

An Update on the Brief Chronological Considerations Related to the Span of the Ministry of Jesus Christ

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Originally published in: 11-27-2012 Updated in: 05-13-2015 [Updates in red]

Jesus Christ was born in the evening starting the civil Hebrew year: Tishri 1, 3 B.C., corresponding to our September 11 (Wierwille, 1982; Martin, 1996; Chester, 1996).

The Hebrew days were counted from evening to evening; when the sun was hiding one day ended and another started; reason why in Hebrew the beginning of the day was just after the sun had disappeared.

Like every other human being, Jesus was born nine months after being conceived in a supernatural way in Mary's womb.

~~If we start counting the life of Jesus since the moment of his conception we have that his first year will be fulfilled around Dec. 11, 3 B.C. and his second year around Dec. 11, 2 B.C.~~

The first year of an infant in the Eastern culture, at least at the times when Jesus Christ was born, started since the moment that the infant was born to the moment when the infant was 365 days old (Wierwille *et al.*, 1984a; note: I found this reference and related audio material on March of 2015), this agrees with the Eastern reckoning of time that included the very present day, month or year in the count (Lightfoot, 1684; Reahard & Pillai, 1980; Hareuveni, 1980; Wikipedia, 2015); the second year started since day 366 to the moment when the second year of his life was completed. In our culture, a child of one year is the one that has just completed his first 365 days and remains having one year of age one from day 366 to day 730.

The second year of the life of Jesus Christ is very important because it is when the wise men of the East arrive presenting the three gifts of gold, incense and myrrh, and also when Herod sends to kill Bethlehem's children from two years down (Mt. 2:16), in his attempt to kill the boy Jesus.

The next historical point of reference is the beginning of the ministry of John the Baptist (Lk. 3:1-3), in the 15th year of the kingdom of Tiberius Cesar. Apart of providing other six important names of that year as to historically track it in the best way possible, which will coincide, according to the Hebrew reckoning, with the year going from the evening of **October the first** of our year 26 A. D. to the evening of the **20** of September of our year 27 A. D. (Wierwille *et al.*, 1984a).

The Hebrew chronology that is present in the Bible includes as part of the kingdom of Tiberius Cesar his first three years that he did reign conjointly with Augustus, which is not done in the Roman chronology. Corroboration of that is given by Tertullian, who uses both chronologies: the Hebrew year 15 of the kingdom of Tiberius, included his co-reigning with Augustus, corresponding to the Roman 12th year of Tiberius not including his co-reigning with Augustus (Tertullian, 207).

To know this is important because in that same chapter of Luke we are told that in approximately that time, Jesus was baptized by John the Baptist and that Jesus was "about" 30 years (Lk. 3:21-23).

This "about" indicates that Jesus was not exactly 30 years old, but that he was approaching them **in the Eastern way for the reckoning of age, that as we have seen is one year ahead that our own Western reckoning which will explain how being at his 29 for us, he indeed was 30 years old according to their**

reckoning; in Greek, the verse of Lk. 3:23 starts saying: “And himself was Jesus about years thirty beginning [to be]...” The Greek word for “beginning” is “*arjómenos*” and it refers to the beginning of him as being a 30 year old man and the word “about” is Greek word “*josei*” which is an approximation instead of being an exact amount (Berry, 1897).

The other date we have is that of the First Passover of Jesus in his active ministry, when for the first time he did cast out the merchants of the Jerusalem Temple (Jn. 2:13-17); chronologically such Passover started the 14th of Nisan (Hebrew day going from the evening of the 9th to the evening of the 10th of our April of the year 27 A. D.)

In that same event is given another important historical chronological date from the lips of the critics of Jesus (Jn. 2:20): “Forty and six years was this temple in building, and wilt thou rear it up in three days?” The Hebrew year 46 of the Jerusalem’s Temple edification is located between our years 26 and 27 A. D.

At that moment, Jesus had some 29 years and 7 months (Wierwille *et al.*, 1984a), having been baptized by his cousin John the Baptist more than forty days earlier (the 40 days that he was tempted in the desert in his ‘intensive spiritual training’).

The key Scripture in all this study is that of Lk. 4:19 in which Jesus Christ describes his mission, which was: “To preach the acceptable year of the Lord”, which is the fulfillment of the written prophecy in Is. 61:2: “To proclaim the acceptable year of the Lord”.

