

SYNCHRONIZATION OF THE SACRED AND SECULAR **CALENDARS**

Contents

Section 1 - The Secular Context of Messiah’s Birth.....	3
Subsection 1A - Tiberius 15	3
Subsection 1B - Complexities Which the Chronologist Faces	3
Subsection 1C - Additional Variations	5
Subsection 1D - My Preference: The Accession Year System.....	8
Section 2 - Other Considerations	9
Subsection 2A - Preamble.....	9
Subsection 2B - Roman Emperors (44 BC-37 AD).....	9
Subsection 2C - Herodian Rulers (40-6 AD).....	10
Subsection 2D - Roman Prefects (6-36 AD).....	11
Subsection 2E - Astral Figures (3 BC-33 AD)	11
Section 3 - Messiah’s Life	13
Subsection 3A - My Approach	13
Subsection 3B - Messiah’s Birthday in 2 BC	13
Subsection 3C - Messiah’s Ministry in 29-33 AD.....	15
Subsection 3D - Holy Week in 33 AD.....	17
Section 4 - Gregorian Dates of Some Biblical Events.....	23
3422 AM = 555 BC - Jerusalem fell to Babylonians.....	23
3490 AM = 487 BC - Babylon fell to Persians.....	23
3492 AM = 485 BC - Proclamation of Cyrus.....	23
3933 AM = AUGUSTUS 0 = 44 BC - Julius Caesar Assassinated.....	23
3937 AM = AUGUSTUS 4 = 40 BC - Herod Appointed King of Judea	24
3940 AM = AUGUSTUS 7 = 37 BC - Herod Took Jerusalem	24
3947 AM = AUGUSTUS 14/0 = 30 BC.....	24
3960 AM = AUGUSTUS 27/13 = 17 BC - Herod Commenced Temple Reconstruction....	24
3972 AM = AUGUSTUS 39/25 = 5 BC - Herod Appointed Archelaus Co-regent	24
3973 AM = AUGUSTUS 40/26 = 4 BC - Sulpicius Quirinius Governor of Syria	24

3974 AM = AUGUSTUS 41/27 = 3 BC - Several Significant Events	25
3975 AM = AUGUSTUS 42/28 = 2 BC - John the Baptist & Messiah's Births.....	26
3976 AM = AUGUSTUS 43/29 = 1 BC - Slaughter of the Innocents	29
3977 AM = AUGUSTUS 44/30 = 1 AD - Herod Died	30
3987 AM = AUGUSTUS 54/40 = 11 AD - Messiah's 2 nd Birthday	30
3988 AM = AUGUSTUS 55/41 = 12 AD - Messiah Discoursed with Temple Elders	30
3990 AM = AUGUSTUS 57/43 = TIBERIUS 0 = 14 AD	30
4005 AM = TIBERIUS 15 = 29 AD.....	30
4006 AM = TIBERIUS 16 = 30 AD.....	31
4007 AM = TIBERIUS 17 = 31 AD.....	32
4008 AM = TIBERIUS 18 = 32 AD.....	32
4009 AM = TIBERIUS 19 = 33 AD.....	33
4013 AM = TIBERIUS 23 = GAIUS 0 = 37 AD	35
Section 5 - Dating the Biblical Ages.....	36

SECTION 1 - THE SECULAR CONTEXT OF MESSIAH'S BIRTH

Subsection 1A - Tiberius 15

The foremost problem in establishing a chronology of the ancient world is identifying the point of intersection between biblical chronology and secular chronology. Ostensibly that point is supplied by Luke as follows:

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 [being] tetrarch of Ituraea and of the region of Trachonitus, and Lysanias [being] the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came to 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 (KJV Luke 3:1-2).

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself began to be about thirty years of age (KJV Luke 3:21-23).

These passages make clear that John-the-Baptist began baptizing in the fifteenth year of Tiberius, that he baptized many people, and that he then baptized Jesus just prior to the latter's thirtieth birthday. That would seem to locate at least the first thirty years of the Lord's life in the civil calendar.

Subsection 1B - Complexities Which the Chronologist Faces

Unfortunately, determining the year to which Luke is referring is far from easy, for there turn out to be a number of calendars and numbering systems which produce different years on the civil calendar for Tiberius's fifteenth year. Moreover, there are other considerations bearing on the matter which must be resolved satisfactorily. So, before attempting to present the secular context into which the Lord's birth must fit, I should acquaint the reader with some of the complexities which any chronologist faces.

- **Different nomenclature.** There is a difference between a person's thirtieth year and his being thirty years old. A person is twenty-nine years old throughout his thirtieth year. Thus it is important to know just what the archivist is saying.
- **Different numerals.** There was a multitude of numeric systems in use in the ancient Middle East. Non-Arabic numerals - e.g. the Roman numerals I, V, X, L, C, and M - render computation and translation to other systems extremely cumbersome.
- **Different calendars.** There was a multitude of calendars in use in the ancient Middle East - e.g. Egyptian, Mesopotamian, Jewish, Macedonian, Syro-Macedonian, Greek, Roman (Julian), Christian (Gregorian), etc. These calendars differed one from another in a myriad of ways - e.g. the beginning of the day, the number of days in the week, the number of days in the month, the number of days in the year, the number of months in the year, the start of the week, the start of the year, etc. Attempting to relate events which

were recorded in different calendars is a daunting exercise, particularly when there is uncertainty about which calendar the archivist was actually using.

- **Different eras.** There was a multitude of eras in use in the ancient Middle East - for example:
 - The Jewish Era of the World or A.M.,¹ year 1 of which was 3761 BC;²
 - The Olympiads, year 1 of which was 776 BC, and which was used extensively by both the Greeks and the Romans;
 - The Varronian Era or A.U.C.,³ year 1 of which was 753 BC;
 - The Era of Nabonassar, year 1 of which was 747 BC;
 - The Seleucid Era or A.S.,⁴ year 1 of which was 312 BC;
 - The Jewish Era of the Destruction of the Second Temple, year 1 of which was 70 AD;
 - The Christian Era or A.D.,⁵ which started in 1 BC⁶ (originally believed to be the year of Our Lord's birth, but since subject to much analysis and disputation); and
 - The Era of Diocletian or *Aera Martyrum*, "Era of the Martyrs,"⁷ year 1 of which was 284 AD.⁸
- **Different methods of numbering regnal years.** There was a number of methods for computing regnal years - e.g. the calendar year system, the factual year system, the eponym year system, the accession year system, the non-accession year system, etc.

¹ The abbreviation for the Latin words *Anno Mundi*, which mean "in the year of the world." Hereafter, I refer to the Jewish Era as J.A.M. to distinguish it from the Biblical Era, to which I also refer as *Anno Mundi* or A.M., and which I believe commenced 3999 years prior to Messiah's birth in 2 BC.

² To be exact: Sunday, October 6, 3761 BC at 11:11 pm.

³ The abbreviation for the Latin words *ab urbe condita*, which mean "from the foundation of the city," or *anno urbis conditae*, which mean "in the year of the founded city;" it refers to the Roman system of dating which was based on the belief that Rome was founded on April 21, 753 BC. Thus, according to the factual year system, which was used initially, Rome's first year was reckoned from April 21, 753 BC to April 20, 752 BC. But eventually the Roman year came to be reckoned from January 1 to December 31, and thus 1 AUC became equivalent to 753 BC - particularly after the work of the Roman antiquarian Varro, who systematized it and gave the era its current name.

⁴ The abbreviation for the Latin words *Anno Seleucidarum*, which mean "in the year of the Seleucids."

⁵ The abbreviation for the Latin words *Anno Domini*, which mean "in the year of the Lord."

⁶ The Christian Era was invented by the Roman monk Dionysus Exiguus in 525 AD, who regarded the use of the Diocletian Era for church purposes as inappropriate, given that Diocletian had been such an enemy of Christians

⁷ Diocletian was the great persecutor of the Christians.

⁸ To be exact: August 29, 284 AD, which was the Egyptian New Year's Day (Thoth 1) immediately preceding his accession on September 17, 284 AD.

- Calendar year system. Regnal years followed the civil calendar years. In years when a transition occurred from one king to another, the kings shared the year, and thus the years could be numbered sequentially. Because transition years were recorded as both the last year of the departing king and the first year of the arriving king, however, the number of regnal years could not be simply added.
- Factual year system. Regnal years extended from a king's date of accession or from an anniversary of his succession to the next anniversary of his accession. Thus it is necessary to determine the date of each transition in order to construct a sequence of regnal years on the civil calendar.
- Eponym or "Limmu" System. Regnal years were identified by associating them with the name of officials. The first year of a king's reign was identified by his name, but the subsequent years in his reign were identified by the names of his senior officials. Thus it is necessary to know the sequence of the officials' names (the limmu-list) in order to construct a sequence of regnal years on the civil calendar.
- Accession year system. Regnal years followed the civil calendar. Accession years were identified as such, but they were numbered as the last year of the departing king, and the next civil year was recorded as year 1 of the new king.
- Non-accession year system. As in the accession year system, regnal years followed the civil calendar. Accession years, however, were identified as the first year of the new king, the next civil year was recorded as his year 2, and the last civil year of his reign was identified as year 1 of his successor.

Subsection 1C - Additional Variations

Some of the variations involved between and among these systems even after all the relevant dates have been located in the Christian Era can be seen in the reigns of the two Roman emperors who governed during the life of Messiah: Augustus Caesar and Tiberius Caesar.

Augustus Caesar

Consider the reign of Augustus Caesar.⁹ The facts are as follows: (a) on September 5, 52 BC,¹⁰ Cleopatra VII became queen of Egypt; (b) on March 15, 44 BC (710 AUC),¹¹ after ruling for five years, Julius Caesar died; (c) on March 17, 44 BC, his will, which designated his successor as Octavian (Augustus Caesar), was opened; (d) on August 12, 30 BC, Cleopatra died, and Augustus became ruler of Egypt; (e) on August 19, 14 AD (767 AUC), Augustus died; and (f) he was succeeded by Tiberius Caesar. These facts allow three possibilities.

⁹ All the dates here and following are Gregorian. Although it is customary to follow years before the birth of Christ with B.C. and precede years after the birth of Christ with A.D. (the abbreviation for *anno dominum*, "the year of our Lord..."), for the sake of simplicity, I will follow all years with either BC or AD in both texts and spreadsheets.

¹⁰ JF (1968), p. 81.

¹¹ JF (1968), p. 217.

