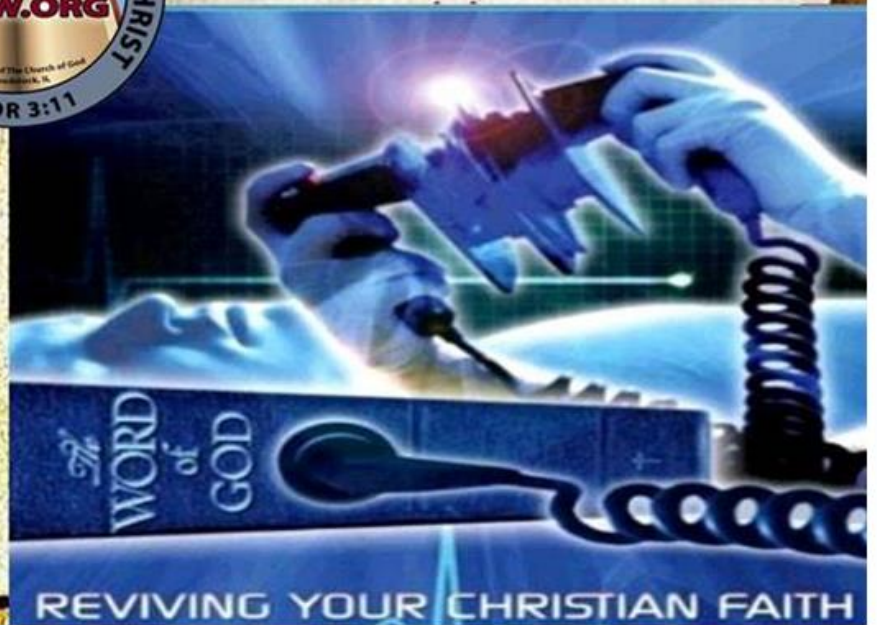
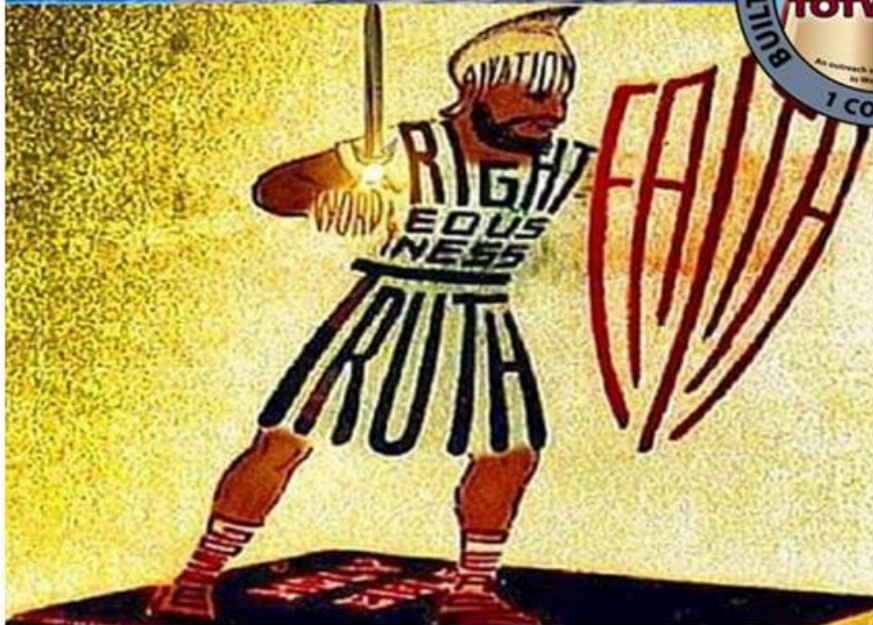
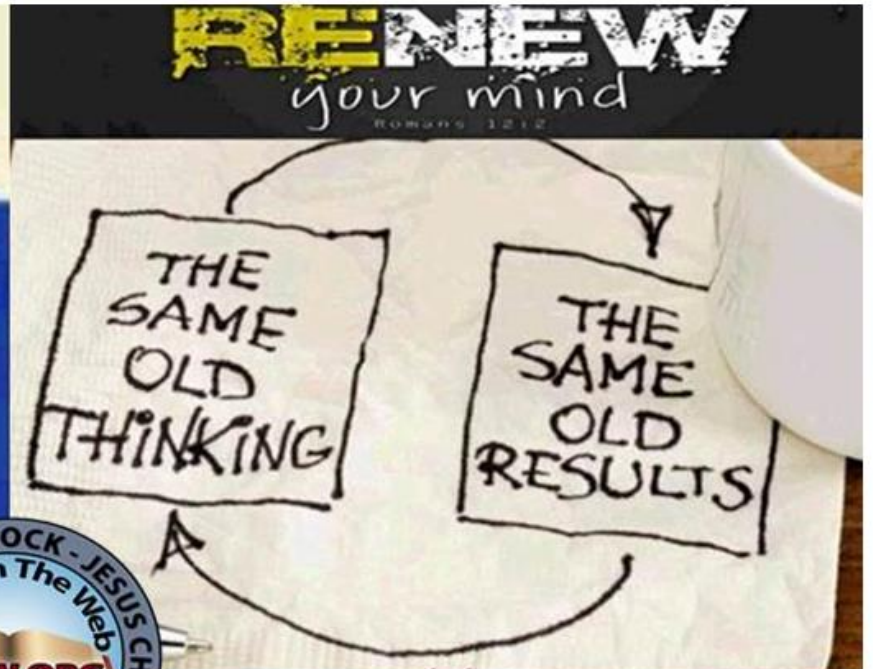


