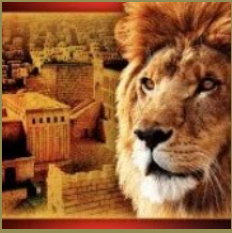


# Jews For Yeshua

[www.JewsForYeshua.com](http://www.JewsForYeshua.com)

To the Torah & the Testimony  
If anyone does not speak according to these words  
It is because they have no light in them.  
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



## Time Line 5 The Savior Yeshua; 3 Bce ~ 28 Ce

## Time Line 5, The Savior Yeshua; 3 Bce – 28 Ce

YEAR	EVENT	REFERENCES
37 BCE <small>1</small>	<sup>1</sup> Herod the Great begins Kingship over Judea (37 BCE – 4 BCE).	<sup>1</sup> Encyclopedia, General
20/19 BCE <small>2</small>	<sup>2</sup> In 18 <sup>th</sup> Year of Herod's reign (20 BCE – 19 BCE), King Herod begins preparation for rebuilding of Temple. (46 years later, in 27 CE, Yeshua begins His ministry).	<sup>2</sup> Yehochanan (John) 2:18-20 & Encyclopedia, General
September 3 BCE <small>3</small>	<sup>3</sup> Census is ordered taken while Quirinius/Cyrenius is governing Syria. <sup>4</sup> Yeshua is born the evening of September 25 <sup>th</sup> , 3 BCE on the 1 <sup>st</sup> night of Sukkot.  <b>Additional Note to Reference #2, See, Time Line 1, The 6000 Years from Adam to Yeshua, Note 18.</b>	<sup>3</sup> Luke 2:1,2; and “ <i>The dictionary of New Testament Background [Craig Evans and Stanley Porter, eds., InterVarsity, 2000]</i> ”; and “ <i>The Demography of Roman Egypt by Bagnell and Friar, a book published by Cambridge University Press in 1994</i> ”. <sup>4</sup> Mattit'yahu (Matthew) 2:1-12
Late 2 BCE or Early 1 BCE <small>4</small>	<sup>5</sup> Miriam and Yoseph are ordered to take Yeshua to Egypt. <sup>6</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> Mattit'yahu (Matthew) 2:13-15 <sup>6</sup> Mattit'yahu (Matthew) 2:16-18
1 BCE <small>5</small>	<sup>7</sup> King Herod the Great dies; and Miriam and Yoseph are ordered to return to Israel with Yeshua. <sup>8</sup> Herod Philip II begins his reign (4 BCE to 34 CE); <sup>9</sup> Herod Antipas begins his reign (4 BCE – 39 CE); <sup>10</sup> Lunar eclipse of Josephus occurs on J-nuary 10 <sup>th</sup> .	<sup>7</sup> Mattit'yahu (Matthew) 2:19-21; <sup>8,9</sup> Luke 3:1 <sup>10</sup> “ <i>Josephus, Antiquities XVII. 164-167</i> ”; and <i>Athe Star of Bethlehem, Chapter 9, by Ernest L. Martin</i> ”.
7 CE <small>6</small>	<sup>11</sup> Annas appointed as High Priest (7 CE – 24 CE, and continues informally from 25 CE – 36 CE).	<sup>11</sup> Luke 3:2 and Encyclopedia, General
12 CE <small>7</small>	<sup>12</sup> Tiberius Caesar begins his reign as Co-Regent (September 14, 12 CE).	<sup>12</sup> Luke 3:1 and Encyclopedia, General
25 CE <small>8</small>	<sup>13</sup> Caiaphas 1 <sup>st</sup> appointment as High Priest by Lysanius (25 CE – 26 CE).	<sup>13</sup> Luke 3:2 and Encyclopedia, General
26 CE <small>9</small>	<sup>14</sup> Pontius Pilate begins reign (26 CE – 36 CE).	<sup>14</sup> Luke 3:1 and Encyclopedia, General
Fall 26 CE to fall 27 CE <small>10</small>	<sup>15</sup> In the 15 <sup>th</sup> Year of Tiberius Caesar's reign (September 15, 26 CE – September 14, 27 CE), Yehochanan the Immerser (John the Baptizer) begins his ministry.	<sup>15</sup> Luke 3:1-3 and Encyclopedia, General
27 CE <small>11</small>	<sup>16</sup> Caiaphas 2 <sup>nd</sup> appointment as High Priest by Pontius Pilate (27 CE – 36 CE).	<sup>16</sup> Luke 3:1,2 and Encyclopedia, General
27 CE <small>12</small>	<sup>17</sup> Just before Pesach Yeshua begins His ministry. He has now lived approx. 29 years and is approaching His 30 <sup>th</sup> year of life; <sup>18</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 (See Time Line 1, The 6000 Years from Adam to Yeshua); <sup>19</sup> Temple has been 46 years in building.	<sup>17</sup> Luke 3:23 <sup>18</sup> Luke 4:16-21 and V'yikra (Leviticus) 25:8-10 <sup>19</sup> Yehochanan (John) 2:18-20
28 CE <small>13</small>	<sup>20</sup> Yeshua is crucified a little over 1 year later (2 Passovers later), and <sup>22</sup> is resurrected 3 nights and 3 days after Passover on S-turday night (See Time Line 4, and Time Line 12) at approximately 30 years of age during the Feasts of Unleavened Bread.	<sup>20</sup> Yehochanan (John) 2:13; & 11:55; (To see why the Pesach of verse 6:4 is not included, see note A). <sup>22</sup> Mattit'yahu (Matthew) 12:40
Copyright 1991 by the Torah & Testimony Revealed Ministry, 5/2/2017 Jews For Yeshua Edition <a href="http://www.JewsForYeshua.org">www.JewsForYeshua.org</a>		

## COMMENTARY TO NOTE "A" OF TIME LINE 5

**Note A:** 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 the Eternal One's Law; **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. Had He failed to go up even one single time, 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 6:4** 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 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 **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.

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.

This **verse of 6:4** is clearly 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 feasts. In this latter scenario it is possible that the original manuscript was damaged in this part, and that an unskilled copiest unfamiliar with the requirements of Torah attempted to guess which observance was originally written in the damaged portion, and 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.

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 1<sup>st</sup> Pesach; thus the reason why they did not record in their testimony the events of the 1<sup>st</sup> Pesach, which apparently only Yehochanan (John) had first hand information concerning.

4- 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 arrived yet. This is a problem, because the Passover harvest is the barley harvest, and that barley is not harvested until the Day of the First Fruits offering presented after the 1<sup>st</sup> Sabbath of the Passover week; **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 other manuscripts sources, the barley loaves of bread are caused to be consumed before the barley has even been harvested yet, and before the First Fruits of the barley harvest has even been properly presented before the Priests.

5- As indicated in the Time Table above, 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 CE. 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**. 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. Likewise, 28 CE 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.