- Possibility #1: If Julius Caesar's death is considered the start of Augustus's reign, his reign extended from March 15, 44 BC to August 19, 14 AD - a period of fifty-seven years, five months, and four days.
- Possibility #2: If the opening of Julius Caesar's will is considered to be the start of Augustus's reign, however, his reign extended from March 17, 44 BC to August 19, 14 AD - a period of fifty-seven years, five months, and two days.
- Possibility #3: If Augustus's ascent to the throne of Egypt is considered to be the start of Augustus's reign, his reign extended from August 12, 30 BC to August 19, 14 AD - a period of forty-three years and seven days.

According to the factual year system:

- In the case of possibilities #1 and #2, Augustus's first year extended from mid-March, 44 BC to mid-March, 43 BC, his fifty-seventh year extended from mid-March, 13 AD to mid-March, 14 AD, and his fiftieth-eighth and last year extended from mid-March to August 19, 14 AD.
- In the case of possibility #3, Augustus's first year extended from August, 30 BC to August, 29 BC, and his forty-third and last year extended from August, 13 AD to August 19, 14 AD.

According to the accession year system:

- In the case of possibilities #1 and #2, Augustus's accession year was 44 BC (44 BC = 5 Julius Caesar = 0 Augustus Caesar), his first year was 43 BC (43 BC = 1 Augustus), and his fifty-seventh and last year was 14 AD (14 AD = 57 Augustus = 0 Tiberius).
- In the case of possibility #3, his accession year was 30 BC (30 BC = 0 Augustus), his first year was 29 BC (29 BC = 1 Augustus), and his forty-third and last year was 14 AD (14 AD = 43 Augustus = 0 Tiberius).

According to the non-accession year system:

- In the case of possibilities #1 and #2, Augustus's accession and first year was 44 BC (44 BC = 1 Augustus Caesar), his second year was 43 BC (43 BC = 2 Augustus), and his fifty-seventh and last year was 15 AD (15 AD = 57 Augustus), and 14AD, the next civil year in which he died, was his successor Tiberius's first year (AD 14 = 1 Tiberius).
- In the case of possibility #3, Augustus's accession year was 30 BC (30 BC = 1 Augustus), his second year was 29 BC (29 BC = 2 Augustus), his forty-third and last year was 15 AD (15 AD = 43 Augustus), and 14 AD, the next civil year, in which he died, was his successor Tiberius's first year (14 AD = 1 Tiberius).

Tiberius Caesar

Consider also the reign of Tiberius Caesar, which is beset by the same complexities described above. The facts are as follows: (a) on June 26, 4 AD (757 AUC), Tiberius was adopted and designated as Augustus's successor by Augustus; (b) on October 23, 12 AD (765 AUC), soon after a celebration of his military victories in Germany and Pannonia, Tiberius was designated co-governor of the provinces with Augustus by the senate; (c) on August 19, 14 AD (767 AUC), Augustus died; (d) on September 17, 14 AD, Tiberius was designated the head of state by the senate; (e) on March 16, 37 AD (790 AUC), Tiberius died; and he was succeeded by Caligula. These facts allow three possibilities:

- Possibility #1: If Tiberius's co-regency with Augustus is considered the start of his reign, his reign extended from October 23, 12 AD to March 16, 37 AD.
- Possibility #2: If Augustus's death is considered the start of Tiberius's reign, his reign extended from August 19, 14 AD to March 16, 37 AD.
- Possibility #3: If Tiberius's designation as head of state by the senate is considered the start of his reign, his reign extended from September 17, 14 AD to March 16, 37 AD.

According to the factual year system:

- In the case of possibility #1, Tiberius first year extended from October 23, 12 AD to October 22, 13 AD, his fifteenth year extended from October 23, 26 AD to October 22, 27 AD, and his twenty-fifth year extended from October 23, 36 AD to March 16, 37 AD.
- In the case of possibility #2, Tiberius first year extended from August 19, 14 AD to August 18, 15 AD, his fifteenth year extended from August 19, 28 AD to August 18, 29 AD, and his twenty-third and last year extended from August 19, 36 AD to March 16, 37 AD.
- In the case of possibility #3, Tiberius first year extended from September 17, 14 AD to September 16, 15 AD, his fifteenth year extended from September 17, 28 AD to September 16, 29 AD, and his twenty-third and last year extended from September 17, 36 AD to March 16, 37 AD.

According to the accession year system:

- In the case of possibility #1, Tiberius's accession year was 12 AD (12 AD = 55 Augustus = 0 Tiberius), his first year was 13 AD (13 AD = 56 Augustus = 1 Tiberius), his fifteenth year was 27 AD (27 AD = 15 Tiberius), and his twenty-fifth and last year was 37 AD (37 AD = 25 Tiberius = 0 Caligula).
- In the case of possibilities #2 and #3, Tiberius's accession year was 14 AD (14 AD = 57 Augustus = 0 Tiberius), his first year was 15 AD (15 AD = 1 Tiberius), his fifteenth year

was 29 AD (29 AD = 15 Tiberius), and his twenty-third and last year was 37 AD (37 AD = 23 Tiberius).

Subsection 1D - My Preference: The Accession Year System

In my opinion, the most sensible option among the many alternatives above is a sequence of reigns based on the accession year system in which the death of an emperor marks the last year of his reign and the accession year of his successor. Thus, 44 BC = 5 Julius Caesar = 0 Augustus Caesar, 14 AD = 57 Augustus Caesar = 0 Tiberius Caesar, and 37 AD = 23 Tiberius Caesar = 0 Gaius Caesar (Caligula). That means that Tiberius's fifteenth year was 29 AD. I do not claim infallibility here; I merely note that I have made up my mind and will proceed accordingly.

SECTION 2 - OTHER CONSIDERATIONS

Subsection 2A - Preamble

Now the task becomes how other considerations accord with the above timeframe - both events on earth¹² and events in the heavens.¹³ What follows is a series of categories, each with a chronological list of events which bear on the matter at hand.

Subsection 2B - Roman Emperors (44 BC-37 AD)

The Roman emperors during this period were Octavius Augustus Caesar (44 BC- 14 AD) and Tiberius Caesar (14-37 AD).

In 44 BC, Julius Caesar was assassinated, and the Roman Senate appointed Octavius (Augustus), Mark Antony, and Marcus Lepidus to rule as a Second Triumvirate. Civil war among the three commenced almost immediately. Later, after becoming Emperor, Augustus regarded his reign as commencing when he became Triumvir.¹⁴ Hence, 44 BC = 5 Julius = 0 Augustus.

In the summer of 4 BC, Sulpicius Quirinius became governor of the province of Syria, replacing Quintilius Varus and continuing in that position until the summer of 2 BC, when he in turn was replaced by Gaius Caesar. Quirinius was undoubtedly the Cyrenius (in Greek, Kyrenios) whom Luke identified as the governor of Syria at the time that Joseph and Mary were traveling to Bethlehem.¹⁵

In late 3 BC, Augustus required that the population of Palestine be registered for the fifth time during his reign (censuses occurred in 21 BC, 16 BC, 11 BC, 8 BC, and 3 BC). Typically, a census required about a year to complete, and thus the fifth census ended a year or more later - in the summer or fall of 2 BC.

In late August of 2 BC, Sulpicius Quirinius (Cyrenius) was replaced as governor of Syria by Gaius Caesar. There are indications that Gaius was actually in Rome at the time, which might indicate that Quirinius continued to govern for a while beyond the formal end to his term.

On August 19, 14 AD, Augustus died and was succeeded by Tiberius Caesar. Hence, 14 AD = 57 Augustus = 0 Tiberius.

29 AD was the fifteenth year of Tiberius Caesar's reign - as noted above, according to the accession year system, Tiberius's accession year was 14 AD, his first regnal year 15 AD, and his

¹² Historical dates are taken primarily from Jack Finnegan's Handbook of Biblical Chronology, Hendrickson Publishers, Peabody MA, orig. 1964, rev.1998 (identified in citations below as JF).

¹³ Astronomical events are taken primarily from Ernest Martin's The Birth of Christ Recalculated, Foundation for Biblical Research, Pasadena, CA, 1980 (identified in citations below as EM).

¹⁴ JF (1998), p 280 (column 2).

¹⁵ JF (1964), p. 235.

fifteenth regnal year 29 AD (29 AD = 57/43 Augustus = 0 Tiberius).¹⁶ Hence, 29 AD = 15 Tiberius.

SYNCHRONIZATION OF SACRED & SECULAR CALENDARS

Thus, the connecting link between the sacred and secular calendars is (1) **TIBERIUS 15**, the year in which (a) John-the-Baptist commenced his ministry, (b) he baptized Jesus, (c) Jesus celebrated His 30th birthday almost immediately thereafter, (d) Jesus went on a 40-day Sojourn in the Wilderness, and (e) commenced His 3.5 year ministry in early October, and (2) **29 AD**.

On March 16, 37 AD, Tiberius died and was succeeded by Gaius Caesar (Caligula). Hence, 37 AD = 23 Tiberius = 0 Gaius.

Subsection 2C - Herodian Rulers (40-6 AD)

The Jewish rulers over Judea and Samaria during this period were Herod the Great (37 BC-1 AD), and Herod Archelaus (1-6 AD).

In 40 BC, which was 4 Augustus, Herod was appointed King of Judea by Augustus.¹⁷ Hence, 40 BC = 4 Augustus = 0 Herod.

In 37 BC, which was 7 Augustus, Herod took Jerusalem. Hence, 37 BC = 7 Augustus = 3/0 Herod.

In either 5 BC or 3 BC, Herod appointed his son Archelaus as co-regent of Judea and Samaria (I prefer the former because there are indications that Archelaus reigned for a total of 10 years, 5 years (4 BC-1 AD) as co-regent and 5 years (1-6 AD) as king). Josephus appears to have erred in subtracting three years of this co-regency from Herod's full reign, thereby arriving at a 37 year reign for Herod. He may have been influenced by the fact that, after the death of Herod and Archelaus, Antipas and Philip both claimed that their reigns had commenced at the same time as their brother Archelaus's co-regency.

After the Magi's visited him, Herod issued his command that Jewish boys under the age of two be killed - the Slaughter of the Innocents.¹⁸

Circa December 23-25, 2 BC, after the Magi's visited him in Jerusalem, Herod issued his command that Jewish boys under the age of two be killed – the Slaughter of the Innocents.¹⁹

On December 29, 1 BC, an eclipse of the moon occurred on the day on which Herod had a man named Matthias executed and another man named Matthias deprived of the position of High Priest.

¹⁶ JF (1998), p. 280 (column 2).

¹⁷ JF (1964), p. 230.

¹⁸ Matthew 2:16.

¹⁹ Matthew 2:16.

On January 3, 1 AD, five days after the lunar eclipse, Herod died (40 years from his appointment as King of Judea in 40 BC and 37 years from his Conquest of Jerusalem in 37 BC).

