



# Jews For Yeshua Ministry

*A Torah and Testimony Revealed Levite  
Production*

*"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 JC to 28 AD**

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

YEAR	EVENT <i>(For BC Years Add 1 Year to JC Dates)</i>	REFERENCES
-37 JC L.1	<sup>1</sup> Herod the Great's appointment as tetrarch (-37 JC). Herod begins reign over Jerusalem (-34 JC).	<sup>1</sup> <b>"Josephus"</b> <i>Antiquities of the Jews</i> XIV, ch.13.1 (326) [appointment as tetrarch]; and, <i>Wars of the Jews I</i> , ch.17.8,9 (343-346) [kingship over Jerusalem 3 years later].
-19 JC L.2	<sup>2</sup> In 18 <sup>th</sup> year of Herod the Great's appointment as Tetrarch, and 15 <sup>th</sup> year of his reign over Judea (-19 JC), Herod begins rebuilding of Temple (46 years later, in 27 AD, Yeshua begins His ministry - <i>see L.7</i> ).	<sup>2</sup> <b>"Josephus"</b> , <i>Antiquities</i> XV, ch.11.1 (380) [37 JC-18=19 JC]; and, <i>Wars of the Jews I</i> , ch.21.1 (401) [34 JC-15=19 JC]. <b>Also Note 9 below.</b>
-3 JC L.3	<sup>3</sup> Census is ordered taken while Quirinius/Cyrenius is governing Syria.  <sup>4</sup> Yeshua is born October 5 <sup>th</sup> , -3 JC on the 1 <sup>st</sup> day of Sukkot.  <i>(See, Time Line 1, The 6000 Years from Adam to Yeshua, Note 8 for details on this section and Mattit'yahu (Matthew) 2:1-12)</i>	<sup>3</sup> <b>Luke 2:1,2;</b> and <b>"The dictionary of New Testament Background"</b> [Craig Evans and Stanley Porter, eds., InterVarsity, 2000]; and,  <b>"The Demography of Roman Egypt"</b> by Bagnell and Friar, published by Cambridge University Press, 1994.  <sup>4</sup> <b>Mattit'yahu (Matthew) 2:1-12</b>
-1 JC L.4	<sup>5</sup> King Herod the Great orders the murder of all male children aged 2 years old and younger in region of Bethlehem.	<sup>5</sup> <b>Mattit'yahu (Matthew) 2:16-18</b>
-0 JC L.5	<sup>6</sup> Lunar eclipse of Josephus occurs on J-nuary 10 <sup>th</sup> , -0 JC (1 BC).  <sup>7</sup> King Herod the Great dies after 37 years of total reign.	<sup>6</sup> <b>"Josephus"</b> , <i>Antiquities</i> XVII, chapter 6.4 (164-167); and <b>"Lunar Calendars and Eclipse Finder"</b> software by Hermetic Systems [2002-2014].  <sup>7</sup> <b>"Josephus"</b> , <i>Antiquities</i> XVII, ch.8.1 (191).
12 AD L.6	<sup>8</sup> Tiberius Caesar begins his reign as Co-Regent with Augustus Caesar, 12 AD.	<sup>8</sup> <b>"Notes on the Bible"</b> , by Albert Barnes [1834], commentary on Luke 3:1
Fall 26 AD to fall 27 AD L.7	<sup>9</sup> In the 15 <sup>th</sup> Year of Tiberius Caesar's reign (September 15, 26 AD to September 14, 27 AD) the word of Elohim (of God) came to Yehochanan the Immerser (John the Baptizer) in the wilderness.  <sup>10</sup> Yeshua is immersed sometime before Pesach (Passover), 27 AD.  <sup>11</sup> It is Yeshua's 30 <sup>th</sup> year of life.  <sup>12</sup> Yeshua proclaims the Jubilee year (The 80 <sup>th</sup> Jubilee from Adam) so that the prophecy about Him written by Isaiah could come to pass <i>(See Time Line 1, The 6000 Years from Adam to Yeshua, Notes 9 and 10)</i> ;  <sup>13</sup> Temple has been 46 years in building.	<sup>9</sup> <b>Luke 3:1-3 "Jerusalem in the Times of Jesus"</b> , page 21, section 3(a) & note 39. <i>Hendrickson Publisher's Marketing, LLC; 3rd Printing, Jan. 2016, by Joachim Jeremias.</i>  <sup>10</sup> <b>Luke 3:21-22; Yehochanan (John) 1:29-34; 2:13</b>  <sup>11</sup> <b>Luke 3:23</b> [-3 JC+27=30].  <sup>12</sup> <b>Luke 4:16-21 and V'yikra (Leviticus) 25:8-10</b>  <sup>13</sup> <b>Yehochanan (John) 2:18-20</b> [-19 JC+27=46].
28 AD L.8	<sup>14</sup> Yeshua is crucified in the 16 <sup>th</sup> year of Tiberius Caesar...  <sup>15</sup> ...at the following Pesach (Passover) 1 year later.  <sup>16</sup> Yeshua is resurrected 3 nights and 3 days after Pesach (Passover) on S-turday night <i>(See Time Line 4, and Time Line 12)</i> .	<sup>14</sup> <b>"The Fabric of Time"</b> Documentary DVD, extras section "Seeing the Unseen on the Shroud", at 04:10 to 04:12.  <sup>15</sup> <b>Yehochanan (John) 2:13; &amp; 11:55</b> [To see why the Pesach of verse 6:4 is not included, see Commentary section].  <sup>16</sup> <b>Mattit'yahu (Matthew) 12:40</b>