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REVIVING YOUR CHRISTIAN FAITH

New Testament Timeline: The Ministry Of Jesus



April 3, 33 AD Julian
April 1, 33 AD Gregorian

- * The first of the unleavened - Matthew 26:1; Mark 14:12
- * Day the lambs must be slain - Mark 14:12; Luke 22:7 (see Exodus 12:6)
- * Not the Feast (*heorte*) day (i.e., not on the 15th) - Matthew 26:5; Mark 14:2
- * Before the Feast of Passover - John 13:1

The Scriptures further tell us that the day after He died was the High Day of the Passover Feast (John 19:31), which is reference to the 15th day of Nisan.

But the Scriptures not only tell us the date, they also tell us the day of the week it occurred:

- * Day of preparation (*paraskeue*) – Matthew 27:62; Mark 15:42; Luke 23:54; John 19:31,42
- * Preparation (*paraskeue*) of the Passover – John 19:14
- * Day before the Sabbath (*prosabbaton*) – Mark 15:42
- * The Sabbath was about to start - Luke 23:54; John 19:31

Luke 3:1-3 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

- * Tiberius Caesar succeeded Augustus as emperor on August 19, 14 AD, and was formally confirmed by the Roman Senate less than a month later on September 17 that same year
- * Pontius Pilate was governor of Judea from 26 AD - 36 AD
- * Herod Antipas was tetrarch of Galilee from 4 BC - 39 AD
- * Herod Philip (brother of Antipas) was tetrarch of Ituraea and of the region of Trachonitis from 4 BC - 34 AD
- * The years of Lysanias' reign as tetrarch of Abilene are unknown
- * Annas officially served as High Priest for ten years - from 6 AD - 15 AD, when he was deposed by procurator Valerius Gratus. Though removed from office, he remained recognized by his people
- * Caiaphas, the son-in-law of Annas, attained the office of High Priest in 18 AD, and held the office until he was deposed in 36 AD by Vitellius, governor of Syria

Being that Pilate was governor and Herod was tetrarch when Jesus died, and Annas and Caiaphas ruled over Jesus' trial, it is evident that the possible year of His death would be limited between 26 AD (when Pilate took office) and 36 AD (when Pilate and Caiaphas were both removed from their respective offices).

Scripture narrows this window further, as Luke recorded that it was Tiberius' 15th year when John began his ministry.

Some scholars suggest that the count to his 15th year may actually be from his co-regency with Augustus (said to be some 2 or 3 years prior to the death of Augustus), however, the major Roman historians (namely, Tacitus, Suetonius, and Cassius Dio) calculate the years of Tiberius' rule from the year of Augustus' death, 14 AD.

Now depending if Tiberius's reign was counted from the day he took office in 14 AD or from January 1 which started the next year (15 AD), the earliest possible date that Tiberius's fifteenth year began is August 19, 28 AD. If his reign was counted from January 1, 15 AD, then his fifteenth year would be from January 1, 29 AD through December 31, 29 AD.

John's ministry thus began somewhere between August 19, 28 AD, and December 31, 29 AD.

This is an important historic benchmark for determining the start of Jesus' ministry, as Jesus began His not long after John has started his ministry.

John 2:18-21 Then answered the Jews and said unto Him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, **Forty and six years was this temple in building**, and wilt thou rear it up in three days? But He spake of the temple of His body.

Herod's Temple was constructed in 18/17 BC. This places the 46th year of the Temple in 30 AD, which in turn places this conversation between Jesus and the Jews at the Passover season (John 2:13-23) in start of 30 AD.

Prior to this Passover that John mentions (John 2:13), Jesus had been baptized in the Jordan (Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22), led into the wilderness to be tempted 40 days (Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13), left Nazareth to go to Capernaum in Galilee where He started His preaching ministry there (Matthew 4:12-17; Mark 1:14-15), called the disciples (Matthew 4:18-22; Mark 1:16-20; John 1:35-43), attended the wedding at Cana (John 2:1-11), and returned to Capernaum.

Jesus' ministry had started months before this Passover of 30 AD -- most likely in the Fall of 29 AD.

John, in his Gospel account, recorded at least three Passovers, if not four, during Jesus' ministry. With this, we can be sure that His ministry was, at minimum, more than two years. I believe John's account actually provides evidence of a longer ministry--that of about 3 and a half years.