Subsection 2D - Roman Prefects (6-36 AD)

The Roman Prefects who followed the Jewish satraps were Copionius (6-10 AD), Marcus Ambivilus (10-13 AD), Annius Rufus (13-15 AD), Valerius Gratus (15-26 AD), and Pontius Pilate (26-36 AD).

Subsection 2E - Astral Figures (3 BC-33 AD)²⁰

On August 12, 3 BC, after leaving the vicinity of the Sun, Jupiter (the Father) conjoined with Venus (the Mother), and together they rose as an unusually bright morning star. Jupiter was often associated with the birth of kings, and this event would have been regarded as a harbinger of the birth of a king. Meanwhile, the sun (the Supreme Father), the Moon (also a mother), and Mercury (the Messenger of the gods), congregated in the constellation Leo (the Lion) - not only was Leo Judah's natal sign, but Messiah was called "the Lion of the Tribe of Judah."²¹

During the next twenty days, Mercury moved toward Venus in the constellation Leo (their conjunction occurred circa September 1, 3BC), while the Sun moved out of the constellation Leo and into the constellation Virgo (the Virgin) and Jupiter entered the constellation Leo. These events appear to echo some of the themes surrounding Messiah's first advent, when a Messenger, John-the-Baptist, would announce the coming of a prince (Gabriel's term for Messiah in the vision he gave to Daniel), who would be born as the Son of God-the-Father and Miriam (a virgin mother) and would reign over all as King-of-kings and Lord of lords.²²

On September 14, 3 BC, Jupiter conjoined with Regulus (the King, a star of the first magnitude and the chief star of the constellation Leo).²³

On February 17, 2 BC, Jupiter again conjoined with Regulus. They were joined by the Moon.²⁴

On May 8, 2 BC, Jupiter again conjoined with Regulus.²⁵

On June 17, 2 BC, after continuing its westward passage across the sky, Jupiter conjoined with Venus in the constellation Leo at the exact time of a full Moon. The two planets were so close that they would have appeared as one gigantic star in a marriage union.²⁶

²⁰ Note the 333, which equals 3 (the number of the Trinity) x 111. The number 111 = 3 x 37, which is a prime number made up of 3 and 7 (the number of spiritual perfection) that appears as a common denominator in the names of Jesus.

²¹ EM, pp. 13-14.

²² EM, pp. 14-15.

²³ EM, p. 15.

²⁴ EM, p. 16.

²⁵ EM, p. 16.

²⁶ EM, p. 16.

On August 27, 2 BC, Jupiter and Mars (the Warrior) conjoined, with Mercury and Venus nearby. Together the four stars constituted what in astrological circles is known as a “massing” in the constellation Leo. At the same time, the Sun was entering the constellation Virgo.²⁷

On December 25, 2 BC, after leaving the company of Mercury, Mars, and Venus and travelling westward for four months, Jupiter stopped in the sky - having reached a stationary point between its progression and regression with respect to Earth. It would have appeared motionless in the sky for a period of six days centered on that date. From the perspective of Jerusalem at dawn, the normal time for astronomical observations, Jupiter would have been located in the meridian position at an elevation of 68 degrees above the southern horizon, which would have put it in the abdomen of Virgo (the Virgin) and directly over Bethlehem.²⁸ In addition, the Sun reached the Winter Solstice on December 21/22 and therefore was also standing still in the sky.²⁹

On December 29, 1 BC, an eclipse of the moon occurred which would have been visible throughout Palestine. This was undoubtedly the day on which Herod had a man named Matthias executed and another man named Matthias deprived of the position of High Priest.

On April 1 or 3,³⁰ 33 AD, a lunar eclipse occurred which turned the moon blood red.

²⁷ EM, p. 17.

²⁸ EM, pp. 21-22.

²⁹ EM, p. 23.

³⁰ The scientific literature identifies the date of the eclipse as Friday, April 3, 33 AD. Chronologists attempting to fix the date of Nisan 14 in 33 AD, however, identify Friday as April 1. This is but an example of the difficulties involved in fixing these dates with absolute certainty.

SECTION 3 - MESSIAH'S LIFE

Subsection 3A - My Approach

Synchronization of Sacred & Secular Calendars - My first step in configuring Messiah's life was to identify the link between Tiberius 15 and the Gregorian calendar because, if Tiberius 15 = Year X, then

- John-the-Baptist started his ministry in the summer of Year X.
- Messiah's Baptism occurred in mid-August of Year X, just before His 30th birthday.
- Messiah's 30th Birthday occurred in late August of Year X.
- Messiah's Birth occurred in late August of Year X-30.
- Messiah's Death on Passover occurred in early April of Year X+4.

Structure of Messiah's Life - My second step in configuring Messiah's life was to date the major events in Messiah's life. If John-the-Baptist commenced his ministry in Year X, then

- Messiah's roughly 30 years as a dutiful son and carpenter (a) began with His birth in Year X-30 and (b) ended in Year X with His birthday in Year X. During this period, he debated with the elders in the Temple after Passover in Year X+18.)
- Messiah's 40-day Sojourn in Wilderness (a) began with His 30th birthday in late August of Year X and (b) ended with the start of His Ministry early October of Year X.
- Messiah's 3.5-year Ministry (a) began in early October of Year X and (b) ended with His death in early April of X+4.
 - The first six months of Messiah's Ministry (a) began in early October of Year X and (b) ended with the 1st Passover of His ministry in early April of Year X+1.
 - The next year of Messiah's Ministry (a) began in early October of Year X+1 and (b) ended with the 2nd Passover of His ministry in early April of Year X+2.
 - The next year of Messiah's Ministry (a) began in early October of Year X+2 and (b) ended with the 3rd Passover of His ministry in early April of Year X+3.
 - The next year of Messiah's Ministry (a) began in early October of Year X+3 and (b) ended with the 4th Passover of His ministry in early April of Year X+4.
 - Next 12 months of Ministry ended with 4th Passover c. early April of Year X+4.

Subsection 3B - Messiah's Birthday in 2 BC

Given that Tiberius 15 was 29 AD, and that Messiah's 30th birthday occurred in late August of 29 AD, Messiah's birth can be dated to late August of 2 BC.

Although the Bible lacks any specific information concerning the exact date of Messiah's birth, non-Biblical evidence that suggests that He was born on August 28, 2 BC, which was Tishri 1, the 1st day of the Seventh month, Rosh Hashanah, and the Feast of the Trumpets in the Jewish calendar. Ernest Martin points out the following about Tishri 1.

- Tishri 1 was probably the first day of Creation Week. Most of the Jewish elders regarded it as such.³¹
- Tishri 1 was the day on which Noah became 601 (Genesis 8:13). Thus, it must have been Noah's birthday.³²
- Tishri 1 was the day on which Noah removed the covering of the ark (Genesis 8:13). Thus, it can be regarded as the new earth's birthday - the day on which the earth was reborn.³³
- Tishri 1 was the day of the Seventh Trumpet. Each of the Jewish months began with the blowing of a trumpet (Numbers 10:10). When Nisan 1 became the beginning of the new year after the Exodus from Egypt, Tishri became the 7th month and thus the seventh in a series of trumpet days.
- Tishri 1 was the day on which Ezra began offering burnt offerings to the Lord after returning to Jerusalem, but before laying the foundations of the temple (Ezra 3:6).
- Tishri 1 was the day on which Ezra read the Book of the Law to a great assembly of the people (Nehemiah 8:1-8).
- Tishri 1 was the day which the kings of Judah regarded as their inauguration day and from which they computed their reign, commencing at least as early as Solomon 1 Kings 1:34), and including Jehu (2 Kings 9:13) and Jehoash (2 Kings 11:11).
- Tishri 1 will undoubtedly be the day of the Last Trump, when the Seventh Angel blows his trumpet and great voices in heaven shout, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever (Revelation 11:15).
- Tishri 1 was the day on which the ancient Jews remembered the dead.
- Tishri 1 will undoubtedly be the day of the Last Trump when, according to Paul, Christ will return, the dead shall be raised, and Christ will create a New Heaven and a New Earth.

Given the foregoing, and given the extraordinary massing of the planets Mercury, Venus, Mars, and Jupiter that occurred on the previous day, August 27, which might be regarded as a culmination of the astral drama which extended throughout the previous year, and which is described above, I am confident that Messiah was born on Tishri 1 - that is, Saturday, August 28, 2 BC. Everything fits.

- Messiah was born on August 28, 2 BC.

³¹ EM p. 156.

³² EM p. 155.

³³ EM p. 155.

- Messiah was baptized in mid-August, 29 BC.
- Messiah celebrated His 30th birthday on August 28, 29 BC.
- Messiah sojourned in the wilderness for 40 days, from August 28 to October 7, 29 AD.
- Messiah ministered to “the lost sheep of the House of Israel”³⁴ for almost exactly 3.5 years, from October 7, 29 AD to the first week of April in 33 AD.

Subsection 3C - Messiah’s Ministry in 29-33 AD

Summary

If Messiah’s ministry’s lasted 3.5 years and ended on Passover, that means that it included four Passovers, which are easily identified:

- The **1st Passover** of His ministry occurred during Holy Week in 30 AD (Tiberius 16), which is mentioned in John 2:11-13;
- The **2nd Passover** of His ministry occurred during Holy Week in 31 AD (Tiberius 17), which is mentioned in John 5:1;
- The **3rd Passover** of His ministry occurred during Holy Week in 32 AD (Tiberius 18), which is mentioned in John 6:4; and
- The **4th Passover** of His ministry occurred during Holy Week in 33 AD (Tiberius 19), which is mentioned in John 11:55 & 12:1.

Years of Messiah’s Ministry

The three and a half years of Messiah’s Ministry are worth examining in some detail. They are as follows: **Year 1** (October 29 AD to September 30 AD; **Year 2** (October 30 AD to September 31 AD, **Year 3** (October 31 AD to September 32 AD; Year 4 (October 32 AD to late March or early April 33 AD.

Year 1 of Messiah’s Ministry (Oct. 29-Sep. 30 AD)

Messiah spent six months (Oct. 29-Mar. 30 AD) ministering in the region beyond Jordan, Galilee generally, Cana, and Capernaum.

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. (KJV John 2:11-12).

³⁴ Matthew 15:24.

Then, in late March of 30 AD (Tiberius 16), Messiah traveled to Jerusalem for the **FIRST PASSOVER** of His ministry – that is, in the middle of the 1st year of His ministry.

And the Jews' Passover was at hand, and Jesus went up to Jerusalem. (KJV John 2:13)

Messiah spent the next twelve months (Apr. 30-Mar 31 AD) ministering in Jerusalem, Aenon near Salim, Samaria generally, Sychar, the Galilee generally, Cana, Nazareth, Capernaum, and around the Sea of Galilee. It is not possible to determine (a) just where he was in early October 30 AD and thus (b) just what portion of the above extended into the 2nd year of His ministry.

