens to be the first commanded feast of the redemptive calendar; and as expected, Yeshua attended this feast in Jerusalem. The 2nd feast in **verse 5:1** is not identified by name, but is one that Yeshua goes to Jerusalem to attend. If we take this in order of occurrence, then this would be the feast of Shavuot (Pentecost) – the harvest feast occurring 4 months prior to the next; **Yehochanan (John) 4:35** (showing 4 months remaining to the next harvest from the current blossoming harvest).

Then if we skip **6:4**, which Yeshua did not go to Jerusalem to attend, and go to the next feast recorded, we come to the feast of Sukkot recorded in **7:2** followed by Shimini Atzeret (the Last Great Day) recorded in **7:37**; both of which Yeshua, likewise, attended as required by the Torah. This progression is then followed by Chanukah in **10:22**, which Yeshua, again, attended in Jerusalem, and with the Pesach that following Spring when He was Crucified in **verse 11:55**.

When you remove **6:4**, a perfect chronological time line of a little over 1 year is presented with no gaps in the record of Yeshua's ministry and activities from the time of the 1st Pesach in the first year up through the 2nd and final Pesach of the following year; and showing the attendance of Yeshua at all of the Appointed Times in Jerusalem during this time as required.

But when you throw in **verse 6:4**, then you end up with a chaotic record of events. That is, you end up with a first year that only records the first Pesach followed by Shavuot (Pentecost), with nothing recorded concerning the 2nd half of the year, followed by a 2nd year that begins with a Pesach listed in **6:4** that Yeshua, contrary to the commandment, did not observe, and that then skips the events of Shavuot (Pentecost) that year and goes straight to Sukkot and Chanukah from Pesach. Again, leaving a big gap in the record of the events of Yeshua's ministry in this second year as well; which is then capped off with a 3rd Pesach at the beginning of a third year where Yeshua is finally crucified.

3- All 3 Gospels of Matthew, Mark, and Luke mention only the final Passover. If there had been 3 Passovers over the course of Yeshua's Ministry then it seems unusual that Matthew, Mark, and Luke do not mention at least 2 of the 3. The fact that they mention only the final Passover is more of an indication of Yeshua's ministry as only a little over a year long, and that they joined Yeshua in His ministry sometime after the 1st Pesach; thus the reason why they did not record in their testimony the events of the 1st Pesach, which apparently only Yehochanan (John) had first hand information concerning.

4- Also, in **verse 6:4**, while Yeshua is in Galilee during this questionable time of Pesach, Yeshua feeds 5000 men with 5 barley loaves of bread. This poses another serious problem, as **verse 6:4** states that this Pesach was near, but had not yet arrived. This is a problem, because the Passover harvest is the barley harvest, and that barley is not harvested until the Day of First Fruits occurring after Passover; **V'yikra (Leviticus) 23:4-11**. Likewise, it is forbidden to eat this barley before this Day of the First fruits offering; **V'yikra (Leviticus) 23:14**. But with a Passover feast erroneously implied by **verse 6:4** in more recently written manuscript sources, the barley loaves of bread are caused to be consumed before the barley has even been offered up by the priests or harvested.

5- These complications indicate that **verse 6:4** is not a part of the original signature text, or if it was, then it originally did not say Pesach in **6:4**, but some other observance not commanded by Torah, and thus explaining why Yeshua was in Galilee during this time rather than in Jerusalem as was required of Him during the commanded time of the feasts. In this latter scenario it is possible that the original manuscript was damaged in this part, or that an unskilled copiest unfamiliar with the requirements of Torah attempted to guess which observance was originally written in the damaged portion, or failed to recognize that only an uncommanded summer observance could have qualified here as a possible consideration in order to keep the time line fluid.

6- Also, as indicated in this time line, the beginning of Yeshua's Ministry can be no sooner than the 15th year of Tiberius Caesar, and no later than the 46th year of the Temple's construction. This places the beginning of His ministry soundly in the year AD 27. Likewise, Yeshua was placed in the tomb just before the High Day "sabbath" of the 1st Day of Unleavened Bread; **Yehochanan (John) 19:31**, which fell from W-dnesday dusk to Th-rsday dusk of that year, and was in the tomb for 3 days and 3 nights from that point; **Mattit'yahu (Matthew) 12:40** (see also *Time Lines 4 and 12*). He was then resurrected shortly after the 7th Day Sabbath at just about the same time the First fruits of the barley was being harvested for the First Fruits offering. Likewise, AD 28 is the only year in that era of time where astronomy validates the 15th day of the new moon (the 1st Day of Unleavened Bread) to have fallen at dusk of a W-dnesday (the counting of which also just happens to cause the 1st day of the new moon to land on a sliver). Thus, again, only allowing for a ministry to occur of a little over a year.

Notes