If the ministry of Jesus lasted around only one year (and Jesus also had to fulfill the prophecy of the lamb of one year, one year of ministry); from where some obtain (most of them) that his ministry lasted three years? Due to one word not present in the original text of the gospel of John that somebody erroneously added (one word: “Passover” where it should not be), as we will see below.

In an approximate way we will locate the “**Acceptable Year of the Lord**” within the ministry of Jesus going from **the week of the day of Pentecost Passover** of the year 27 A. D. to the **day of Pentecost Passover** of the year 28 A. D.

Taking the gospel of John as reference, we can see that the first Passover of the ministry of Jesus is described in Jn. 2:13-23 and the second Passover of his ministry of which he was the sacrificial lamb, in Jn. Chapters 18 y 19, and of which Chapter 12 starts speaking of.

The understanding that transformed the one year ministry of Jesus in a “**3 and a half year**” ministry for the majority of Christianity is to be found in Jn. 6:4, where erroneously appears in our versions and in most, but not all, of the Greek and Aramaic versions that we have: “The Jewish Passover Festival was near”.

To respond to this discrepancy I wish to quote the work of Walter Cummins (2005), where we learn that John 6:1 starts with the words: “After these things”, indicating that the events referred in Jn. 6 happened after the Passover (Jn. 2:13) and after a an Hebrew festivity of which the name is not given to us and to which Jesus Christ attended (Jn. 5:1).

A careful reading of the context surrounding Jn. 6:4 indicates that Jesus did not go to Jerusalem to such mentioned feast in Jn. 6:4. We know that every male adult in Israel should attend the Passover in Jerusalem, which included the Feast of Unleavened Breads, according to the Law of Moses, as well as to

other two more ceremonies, every year: The Feast of Weeks (Pentecost), and the Feast of the Tabernacles. However, the context of Jn. 6:4 indicates that Jesus was in Galilee (Jn. 6:1).

Jn. 2:13 and Jn. 5:1 are telling us that Jesus attended the Feasts here mentioned. Jesus and the other adult males of Israel should be attending to the Feasts according to the requirements of the law. However, Jn. 6:4 and its context doesn't indicate that Jesus or the other males with whom he was sharing and teaching assisted to that feast in that occasion.

It is noticeable that some Greek manuscripts omit the complete verse of Jn. 6:4 (Nestle and Aland, 1979); it's also noticeable that Origen, in the III Century, does not include the word "Passover" in Jn. 6:4.

Cyril of Alexandria, in the V Century, when dealing with the feast of Jn. 6:4, two times calls it the Feast of the Tabernacles and in one time he calls it the Passover. Cyril's inconsistency indicates that none of those words describing to which feast John was talking (if he was even originally mentioning a feast at all) was present in the text that Cyril had.

Previously, when Irenaeus in the II Century was opposed to the idea that the ministry of Jesus had lasted only one year, he was mentioning the Passover of Jn. 2:13 and that of Jn. 12:1, adding that the other feast with no name in the original text of John (Jn. 5:1), was also another Passover, with the end to support his argument of a span longer than a year for the ministry of Jesus. However, surprisingly Irenaeus did not include Jn. 6:4, and the reason why he didn't is evident, showing that the manuscripts in his power did not contain the word "Passover", because if that word had been there, certainly that had supported his foolish argument (Westcott and Hort, 1882).

Apparently a copyist inserted the word "Passover" in Jn. 6:4 in the attempt to confirm the opinion of Irenaeus in relation to a ministry of Jesus longer than a year.

According to the chronological order of the Hebrew festivities, the feast in Jn. 5:1 coincides with the Feast of the Weeks (Pentecost) of the 27 A. D., and then Jn. 6:1 declares that the events registered in Jn. 6 happened after the things registered in Jn. 5.

According to the Law of Moses, as seen in Lev. 23, the next sequential event after the Feast of the Weeks was the special Memorial of the Double Sound of Trumpets (14 trumpets) the first of Tishri, that happened that year from the evening of the 20 to the evening of the 21 of September of the year 27 A. D., an event that did not require of Jesus Christ being present in Jerusalem.

1 Tishri was the first day of the seventh month, the beginning of the civilian Hebrew year, the day when Jesus Christ was born (Wierwille, 1982).

Jn. 6:4 could have read in the original manuscripts: "A Jewish Festival was near", without the erroneously added word "Passover", or even have had this full verse absent without affecting the context of the feeding of the 5,000!