Year 2 of Messiah's Ministry (Oct. 30-Sep. 31 AD)

Then, in mid-March 31 AD (Tiberius 17), Messiah traveled to Jerusalem for the **SECOND PASSOVER** of His ministry - that is, in the middle of the 2nd year of His ministry.

After this there was a feast of the Jews; and Jesus went up to Jerusalem (KJV John 5:1)

Messiah spent the next twelve months (Apr. 31-Mar 32 AD) ministering in Jerusalem, Galilee generally, around the Sea of Galilee, Capernaum, Nain, Gerasa, and Bethsaida. It is not possible to determine (a) just where he was in early October 31 AD and thus (b) just what portion of the foregoing extended into the 3rd year of His ministry.

Year 3 of Messiah's Ministry (Oct. 31-Sep. 32 AD)

In early April of 32 AD (Tiberius 18), Messiah experienced the **THIRD PASSOVER** of His ministry while He was feeding the 5,000 in Bethsaida – that is in the middle of the 3rd year of His ministry..

And the Passover, a feast of the Jews, was nigh (KJV John 6:4).

Messiah spent the next twelve months (Apr. 32-Mar 33 AD) ministering around the Sea of Galilee, Gennesaret, Capernaum, the district containing Tyre and Sidon, the Decapolis, the region of Magadan, the district of Dalmanutha, Caesarea Philippi, and Samaria. It is not possible to determine (a) just where he was in early October 32 AD and thus (b) what portion of the foregoing extended into the 4th year of His ministry.

Year 4 of Messiah's Ministry (Oct. 32-Mar. 33 AD=half year)

Then, in late March of 33 AD (Tiberius 19), Messiah traveled to Jerusalem for the **FOURTH PASSOVER** of His ministry, on which He underwent scourging, crucifixion, death, and burial - that is, in the middle of the 4th year of His ministry.

And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves.... Then Jesus six days before the Passover came to Bethany,...(KJV John 11:55, 12:1; see also Matt 21:1-11, Mark 11:1-11, Luke 19:29-44 for descriptions of His entrance into Jerusalem on Palm Sunday).

Thus, Messiah's Ministry lasted three and one half years (early Oct. 29-early Apr. 33).

Subsection 3D - Holy Week in 33 AD

All that remains to establish are the exact dates of Holy Week in 33 AD.

Difficulties

The configuration of Holy Week may seem simple and clear at first, but it is actually quite complicated and confusing.

First, the days Jewish and Gentile time-keeping are different.

- The **Jewish day** starts at 6:00 pm³⁵ and ends 24 hours later at 6:00 pm. It is divided as follows: (1) night, which lasts 12 hours (6:00 pm to 6:00 am³⁶) and is sometimes subdivided into (1a) evening (6:00 pm to midnight) and (1b) madrugada³⁷ (midnight to 6:00 am) and then (2) day, which lasts 12 hours (6:00 am to 6:00 pm) and is usually divided into (2a) morning (6:00 am to noon) and (2b) afternoon (noon to 6:00 pm).
- The **Gentile day** starts at midnight and ends 24 hours later at midnight. It is divided as follows: (1) the last half of the night or madrugada (midnight to 6:00 am), (2) the first half of the day or morning (6:00 am to noon), (3) the second half of the day or afternoon (noon to 6:00 pm), and (4) the first half of the night or evening (6:00 pm to midnight).

As a result of the above, the Jewish and Gentile calendars are six hours out of phase. Just for example: Assume that Passover occurs on both Nisan 14 in the Jewish calendar and April 2 in the Gregorian calendar. One has to keep in mind that Nisan 14 and April 2 share only 18 hours of the day (midnight to 6:00 pm). Six hours (6:00 pm to midnight) of Nisan 14 falls on April 1 and six hours of April 2 falls on Nisan 15. This distinction easily gets lost when trying to configure Holy Week.

Possible Scenarios

The Bible describes the following sequence of events in Holy Week, from which I will omit the use of the Gentile calendar for the moment:

- On the morning of Nisan 13 (Day of Preparation), Jesus told His disciples to meet Him for supper that evening.
- At 6:00 pm later that day, Nisan 13 ended and Nisan 14 (Passover) commenced.

³⁵ PM stands for *post meridiem* (Latin for *noon* when the sun reaches its zenith in the middle of the day).

³⁶ AM stands for *ante meridiem* (Latin for *noon* when the sun reaches its zenith in the middle of the day).

³⁷ English lacks a term for this period of the day. In Spanish, it is called *madrugada*.

- During the *evening* (6:00 pm to midnight on Nisan 14), Jesus (a) presided over the Last Supper, (b) retired to the Garden of Gethsemane, (c) prayed, (d) was arrested by agents of the Sanhedrin and taken to a gathering of the Sanhedrin, (e) was tried by the Sanhedrin, (f) was taken to see first Pilate, then Herod, and then Pilate again, and then (g) was handed over to the Roman soldiers for scourging.
- During the *madrugada* and the first half of the *morning* (midnight to 9:00 am) on Nisan 14, Jesus (a) underwent scourging by the Roman soldiers, (b) carried His cross from the Roman guard station to Golgotha, and (c) was nailed to a cross by Roman soldiers.
- During the last half of the morning and the first half of the afternoon (9:00 am to 3:00 pm on Nisan 14) Jesus hung on the cross undergoing six hours of agony.
- At 3:00 pm on Nisan 14, Jesus died.
- During the last half of the afternoon (3:00 pm to 6:00 pm on Nisan 14), Jesus was (a) taken down from the cross, (b) wrapped in a shroud, and (c) buried in the tomb of Joseph of Arimathea, which was then sealed by the soldiers of the Roman Guard that was assigned to secure the tomb from tampering by anyone (Jewish or Gentile).
- At 6:00 pm later that day, Nisan 14 ended and Nisan 15 began.
- Nisan 15 must have been a high holy day, either a normal Sabbath (seventh day of the week) or an annual Feast Day that had to be treated like a Sabbath, Jesus' disciples were in a hurry to bury Him before 6:00 pm.
- At roughly 6:00 am on the following Sunday morning, women bearing spices to apply to Jesus' body found the tomb open and two angels sitting in it, who said that Jesus had left. We know that the day was Sunday because the church counted it as Day 1 from the Resurrection to Day 50 = Pentecost Sunday.

Given the above schedule, chronologists have two criteria to meet:

- **Criterion #1** - The most important criterion was provided by Messiah, when He told his disciples that "...as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (KJV Matthew 12:40). Messiah referred to Himself as the Son of Man, and three nights and three days amounts to three, 24-hour days or exactly 72 hours. Clearly Messiah was providing us with chronological information that was important to Him.
- **Criterion #2** - In order to bury Messiah properly according to Jewish tradition, the women who were tending to His body needed a shroud and burial spices. They had two opportunities to obtain them when the markets would be open. First, they could have bought them prior to Passover, but I regard that as unlikely because they probably would not have foreseen that Messiah would be (a) seized by the Sanhedrin, (b) turned over to the Romans with the demand that He be executed, (c) condemned by Pilate, and (d) put to

death - all in a 24-hour period. Second, they could have bought them on a normal day between (a) Messiah's burial just before 6:00 pm at the end of Nisan 14 (Passover), and (b) Messiah's resurrection just before 6:00 pm at the end of Nisan 17 (probably the normal weekly Sabbath). We know that Nisan 15 was an annual Feast Day, because the disciples were in a hurry to get Messiah's body into the tomb before the beginning of the high holy day at 6:00 pm at the end of Nisan 14 (Passover). We also know that Messiah rose from the dead just before the end of Nisan 17 at 6:00 pm. We can be reasonably certain that Nisan 18 was the first day of the Jewish week, Easter Sunday, when the women visited the tomb at the crack of dawn, because it was Day 1 of the countdown from Messiah's resurrection on Nisan 17, which was Day 0, to His ascension on Day 40 and Pentecost on Day 50, which would also have been a Sunday 49 days later.

In order to meet the above criteria, the configuration of Holy Week must allow the following: (a) Jesus must have been laid to rest at the end of Nisan 14, just before 6:00 pm; (b) He must have risen from the dead 72 hours later, at the end of Nisan 17, just before 6:00 pm; (c) He must have departed from the tomb early in the evening of Nisan 18; and (d) the women must have arrived at the tomb just before the end of *madrugada* (6:00 am) or just after the beginning of morning (6:00 am) on Nisan 18, having bought the spices on a normal day. Thus, the configuration of Holy Week must have been one of the following two alternatives:

Scenario A	Scenario B
Nisan 09=Normal day	Nisan 09=Sabbath
Nisan 10=Sabbath	Nisan 10=Normal day
Nisan 11=Normal day	Nisan 11=Normal day
Nisan 12=Normal day	Nisan 12=Normal day
Nisan 13=Preparation	Nisan 13=Preparation
Nisan 14=Passover, Burial	Nisan 14=Passover, Burial
Nisan 15=Annual Feast Day	Nisan 15=Annual Feast Day
Nisan 16=Normal day, women bought spices	Nisan 16=Sabbath
Nisan 17=Sabbath, Resurrection	Nisan 17=Normal day, women bought spices, Resurrection
Nisan 18 = Normal day, women visited tomb	Nisan 18=Normal day, women visited tomb

Both alternatives (a) put Messiah in the grave for 72 hours and (b) give the women an opportunity to buy a shroud and burial spices on a normal day when the markets would have been open, but they also raise the question, If the women were able to buy spices on a normal day (Nisan 16 in Scenario A, Nisan 17 in Scenario B), why didn't they go directly from the markets to the tomb without waiting for another day? Needless to say, I do not know the answer.

We now have sufficient information to synchronize the Jewish and Gentile week in both alternatives.

Scenario A	Scenario B
Nisan 09=Normal day (Thu-Fri)	Nisan 09=Sabbath (Fri-Sat)
Nisan 10=Sabbath (Fri-Sat)	Nisan 10=Normal day (Sat- Palm Sunday)
Nisan 11=Normal day (Sat- Palm Sunday)	Nisan 11=Normal day (Sun-Mon)

Nisan 12=Normal day (Sun-Mon)	Nisan 12=Normal day (Mon-Tue)
Nisan 13=Preparation (Mon-Tue)	Nisan 13=Preparation (Tue-Wed)
Nisan 14=Passover, Burial (Tue-Wed)	Nisan 14=Passover, Burial (Wed-Thu)
Nisan 15=Annual Feast Day (Wed-Thu)	Nisan 15=Annual Feast Day (Thu-Fri)
Nisan 16=Normal day, women bought spices (Thu-Fri)	Nisan 16=Sabbath (Fri-Sat)
Nisan 17=Sabbath, Resurrection , Day 0 of Pentecost calculation ³⁸ (Fri-Sat)	Nisan 17=Normal day, women bought spices, Resurrection , Day 0 of Pentecost calculation (Sat- Easter Sunday)
Nisan 18 = Normal day, women visited tomb, Day 1 of Pentecost calculation (Sat- Easter Sunday)	Nisan 18=Normal day, women visited tomb, Day 1 of Pentecost calculation, (Sun-Mon)

Immediately, one can see that Scenario A works, but Scenario B does not. Day 0 needs to be a Saturday and Day 1, a Sunday, which is true of Scenario A, but not of Scenario B. Thus, the chronologist is looking for a year in which Scenario A fits snugly.