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## Time Line 5 Commentary

Manuscripts used for the English translations of the Bible show 3 Pesachs (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 Pesach (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** – a clear violation of God's Law.

2- The record in Yehochanan (John) likewise is chronological concerning the feasts that it identifies. In **verse 2:13**, the 1<sup>st</sup> 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 2<sup>nd</sup> 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 **verse 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 1<sup>st</sup> Pesach in the first year, up through the 2<sup>nd</sup> 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 by God's Law.

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 2<sup>nd</sup> half of the year, followed by a 2<sup>nd</sup> 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 3<sup>rd</sup> 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 Pesach (Passover). If there had been 3 Pesachs (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 Pesach (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 1<sup>st</sup> Pesach (Passover). Thus the reason why they did not record in their testimony the events of the 1<sup>st</sup> Pesach (Passover), 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 Pesach (Passover) harvest is the barley harvest, and that barley is not harvested until the Day of First Fruits occurring after Pesach (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 Pesach (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 lawfully offered up by the priests or harvested.

5- These complications indicate that **verse of 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 15<sup>th</sup> year of Tiberius Caesar, and no later than the 46<sup>th</sup> year of the Temple's construction. This places the beginning of His ministry soundly in the year 27 AD. Likewise, Yeshua was placed in the tomb just before the High Day "sabbath" of the 1<sup>st</sup> 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 7<sup>th</sup> Day Sabbath at just about the same time the First fruits of the barley was being harvested for the First Fruits offering; **I Corinthians 15:23**. Likewise, 28 AD is the only year in that era of time where astronomy validates the 15<sup>th</sup> day of the new moon (the 1<sup>st</sup> Day of Unleavened Bread) to have fallen at dusk of a W-dnesday (the counting of which also just happens to cause the 1<sup>st</sup> 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.

This is further re-enforced by the date stamp of the coins placed on Yeshua's eyes when He was placed in the tomb as evidenced by the Shroud of Turin – a common practice of the time to indicate what year a person died in. The coin used in this year of his death contained a minting flaw identifying it soundly with the 16<sup>th</sup> year of Tiberius Caesar, which by our position is September 27 AD to September 28 AD, not September 28 AD to September 29 AD as some scholars date the 16<sup>th</sup> year to fall in.