If such feast referred in Jn. 6:4 is a main Hebrew feast, the next one in sequential order was the Feast of Tabernacles registered in Jn. 7:2 that required of the presence of Jesus Christ in Jerusalem. Parallel events to the ones described in Jn. 6 are to be found in Mt. 14, Mr. 6 and Lk. 9, of whose Cummins (2005) does a careful analysis as well as of all the acceptable year of the Lord. But I have just found today, that when we put together all the events in a 'Harmony of the Gospels', there is not enough time

for all the events that ensued from the chapter of Jn. 6 to the next event that is the 'Feast of Atonement', in which we find Jesus on Mount Hermon with three of his closest Apostles: Peter, John and James (Mt. 17:1-9, Mc. 9:2-10, Lk. 9:28-36). The most logical time is the time of the non-mandatory 'Feast of Wood Offering' [and this is a new, unpublished manuscript pair of references that I just discovered and that let me astounded: Wierwille *et al.*, 1984a and 1984b.]

Abbreviating the rest of events, we see that Jesus goes to Bethany the 8th of Nisan (evening of the 21 to evening of the 22 of April) of the 28 A. D., followed by the Passover, Crucifixion and Death of Jesus at the end of the Wednesday 14th of Nisan (evening of the 27 to evening of the 28 of April) of the 28 A. D., to be resurrected by God the 17th of Nisan (**near the end of the Sabbath!** God himself worked on Saturday to resurrect His son! Covering with that the mouth of the legalistic fanatical Jewish leaders).

That glorious 17th of Nisan coincided with our evening of the 30th of April to the evening of the 1st of May of the year 28 A.D., where Jesus, tremendously active, among other things: descends showing himself to the spirits in prison (fallen angels) that attempted to corrupt the human genetics to prevent the coming of Jesus, talks to **Mary** Magdalene, is seen by the other women, ascends to be in the presence of God, **appears to Peter**, talks with the disciples that were going to Emmaus, and finally appears to the eleven apostles that were gathered at closed doors fearing the Jews; here, the one that was missing in this first appearing was Thomas, the doubting apostle, being Judas present during the 40 days of the resurrected walk of Jesus Christ, who **himself** had pardoned **Judas**, but Judas **himself** did not **forgave** himself (40 days that equilibrate the initial 40 days of Jesus' 'training' **in the desert**)... but that is another story.

Additional and Updated Note: The key of our salvation is that of confessing with our mouth that Jesus is the Lord and to believe in our heart that God raised him from among the dead (Rom. 10:9). My studies have the purpose to show that even the most intricate details can be successfully evaluated by the inquiring minds, because Jesus himself declared that we needed to seek and that then, we will be able to find; and that's what I do. My purpose is not to enter into arguments and discussions with anybody, let everyone search according to his heart and intelligence, and that God may bless and may open the understanding to see that the **spiritual and enduring** love is the key, because knowledge **alone** puffs **us up**, and we don't want **to do** that. To anyone desiring a more detailed study of the last week of Jesus Christ before his passion and death, see Wierwille (1980); **and, go to Wierwille *et al.* (1984a) to see how the full ministry of Jesus Christ was already prophesized in the book of Daniel, as revealed by Gabriel (Dn. 9:24-26), from the Baptism of Jesus to his sending of the gift of holy spirit at the day of Pentecost and lasted 70 weeks, and how within them there were prophesized also his seven weeks (his first Passover at Jerusalem) and his 62 weeks (his second Passover, of whom he was the sacrificial Lamb). There you will also see that God only spoke audibly to Jesus three times during his Ministry: At the moment of his Baptism, to appoint him as The Apostle, at the moment of his Transfiguration, to appoint him as The High Priest, and at the moment of his second entry to Jerusalem, that for blessing, to appoint him as The Lamb of God. Then, I had the opportunity to calculate that the first part of the Ministry of Jesus as The Apostle, which lasted approximately seven months, fell in a Hebrew Sabbatical Year (based on the research of Benedict Zuckermann, as calculated by Pickle (2004), and abbreviated there as "ZM"), thus explaining the multitudes of people gathering around him from the areas of Galilee, and that the second part of the Ministry of Jesus as The High Priest, which also lasted some seven months, fell in a Hebrew Leap Year, where Adar II was added! The beginning of the first Sabbatical Year in the life of Jesus, according to the reckoning re-discovered by Zuckermann, fell ten days after his birth, God providing in such way, the best time possible for his parents.**

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<http://liveweb.archive.org/http://www.reocities.com/kubyimm1/sm3g.htm>]
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