My Predicament

My next step was trying to identify a year in the vicinity of 33 AD where Passover fell on Wednesday. What I found can be seen in *Table 5B - Passover Dates (26-36 AD)*, which turned out to be a disappointment. There are only two years that come close to satisfying all the criteria which I have described. Using their table designations, they are the following:

- **5C - Passover in 30 AD** - the sources that I am using put Nisan 14 on Wednesday, April 1, 30 AD, which puts Messiah's birth in 5 BC, the wrong year.
 - 5C-1 - The traditional configuration of Holy Week does not work - see *Table 5C-1 - Traditional Holy Week in Apr 30 AD* - **(1) Pro:** It puts (a) Passover on a Wednesday and (b) Day 1 and Day 50 of the Pentecost calculation on Sundays. **(2) Con:** It puts (a) only 36 hours between Messiah's burial and resurrection, thereby violating Scripture, and as noted above (b) Messiah's birth in 5 BC, the wrong year.
 - 5C-2 - The Biblical configuration of Holy Week does work partially - see *Table 5C-2 - Biblical Holy Week in Apr 30 AD* - **(1) Pro:** It puts (a) Passover on a Wednesday, (b) 72 hours between Messiah's burial and resurrection, thereby conforming to Scripture, and (c) Day 1 and Day 50 of the Pentecost calculation on Sundays. **(2) Con:** As noted above, it puts Messiah's birth in August of 5 BC, the wrong year.

³⁸ Pentecost Sunday is determined by counting from Day 1-Easter Sunday to Day 50-Pentecost Sunday. Day 0-Saturday would have been the day of Jesus' resurrection.

- **5D - Passover in 33 AD** - the sources that I am using put Nisan 14 on Friday, April 1, 33 AD, which puts Messiah's birth in late August of 2 BC, the right year.
 - 5D-1 - The traditional configuration of Holy Week does not work - See *Table 5D-1 - Traditional Holy Week in Apr 33 AD* - **(1) Pro:** It puts Messiah's birth in the right year. **(2) Con:** It puts (a) only 36 hours between Messiah's burial on the afternoon of Nisan 14 and His resurrection on the morning of Nisan 16, thereby violating Scripture, (b) the resurrection on Sunday afternoon after the women visited the tomb on Sunday morning, and (c) Day 1 and Day 50 of the Pentecost calculation on Mondays.
 - 5D-2 - The Biblical configuration of Holy Week does not work - See *Table 5D-2 - Biblical Holy Week in Apr 33 AD* - **(1) Pro:** It puts (a) Messiah's birth in the right year and (b) 72 hours between Messiah's burial on the afternoon of Nisan 14 and His resurrection on the afternoon of Nisan 17, thereby conforming to Scripture. **(2) Con:** It puts (a) the resurrection on Monday afternoon instead of Saturday afternoon and (b) the women visiting the tomb on Tuesday morning instead of Sunday morning.
 - 5D-3 - The Biblical configuration of Holy Week works - See *Table 5D-3 - Biblical Holy Week in Apr 33 AD* - **(1) Pro:** It puts (a) Messiah's birth in the right year, (b) 72 hours between Messiah's burial on the afternoon of Nisan 14 and His resurrection on the afternoon of Nisan 17, thereby conforming to Scripture, and (c) Day 1 and Day 50 of the Pentecost calculation on Sundays. **(2) Con: It assumes a two-day error in the synchronization of the Jewish and Gentile calendars.**

The Situation

None of the scenarios above meet all the criteria that I have described. There is a mistake somewhere. The most obvious source of it is me. On the other hand, I am relying heavily on the work of others - particularly for (a) the astronomical calculations and (b) the calendric calculations that (a) determine the days of the week in the Julian and Gregorian calendars and then (b) synchronize them with the Jewish calendar, all of which are complicated.

I have studied this situation for over forty years now, and I still lack a solution.

My Decision

My proposed reconstruction of ancient history depends on identifying when Messiah's 30th birthday occurred in Tiberius 15, which I have done by showing that (a) John-the-Baptist began his ministry in the summer of 29 AD, (b) Messiah baptism occurred in mid-August 29 AD, and (c) Messiah's birth occurred in the last week of August 29 AD.

Moreover I have explained that Ernest Martin points out that (a) Saturday, August 28, 2 BC was Tishri 1, (b) it was the culmination of extraordinary astronomical events leading up to it, and (c)

proposed that August 28, 2 BC be recognized as Messiah's birthday. I accept his theory. It fits perfectly with my understanding of what transpired next: (a) Joseph, Mary and the baby Jesus moved from the inn's manger to a house in Bethlehem, (b) meanwhile the three magi traveled from the east to Jerusalem, reaching there circa the winter solstice on December 21, (c) the magi met with Herod, (d) the magi then traveled from Jerusalem to Bethlehem, while the star (Jupiter per Martin) stood stationary over the little town, (e) the magi visited the holy family on December 25, 2 BC and gave their gifts to the baby Jesus, (f) the magi left, traveling east toward home, (g) probably in early 1 BC, Herod issued his edict that all the Jewish boys between 0 and 2 years old be put to death, (h) the holy family fled from Bethlehem to Egypt, (i) the slaughter of the innocents occurred in 1 BC, (j) a lunar eclipse occurred on December 29, 1 BC, which was undoubtedly the day on which Herod had a man named Matthias executed and another man named Matthias deprived of the position of High Priest, and (k) Herod died in early January 1 AD.

Of course that leaves me with a Holy Week in 33 AD that does not conform to the requirements of Matthew 12:40, which only make sense if Messiah lay in the grave from 6:00 pm at the end of a Wednesday, which had to be Nisan 14, to 6:00 pm at the end of a Saturday, which had to be Nisan 17, whereas the current understanding among chronologists and historians in that Nisan 14 fell on Friday, April 3, 33 AD.

Nonetheless, I will identify Wednesday, April 1, 33 AD as probably Nisan 14 (Passover) and the day on which Messiah died. I will do so because I regard the Scriptures as God-breathed and totally reliable.

SECTION 4 - GREGORIAN DATES OF SOME BIBLICAL EVENTS

Given that Messiah was born on Saturday, August 28, 3975 AM = 2 BC (Tishri 1), the following events can be established in both the AM and BC/AD calendars.

3422 AM = 555 BC - Jerusalem fell to Babylonians

In 555 BC, Nebuchadnezzar seized and destroyed Jerusalem and removed many of the Israelites from Judea to Babylon, where they suffered through 70 years of captivity - a period often called the Exile. The date is determined as follows: Nebuchadnezzar's investment of Jerusalem preceded the end of the Israelites' exile in Babylon in 485 (see below) by 70 years (485 BC plus 70 years = 555 BC).

3490 AM = 487 BC - Babylon fell to Persians

In 487 BC, Darius I - the Mede, King of Persia, conquered Babylon, ruled it for two years, and then died.

3492 AM = 485 BC - Proclamation of Cyrus

In 485 BC, Cyrus of the Bible, probably the son of Darius the Mede, issued a proclamation freeing the Israelites to leave Babylon and return to Jerusalem to rebuild the temple. The date is determined as follows: In a vision which he conveyed to Daniel at the time (Daniel 9:24-27), Gabriel indicated that 483 years would elapse from the proclamation to return to and restore Jerusalem to the advent - i.e. birth - of Messiah the Prince, who would atone for sin. That means that Cyrus the Great's proclamation preceded Messiah's birth in 2 BC (see below) by 483 years (2 BC plus 483 years = 485 BC).

Comment: Sovereignty over Jerusalem was exercised by the Gentiles from its investment by Nebuchadnezzar in the sixth century BC until its liberation by the Israelis during the Six Day War in 1967. From the reckoning above, the length of that period was 2521 years (555 BC to 1 BC = 554 years; 1 BC to 1967 AD = 1967 years; 554 + 1967 = 2,521). Many commentators, however, have equated this period with the warning in Leviticus 26:14-35 that God would punish the Israelites "seven times" (see verses 18, 21, 24, and 28) if the Israelites failed to hearken unto him and to do all that he commanded them to do, and they have calculated the length of this period as 2,520 years (7 x 360 years). If correct, that would require that Nebuchadnezzar seized and destroyed Jerusalem in 554 BC (554 BC to 1 BC = 553 years; 1 BC to 1967 AD = 1967 years; 553 + 1967 = 2,520) and thus that Cyrus issued his proclamation in 484 BC and Messiah was born in 1 BC. Thus there is a discrepancy here of 1 year. Because the discrepancy is so small, I suspect that my calculation of the length of either the seventy years of exile or Daniels 483 years is off by one year.

3933 AM = AUGUSTUS 0 = 44 BC - Julius Caesar Assassinated

On March 15, 44 BC, Julius Caesar was assassinated, and the Roman Senate appointed Octavius (Augustus), Mark Antony, and Marcus Lepidus to rule as a Second Triumvirate. Civil war among the three commenced almost immediately. Later, after becoming Emperor, Augustus regarded his reign as commencing when he became Triumvir.³⁹ Hence, 44 BC = 5 Julius = 0 Augustus.

3937 AM = AUGUSTUS 4 = 40 BC - Herod Appointed King of Judea

In 40 BC, which was 4 Augustus, Herod was appointed King of Judea by Augustus.⁴⁰ Hence, 40 BC = 4 Augustus = 0 Herod.

3940 AM = AUGUSTUS 7 = 37 BC - Herod Took Jerusalem

In 37 BC, which was 7 Augustus, Herod took Jerusalem. Hence, 37 BC = 7 Augustus = 3/0 Herod.

3947 AM = AUGUSTUS 14/0 = 30 BC

In 30 BC, Mark Antony died, and Augustus became the emperor of Rome. In calculating his reign, however, Augustus regarded it as having started when Julius Caesar was assassinated, and the 2nd Triumvirate, of which he was a member with Mark Antony and M. Lepidus, took control of the empire.