First Passover of Jesus' Ministry (30 AD)

John 2:11-15 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him. After this He went down to Capernaum, He, and His mother, and His brethren, and His disciples: and they continued there not many days. And **the Jews' Passover was at hand**, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

John 2:23 Now when He was in Jerusalem **at the Passover, in the feast day**, many believed in His name, when they saw the miracles which He did.

After this, John recorded His conversation with Nicodemus (John 3:1-21), His coming to Judea with His disciples who were then baptizing people, while John was still baptizing people at Aenon near Salim. After the Pharisees learned that His disciples now baptized more people than John, Jesus left Judea for Galilee, then went to Samaria and met with the woman at Jacob's well (John 4:4-30). This brings us to our next point in the timeline.

Possible Reference To The Occurrence Of Winter (30 AD)

Here in Samaria, Jesus then says to His disciples:

John 4:35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

The grain harvest begins during Passover (Deuteronomy 16:9/Leviticus 23:10-16) with the barley, and continues with the wheat harvest at Pentecost/Shavuot.

If this is indeed reference to the timing of the impending harvest, it places this event four months prior to Passover or possibly Pentecost (if it concerns wheat) -- either way, in the winter. This would be the winter at the end of 30 AD.

Unnamed Feast Of The Jews Occurs (31 AD)

Next John mentions the occurrence of a Feast of the Jews but doesn't designate which Feast it was:

John 5:1 After this there was a Feast of the Jews; and Jesus went up to Jerusalem.

If John 4:35 is indeed reference to the winter, there are no Feasts in the 4 months leading to the harvest at Passover, so the earliest possible Feast that this unnamed Feast could be is the Passover. If it is, this is the second Passover of Jesus' ministry.

If it is not Passover, then it is either Pentecost/Shavuot or Feast of Tabernacles/Sukkot, which would mean that the 2nd Passover of His ministry passed unmentioned, and John has moved forward in time from his winter 30 AD report (John 4) onto the Feast of Pentecost or Tabernacles of the next Biblical year (31 AD).

Next Passover Recorded During Jesus' Ministry (32 AD)

John bears witness of the next Passover in his 6th chapter:

John 6:1-4 After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And Jesus went up into a mountain, and there He sat with His disciples. And **the Passover, a Feast of the Jews, was nigh.**

This would be Passover of 32 AD.

Feast Of Tabernacles Recorded During Jesus' Ministry (32 AD)

John 7:1-2 After these things Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him. Now **the Jews' Feast of Tabernacles was at hand.**

John 7:14 Now **about the midst of the Feast** Jesus went up into the temple, and taught.

John 7:37 **In the last day, that great *day* of the Feast,** Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

After this, John continues writing about events that occurred the day after the Feast ended (John 8:1-2) on through John 9. He next writes of the winter arriving in chapter 10.

Feast of Dedication In The Winter Before His Last Passover (32 AD)

John 10:22-23 And it was at Jerusalem the Feast of the Dedication, and it was winter. And Jesus walked in the temple in Solomon's porch.

The Feast of Dedication takes places in the 9th Biblical month. This was December 16th of 32 AD.

Last Passover Recorded During Jesus' Ministry (33 AD)

John 11:55 And **the Jews' Passover was nigh at hand**: and many went out of the country up to Jerusalem **before the Passover**, to purify themselves.

John 12:1 Then Jesus **six days before the Passover** came to Bethany, where Lazarus was which had been dead, whom He raised from the dead.

John 13:1 Now **before the feast of the Passover**, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.

Clearly, this timeline from John indicates a minimum three+ year ministry, ranging from 29 AD through 33 AD.

Does astronomy agree with this timeline?

John 7:37 - 8:1 speaks of the Last Great Day, being the 22nd day of the 7th Biblical month, the 8th day assembly that concludes the Feast of Tabernacles.

John 8:2 And early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them.

Next, the scribes and Pharisees bring the woman caught in adultery (John 8:3). After He shuts them down with that (John 8:3-11), He then began to bear witness of Himself and made accusations against Him (John 8:12-55). He then makes mention of how that Abraham saw His day and rejoiced (John 8:56). He went on to then say, “Before Abraham was, I am,” at which point they took up stones to stone Him, but He went out from the Temple, through the midst of them, and “so passed by” (John 8:58-59). John continues the chronology in John 9:1, saying:

John 9:1 And as *Jesus* passed by, He saw a man which was blind from *his* birth.

John 9:14 And it was the Sabbath day when Jesus made the clay, and opened his eyes.

This is the day after the Last Great Day mentioned in John 7:37. It was now the Sabbath. This means that the Last Great Day occurred on the day before the Sabbath, that is Preparation Day (Friday).

In 32 AD, the Feast of Tabernacles began on Friday, October 8, and ended with the Last Great Day on Friday, October 15th. This evidence from astronomy matches John's witness.

Indeed, as stated at the start, our Lord was crucified on Friday, April 3, in the year 33 AD.

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RENEW
your mind
ROMANS 12:2