3960 AM = AUGUSTUS 27/13 = 17 BC - Herod Commenced Temple Reconstruction

In 17 BC, Herod began reconstructing the temple - 46 years prior to the discussion between Jesus and the Jews in which the Jews made reference to the temple having been under construction for forty-six years (see entry under 30 AD).

3972 AM = AUGUSTUS 39/25 = 5 BC - Herod Appointed Archelaus Co-regent

In 5 BC - or possibly 3 BC - Herod appointed his son Archelaus as co-regent.⁴¹

3973 AM = AUGUSTUS 40/26 = 4 BC - Sulpicius Quirinius Governor of Syria

In the summer of 4 BC, Sulpicius Quirinius became governor of the province of Syria, replacing Quintilius Varus and continuing in that position until the summer of 2 BC. Quirinius

³⁹ JF (1998), p 280 (column 2).

⁴⁰ JF (1964), p. 230.

⁴¹ I prefer the former because there are indications that Archelaus reigned for a total of 10 years, 5 as co-regent and 5 as king. I believe that Josephus erred in subtracting three years of this co-regency from Herod's full reign, thereby arriving at a 37 year reign for Herod. He may have been influenced by the fact that, after the death of Herod and Archelaus, Antipas and Philip later claimed that their reigns had commenced at the same time as their brother Archelaus's co-regency.

was undoubtedly the Cyrenius (in Greek, Kyrenios) whom Luke identified as the governor of Syria at the time that Joseph and Mary were traveling to Bethlehem.⁴²

Saturday, September 20, 4 BC was Tishri 1.

3974 AM = AUGUSTUS 41/27 = 3 BC - Several Significant Events

Sunday, March 15, 3 BC (G) was Nisan 1.

If the priestly courses are considered to start on (a) the Sabbath immediately prior to Tishri 1, (b) the Sabbath immediately following Tishri 1, or (c) the Sabbath immediately prior to Nisan 1, **the 8th course Abijah ran from sundown on Saturday, May 9 to sundown on Saturday, May 16, 3 BC or**, if the priestly courses are considered to start on (d) the Sabbath immediately following Nisan 1, **the 8th course Abijah ran from sundown on Saturday, May 23 to sundown on Saturday, May 30, 3 BC.** (The reason that there is a two week interval between the first three alternatives and the fourth alternatives is that the week from sundown on Saturday, May 16 to sundown on Saturday, May 23, 3 BC contained the Feast of Pentecost and was therefore a special priestly course in which all the priests served.) Zecharias was struck dumb during the 8th priestly course, completed his course of duty,⁴³ and then went home on either Sunday, May 17 or Sunday, May 31. If two weeks are allowed as a reasonable period in which conjugal relations between Zecharias and Elizabeth would have conceived a son, then, taking the middle of the two periods involved,

Circa Saturday, May 23 or June 6, 3 BC (G) John-the-Baptist was conceived,⁴⁴ which was just over nine months⁴⁵ prior to his birth circa February 27 or March 13, 2 BC.

On August 1, 3 BC, Jupiter rose as a morning star.⁴⁶

On August 12, 3 BC, after leaving the vicinity of the Sun, Jupiter (the Father) conjoined with Venus (the Mother), and together they rose as an unusually bright morning star. Jupiter was often associated with the birth of kings, and this event would have been regarded as a harbinger of the birth of a king. Meanwhile, the sun (the Supreme Father), the Moon (also a mother), and Mercury (the Messenger of the gods), congregated in the constellation Leo (the Lion) - not only was Leo Judah's natal sign, but Messiah was called "the Lion of the Tribe of Judah."⁴⁷

During the next twenty days, Mercury moved toward Venus in the constellation Leo (their conjunction occurred circa September 1, 3BC), while the Sun moved out of the constellation Leo and into the constellation Virgo (the Virgin) and Jupiter entered the constellation Leo. These events appear to echo some of the themes surrounding Messiah's first advent, when a Messenger, John-the-Baptist, would announce the coming of a prince (Gabriel's term for Messiah in the

⁴² JF (1964), p. 235.

⁴³ "As soon as the days of his ministration were accomplished, he departed to his own house" (Luke 1:23).

⁴⁴ "After those days his wife Elizabeth conceived, and his herself five months..." (Luke 1:24).

⁴⁵ See the footnote above concerning the human gestation period.

⁴⁶ EM, p. 6.

⁴⁷ EM, pp. 13-14.

vision he gave to Daniel), who would be born as the Son of God-the-Father and Miriam (a virgin mother) and would reign over all as King-of-kings and Lord of lords.⁴⁸

Circa late August, 3 BC, Augustus required that the population of Palestine be registered for the fifth time during his reign (censuses occurred in 21 BC, 16 BC, 11 BC, 8 BC, and 3 BC). Typically, a census required about a year to complete, and thus the fifth census ended a year or more later - in the summer or fall of 2 BC.

On September 14, 3 BC, Jupiter conjoined with Regulus (the King, a star of the first magnitude and the chief star of the constellation Leo) for the first time.⁴⁹

Circa November, 3 BC, the Archangel Gabriel appeared to the young woman whom God chose to be the mother of his Son.

Circa November 21, 3 BC (G), Jesus was conceived - just over five and a half months after John-the-Baptist was conceived and just over nine months⁵⁰ prior to His birth on August 28, 2 BC.

3975 AM = AUGUSTUS 42/28 = 2 BC - John the Baptist & Messiah's Births

On February 17, 2 BC, Jupiter conjoined with Regulus for the second time. They were joined by the Moon.⁵¹

Circa February 27 or March 13, 2 BC (G), John-the Baptist was born - just over nine months⁵² after his conception circa Saturday, May 23 or June 6, 3 BC and just over five and a half months prior to Messiah's birth on August 28, 2 BC.

On May 8, 2 BC, Jupiter conjoined with Regulus for the third time.⁵³

On June 17, 2 BC, after continuing its westward passage across the sky, Jupiter conjoined with Venus in the constellation Leo at the exact time of a full Moon. The two planets were so close that they would have appeared as one gigantic star in a marriage union.⁵⁴

In late August, 2 BC, toward the end of the fifth census, Joseph and Mary were making their way from Nazareth to Bethlehem to be counted in the fifth census, which had commenced the previous year and was probably nearing its end.⁵⁵

⁴⁸ EM, pp. 14-15.

⁴⁹ EM, p. 15.

⁵⁰ See the footnote above concerning the human gestation period.

⁵¹ EM, p. 16.

⁵² The human gestation period is about 280 days or approximately nine months and a week (the months average 30.4 days), but this period is not exact and can vary a bit - particularly on the short side in the case of premature births.

⁵³ EM, p. 16.

⁵⁴ EM, p. 16.

⁵⁵ Luke 2:1-5.

In late August, 2 BC, Sulpicius Quirinius (Cyrenius) was replaced as governor of Syria by Gaius Caesar. There are indications that Gaius was actually in Rome at the time, which might indicate that Quirinius continued to govern for a while beyond the formal end to his term.

On August 27, 2 BC, Jupiter and Mars (the Warrior) conjoined, with Mercury and Venus nearby. Together the four planets constituted what in astrological circles is known as a “massing of the planets” in the constellation Leo. At the same time, the Sun was entering the constellation Virgo.⁵⁶

On August 28, 2 BC (G), which was Tishri 1, the Day of Trumpets (Rosh-ha-shanah), and the start of the 7th month in the Jewish calendar, **JESUS THE MESSIAH WAS BORN.⁵⁷ (2 BC = 42 Augustus)**

On September 5, 2 BC (G) which was Tishri 9, Jesus was circumcised.⁵⁸

On October 7, 2 BC (G), which was the 40th day following Jesus’ birth, on which (a) Mary completed the ritual purification (or *tahara*) of a woman after giving birth to a son⁵⁹ and (b) the Holy Family traveled to Jerusalem.⁶⁰

On October 8, 2 BC (G), Joseph and Mary took Jesus to the temple to be dedicated, and both Simon⁶¹ and Anna⁶² identified Him as the One who would be the source of salvation or redemption in Israel.⁶³ Then, after Jesus’ dedication, the family journeyed to Nazareth.⁶⁴

Soon after October 8, 2 BC (G), the Holy Family was back living in their home in Nazareth

On December 22, 2 BC, after leaving the company of Mercury, Mars, and Venus and travelling westward for four months, Jupiter stopped in the sky - having reached a stationary point between its progression and regression with respect to Earth. It would have appeared motionless in the sky for a period of six days centered on December 25, 2 BC. From the perspective of Jerusalem at dawn, the normal time for astronomical observations, Jupiter would have been located in the meridian position at an elevation of 68 degrees above the southern horizon, which would have put it in the abdomen of Virgo (the Virgin) and directly over Bethlehem.⁶⁵ In addition, the Sun reached the Winter Solstice on December 21/22 and therefore was also standing still in the sky.⁶⁶ Thus, after following a star (undoubtedly Jupiter) for months, the Magi probably arrived in

⁵⁶ EM, p. 17.

⁵⁷ Hebrew date was calculated using [<http://www.abdiccate.net/cal.aspx>].

⁵⁸ Luke 2:21.

⁵⁹ Luke 2:22, Leviticus 12:1-5.

⁶⁰ Luke 2:22.

⁶¹ Luke 2:25-35.

⁶² Luke 2:36-38.

⁶³ This is in accordance with the principle expressed in Deuteronomy 17:6 and 19:15 that the truth of a matter be established by two witnesses.

⁶⁴ Luke 2:39.

⁶⁵ EM, pp. 21-22.

⁶⁶ EM, p. 23.

Jerusalem. at the start of Jupiter’s six days of motionlessness in the sky, met with Herod, and then set out for Jesus’ home.

On December 25, 2 BC, Wise Men from the East arrived at Jesus’ home and visited the Christ child - a visit which the early church associated with December 25th.⁶⁷ Jesus would have been four months old.

NOTE RE THE WISE MEN

(12/25/2021)

The Wise Men or the Magi

The Bible indicates that Wise Men (now better known as the Magi) from the Orient (lands east of the Persian Gulf) undertook an arduous journey from their homelands to Jerusalem to pay homage to the newborn King. They claimed that they had followed a star, which is now called the Star of Bethlehem. They brought Him gifts of gold,⁶⁸ frankincense,⁶⁹ and myrrh.⁷⁰ In doing so, they set an example for all Gentiles of how we should respond to the advent of the newborn King, the Son of God, the Jewish Messiah, by worshipping Him, honoring Him, and obeying Him.⁷¹

Because there were three gifts, biblical commentators have assumed that there were three Magi, and they have named them Balthasar, Melchior, and Gaspar (or Casper). According to western church tradition, Balthasar is often represented as a king of Arabia or sometimes Ethiopia, Melchior as a king of Persia, and Gaspar as a king of India.

Chronological puzzle

The visit of the Magi actually presents us with a chronological puzzle which I have not yet solved. We can be reasonably sure that the Magi arrived at the Holy Family’s house or home⁷² sometime between Jesus’ birth on August 28, 2 BC and December 25, 2 BC, just short of a four month period, although some commentators have argued for as much as a two year period.

Years ago, after reading Ernest Martin’s book, I thought that the Magi had visited Jesus in Bethlehem on December 25, 2 BC. Recently,⁷³ after I worked out the chronological sequence involving (a) Jesus’ circumcision, (b) Mary’s purification, (c) the family’s trip from Bethlehem to Jerusalem, (d) Jesus’ dedication in the Temple, and (e) the family’s trip to Nazareth (see above), I realized that there is a serious problem here - a conflict between location and timing.

The Bible indicates that the Holy Family resided in (a) Bethlehem from August 28 to October 7, (b) Jerusalem, from October 7 to October 8, and (c) Nazareth, soon after October 8.

The Bible indicates that the Magi first visited Herod in Jerusalem to get directions, and Herod told them to go to Bethlehem,⁷⁴ but then the Bible does not say that the Magi went to Bethlehem. Instead, it says

⁶⁷ EM, p. 22.

⁶⁸ Appropriate gift for a king.

⁶⁹ Appropriate gift for a priest.

⁷⁰ Appropriate gift for a burial. I wonder if Joseph and Mary kept it for use on Passover in 33 AD.

⁷¹ The story indicates that they were adept at reading the stars, familiar with the Holy Scriptures, and undoubtedly believers who desired to worship the Son of God.

⁷² Matthew 2:2:11.

⁷³ December 2021.

⁷⁴ Matthew 2:8.

that "...they departed [from Jerusalem]; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was."⁷⁵

Well, where was He? The answer to this question is not as straight forward as it seems.

First, the Bible records that, "...when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the east to Jerusalem."⁷⁶ Clearly, the Magi left the Orient and travelled westward to Jerusalem. They explained to Herod that "we have seen his star in the east."⁷⁷ If you take what they said literally, they would have seen the star in the sky somewhere over China, east of their homelands. Since they started in the east and followed the star to the west, however, they must have meant that, when they were in the east, they saw the star in the west and followed it to Jerusalem. Otherwise, the verse makes no sense.

Second, the Bible is silent concerning where the star was at the time, Martin identifies the star as Jupiter and says that, on December 25, 2 BC, a viewer in Jerusalem would have seen it standing over Bethlehem roughly 5 miles to the south by southwest. Unfortunately, by then the Holy Family was in Nazareth, roughly 90 miles north by northeast of Jerusalem - a full 180 degrees difference on the compass.

Third, the church has been consistent in identifying the location and timing of the Magi's visit as Bethlehem and December 25th respectively. The Magi's visit was celebrated (a) by the churches in the first and second centuries AD as the Feast of the Nativity on December 25th,⁷⁸ (b) by Orthodox churches today as the Adoration of the Magi on the same date, and (c) by western churches today as the Feast of the Epiphany on January 8.

As you ponder this problem, keep in mind the Magi's alternatives once they arrived in Jerusalem. Basically, they could travel in one of four directions: (a) to the north by northeastward to Nazareth (roughly 90 miles away), (b) eastward back to the Orient (a far distance away), (c) south by southwestward to Bethlehem (roughly 5 miles away), or (d) westward to the Mediterranean Sea (roughly 35 miles away). In my view, the only sensible alternatives are (a) and (c).

My solution to the problem, which I hasten to say involves ignoring some of the non-biblical evidence, is as follows. Jesus was born in a manger in Bethlehem on August 28, 2 BC. After Mary completed her ritual purification on October 7, Joseph and Mary took Jesus to Jerusalem, where He was dedicated in the Temple on October 8. Then, they traveled to their home in Nazareth. In late December, the Magi arrived in Jerusalem seeking the newborn King. Although Herod directed them to Bethlehem, the Magi received more up-to-date information from someone else in Jerusalem and went to Nazareth instead, where they visited the One whom they sought on December 25, 2 BC. Meanwhile, the star was standing over Bethlehem to the south. (I admit that I am not happy with this solution.)

3976 AM = AUGUSTUS 43/29 = 1 BC - Slaughter of the Innocents

Probably in early 1 BC, Herod issued his edict that all Jewish boys under the age of two be killed - the Slaughter of the Innocents.⁷⁹

⁷⁵ Matthew 2:9.

⁷⁶ Matthew 2:1.

⁷⁷ Matthew 2:2.

⁷⁸ EM, p. 22.

⁷⁹ Matthew 2:16.

Soon thereafter, an angel appeared to Joseph and told him that Herod sought to destroy the baby Jesus, and that he should flee to Egypt with his family until he heard again from the angel. So Joseph, Mary, and the baby Jesus went to Egypt and escaped the Slaughter of the Innocents.⁸⁰

On August 28, 1 BC (G), Jesus had his first birthday. (1 BC=43 Augustus)

On December 29, 1 BC, an eclipse of the moon occurred which would have been visible throughout Palestine. This was undoubtedly the day on which Herod had a man named Matthias executed and another man named Matthias deprived of the position of High Priest.

3977 AM = AUGUSTUS 44/30 = 1 AD - Herod Died

On January 3, 1 AD, five days after the above eclipse, Herod died (40 years from his appointment as King of Judea and 37 years from his Conquest of Jerusalem).

Soon thereafter, an angel appeared to Joseph and told him that Herod had died, and that he should return to Israel. So Joseph took his family to Nazareth.⁸¹

On August 28, 1 AD, Jesus had his second birthday. (1 AD = 44 Augustus)

3987 AM = AUGUSTUS 54/40 = 11 AD - Messiah's 2nd Birthday

On August 28, 11 AD, Jesus had His twelfth birthday. (11 AD = 54 Augustus)

3988 AM = AUGUSTUS 55/41 = 12 AD - Messiah Discoursed with Temple Elders

On Friday, March 23 (Nisan 14), 12 BC, Jesus observed the Passover in Jerusalem and then discoursed with the elders in the temple.

On August 28, 12 AD, Jesus had his thirteenth birthday. (12 AD = 55 Augustus)

3990 AM = AUGUSTUS 57/43 = **TIBERIUS 0 = 14 AD**

On August 19, 14 AD, Augustus died⁸² and was succeeded by Tiberius Caesar. (14 AD = 57 Augustus = 0 Tiberius).

4005 AM = **TIBERIUS 15 = 29 AD**

29 AD was Tiberius Caesar's regnal year 15.⁸³ (29 AD = 15 Tiberius)

⁸⁰ Matthew 2:13-15.

⁸¹ Matthew 2:19-23.

⁸² JF (1998) p. 280.

⁸³ JF (1998), p. 341.

In 29 AD, which was 15 Tiberius, John-the-Baptist commenced baptizing people⁸⁴ - probably early in the summer. - **THIS IS THE SYNCHRONIZATION POINT BETWEEN THE BIBLICAL AND SECULAR CALENDARS**

In mid-August, 29 AD, John-the-Baptist baptized Jesus - just before His thirtieth birthday.

On August 28, 29 AD (Gregorian), Jesus had His thirtieth birthday and then commenced His forty-day sojourn in the wilderness.

On October 7, 29 AD, Jesus ended His forty-day sojourn in the wilderness and began the first year (Year 0) of His Ministry to “the lost sheep of the House of Israel.”⁸⁵ He spent the next six months ministering in the region beyond Jordan, Galilee generally, Cana, and Capernaum.

Messiah’s Ministry (29-33 AD)

Messiah’s Ministry (a) began on October 7, 2 BC, (b) lasted three and a half years (29-33 AD), and ended with Messiah’s scourging, crucifixion, death, and burial on Passover, April 3, 33 AD.⁸⁶ It constituted the first half of Daniel’s 70th Week of Years.

1st Year of Messiah’s Ministry (Oct. 29 - Sep. 30 AD)

From October 29 AD to March 30 AD, Messiah spent six months ministering in the region beyond Jordan, Galilee generally, Cana, and Capernaum.

4006 AM = TIBERIUS 16 = 30 AD

In March 30 AD – that is, in the middle of the 1st year of Messiah’s Ministry - He traveled to Jerusalem

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,...(KJV John 2:11-13).

Probably on Monday or Tuesday, April 1 or 2, 30 AD - just prior to the Passover - Jesus said to the Jews, “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. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.”⁸⁷

⁸⁴ Luke 3:1.

⁸⁵ Matthew 15:24.

⁸⁶ Tiberius 19.

⁸⁷ John 2:19-22.

Passover (Nisan 14) in 30 AD,⁸⁸ was the **FIRST PASSOVER of Messiah's Ministry.**

From April 30 AD to March 31 AD, Messiah spent twelve months ministering in Jerusalem, Aenon near Salim, Samaria generally, Sychar, the Galilee generally, Cana, Nazareth, Capernaum, and around the Sea of Galilee. It is not possible to determine (a) just where he was in early October 30 AD and thus (b) just what portion of the foregoing extended into the 2nd year of His ministry.

On August 28, 30 AD, Jesus celebrated His thirty-first birthday.

On October 7, 30 AD, Jesus began the Second Year of His Ministry (Oct. 30-Sep. 31 AD).

2nd Year of Messiah's Ministry (Oct. 30-Sep. 31 AD)

4007 AM = TIBERIUS 17 = 31 AD

In March 31 AD – that is, in the middle of the 2nd year of Messiah's Ministry - He traveled to Jerusalem.

After this there was a feast of the Jews; and Jesus went up to Jerusalem (KJV John 5:1)

Passover (Nisan 14) in 31 AD,⁸⁹ was the **SECOND PASSOVER of Messiah's Ministry.**

From April 31 AD to March 32 AD, Messiah spent the next twelve months ministering in Jerusalem, Galilee generally, around the Sea of Galilee, Capernaum, Nain, Gerasa, and Bethsaida. It is not possible to determine (a) just where he was in early October 31 AD and thus (b) just what portion of the foregoing extended into the 3rd year of His ministry.

On August 28, 31 AD, Jesus celebrated His thirty-second birthday.

On October 7, 31 AD, Jesus began the Third Year of His Ministry (Oct. 31-Sep. 32 AD).

3rd Year of Messiah's Ministry (Oct. 31-Sep. 32 AD)

4008 AM = TIBERIUS 18 = 32 AD

In March 32 AD – that is in the middle of the 3rd year of Messiah's Ministry - He did not travel to Jerusalem.

⁸⁸ The sources on which I base my synchronization of the Jewish and Gentile Calendars indicate that Nisan 14 in 30 AD occurred between (a) 6:00 pm on Tuesday, April 2 and (b) 6:00 pm on Wednesday, April 3 (see Table 5B - Passover Dates). For reasons that will become clear later, I think that Nisan 14 in 30 AD might have fallen between (a) 6:00 pm on Sunday, March 31 and (b) 6:00 pm on Monday, April 1.

⁸⁹ The sources on which I base my synchronization of the Jewish and Gentile Calendars indicate that Nisan 14 in 31 AD occurred between (a) 6:00 pm on Sunday, March 23 and (b) 6:00 pm on Monday, March 24 (see Table 5B - Passover Dates). For reasons that will become clear later, I think that Nisan 14 in 31 AD might have fallen between (a) 6:00 pm on Friday, March 21 and (b) 6:00 pm on Saturday, March 22.

And the Passover, a feast of the Jews, was nigh (KJV John 6:4).

Passover (Nisan 14) in 32 AD,⁹⁰ was the **THIRD PASSOVER of Messiah's Ministry. It occurred while He was feeding the 5,000 in Bethsaida.**

From April 32 AD to March 33 AD, Messiah spent twelve months ministering around the Sea of Galilee, Gennesaret, Capernaum, the district containing Tyre and Sidon, the Decapolis, the region of Magadan, the district of Dalmanutha, Caesarea Philippi, and Samaria. It is not possible to determine (a) just where he was in early October 32 AD and thus (b) what portion of the foregoing extended into the 4th year of His ministry.

On August 28, 32 AD, Jesus celebrated His thirty-third birthday.

On October 7, 32 AD, Jesus began the Fourth Year of His Ministry (Oct. 32-Mar. 33 AD).

4th Year of Messiah's Ministry (Oct. 32-Mar. 33 AD=half year)

4009 AM = **TIBERIUS 19 = 33 AD**

On the 6th day before Passover (Nisan 10) in April 33 AD, roughly seven months after His thirty-third birthday and half way through the fourth year of His ministry, Messiah arrived in Bethany.

And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves.... Then Jesus six days before the Passover came to Bethany,...(KJV John 11:55, 12:1; see also Matt 21:1-11, Mark 11:1-11, Luke 19:29-44 for descriptions of His entrance into Jerusalem on Palm Sunday).

On the 5th day before Passover (Nisan 11) in 33 AD, Messiah traveled to Jerusalem and entered the city riding a donkey - an event which is celebrated today on Palm Sunday. (KJV John 11:55, 12:1, Matt 21:1-11, Mark 11:1-11, and Luke 19:29-44).

On the 1st day before Passover (Nisan 13) in 33 AD, Jesus' disciples asked Him where they would have supper.

Passover (Nisan 14) in 33 AD⁹¹ was the **FOURTH PASSOVER of Messiah's Ministry. It started at 6:00 pm, lasted 24 hours, and ended at 6:00 pm the following day. It can be divided into the following segments.**

⁹⁰ The sources on which I base my synchronization of the Jewish and Gentile Calendars indicate that Nisan 14 in 32 AD occurred between (a) 6:00 pm on Sunday, April 11 and (b) 6:00 pm on Monday, April 12 (see Table 5B - Passover Dates). For reasons that will become clear later, I think that Nisan 14 in 32 AD might have fallen between (a) 6:00 pm on Friday, March 29 and (b) 6:00 pm on Saturday, March 31.

⁹¹ The sources on which I base my synchronization of the Jewish and Gentile Calendars indicate that Nisan 14 in 33 AD occurred between (a) 6:00 pm on Thursday April 2 and (b) 6:00 pm on Friday, April 3 (see Table 5B - Passover Dates). For reasons that will become clear later, I think that Nisan 14 in 33 AD might have fallen between (a) 6:00 pm on Tuesday, March 31 and (b) 6:00 pm on Wednesday, April 1.

- ***During the evening hours of 6:00 pm to roughly 9:00 pm***, Jesus had the Last Supper with His disciples.
- ***During the evening hours of roughly 9:00 pm to midnight***, the following occurred:
 - Jesus visited the Garden of Gethsemane, where he prayed, was seized by agents of the Sanhedrin, and taken to a gathering of the Sanhedrin, where he underwent a mock trial.
 - Jesus was then taken to taken first to Pilate, then to Herod, then back to Pilate, who asked the crowd to choose between Him and Barabbas. After the crowd chose Barabbas,
 - Jesus was turned then turned over to the Roman guard to be scourged.
- ***During the early morning hours of midnight to 9:00 am***, Jesus was scourged and then taken on the Via de la Rosa to Golgotha, the place of the Skull, which is located directly outside the Damascus Gate in the northwest wall of the Old City (Jerusalem).
- ***During the mid-day hours of 9:00 am to 3:00 pm***, Jesus was crucified, hung on the cross for six hours, and then died at 3:00 pm. (On a day in the first week of April 33 AD, there was a lunar eclipse which turned the moon blood red⁹² between noon and 3:00 pm - the very hours of darkness to which the Scriptures refer.⁹³)
- ***During the afternoon hours of 3:00 pm to 6:00 pm***, Jesus was taken down from the cross, wrapped in a shroud,⁹⁴ and placed in the tomb of Joseph of Arimathea, which is located a few hundred yards northwest of Golgotha.⁹⁵

For the next three days (Nisan 15, Nisan 16, and Nisan 17), Jesus lay dead in the tomb.

At just before 6:00 pm on Nisan 17, Jesus rose from the dead.

Early in the morning of Nisan 18, several women visited the tomb to apply spices to Jesus' body, but found the tomb empty.⁹⁶

⁹² Astronomers making retrograde calculations indicate that the red moon phenomenon occurred on April 3, 33 AD, but unclear is whether they are referring to the Gregorian or the Julian calendar. In the case of the latter, the eclipse would have occurred on April 1, 33 AD in the Gregorian Calendar.

⁹³ Matthew 27:45, Mark 15:33, and Luke 23:44. In addition, Joel 2:31 records the Lord as saying, "...I will shew wonders in the heaven and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and terrible day of the Lord come," which is quoted almost verbatim by Luke in Acts 2:20. The "great and terrible day of the Lord, which is translated "great and notable" in Acts, undoubtedly refers to either (a) the Lord's resurrection on Passover plus 3 or (b) the 2nd Coming of the Lord at the culmination of history.

⁹⁴ The shroud has been preserved and is currently in the custody of the Cathedral of Turin. Hence it is known as the Shroud of Turin. It bears the three-dimensional image of a crucified man, the origin of which has yet to be explained by the many scientists who have examined it.

⁹⁵ The Garden Tomb is beautifully maintained by The Garden Tomb (Jerusalem) Association, a charitable trust based in the United Kingdom.

⁹⁶ Jesus lay dead in the tomb for 6 hours on Friday (day 1), 24 hours on Saturday (day 2), and an unknown number of hours on Sunday (day 3).

Traditionally the church has celebrated Jesus' resurrection on Sunday, which has been regarded as Day 1 of both (a) His 40-Day Ministry to His disciples,⁹⁷ and (b) the 50-day period from His resurrection to Pentecost. Of interest is that Day 0 was a Saturday, indicating to me that the early church understood that the resurrection occurred just before 6:00 on the Sabbath, which would have been fitting because Messiah's 33.5 year ordeal end on that day, the day of rest.

On Passover plus 43 (Iyar 26) in 33 AD - Ascension Day (day 43 in the 40-day period from His resurrection to His ascension) - Jesus ended His forty-day ministry to His disciples and ascended into heaven.

On Passover plus 53 (Sivan 7) in 33 AD - Pentecost (day 50 in the 50-day period from His resurrection), when the Holy Spirit fell on Jesus' disciples in the form of flames of fire.

4013 AM = TIBERIUS 23 = GAIUS 0 = 37 AD

On March 16, 37 AD, Tiberius died and was succeeded by Gaius Caesar (Caligula). Hence, 37 AD = 23 Tiberius = 0 Gaius.

⁹⁷ The disciples would bear witness to the reality of His resurrection and His ascension.

SECTION 5 - DATING THE BIBLICAL AGES

Given the above synchronization, the Biblical Ages can now be dated in the current calendar.

- **Age 1 - The Edenic Age** - It (a) began with the *Creation*, (b) lasted a few days or weeks (**3977 BC**), and (c) ended with the *Judgement*.
- **Age 2 - The Antediluvian Age** - It (a) began with the *Judgement*, (b) lasted 1656 years (**3977-2321 BC**), and (c) ended with *Noah's Flood*.
- **Age 3 - The Postdiluvian Age** - It (a) began with *Noah's Flood*, (b) lasted 857 years (2321-1464 BC), and (c) ended with the *Exodus*.
 - **Phase 3A of the Postdiluvian Age** - It (a) began with *Noah's Flood*, (b) lasted 451 years (**2321-1870 BC**), and (c) ended with the *Covenant* and the *Destruction of Sodom and Gomorrah*.
 - **Phase 3B of the Postdiluvian Age** - It (a) began with *Covenant* and the *Destruction of Sodom and Gomorrah*. (b) lasted 406 years (**1870-1464 BC**), and (c) ended with the *Exodus*.
- **Age 4 - The Tabernacle Age** - It (a) began with the *Exodus*, (b) lasted 480 years (**1464-984 BC**), and (c) ended with the start of the construction of the *First Temple*.
- **Age 5 - The First Temple Age** - It (a) began with the start of the construction of the *First Temple*, (b) lasted 429 years (**984-555 BC**), and (c) ended with the *Destruction of Jerusalem* by Nebuchadnezzar.
- **Age 6 - The Exilic Age** - It (a) began with the *Destruction of Jerusalem*, (b) lasted 70 years (**555-485 BC**), and (c) ended with the *Proclamation of Cyrus*.
- **Age 7 - The Postexilic Age** - It (a) began with the *Proclamation of Cyrus*, (b) lasted 483 years (**485-2 BC**), and (c) ended with the *Birth of Messiah*.
- **Age 8 - The Messianic Age** - It (a) began with the *Birth of Messiah*, (b) has lasted over 2,000 years (2 BC - Present), and will end with the *Parousia* or *2nd Advent of Messiah*.
 - **Phase 8A - Messiah's Life** - It (a) began with the *Birth of Messiah*, (b) lasted 33.5 years (**2 BC - 33 AD**), and (c) ended with the *Death, Burial, Resurrection and Ascension of Messiah* on Passover in early April.
 - **Phase 8B - The Creation of Messiah's Bride** - It (a) began with the *Death, Burial, Resurrection, and Ascension of Messiah*, (b) has lasted almost 2,000 years (**33 AD-Present**), and (c) will end with the *Parousia* and the *Marriage of the Lamb* at an unknown time.