

CHRONOLOGY OF JESUS' MINISTRY: Final Conclusions

HISTORICAL CONNECTIONS TO THE PUBLIC MISSIONS OF JOHN & JESUS

ABSTRACT

JOHN'S START OF MINISTRY

1:

*Since Luke names Pontius Pilate*¹, and Pilate was Prefect of Judea starting in 26AD², and John, son of Zacharias, started his baptismal ministry "Pilate being governor of Judea", **John's first year of baptismal ministry**³ cannot have preceded 26AD.

2:

Since Philip, brother of Herod Antipas, Tetrarch of Iturea&Trachonitis¹, died in 34AD, **John the Baptist** cannot have started his ministry after 34AD.

3:

Since John the Baptist started his baptismal ministry *in the 15th year of Tiberius*¹, who started his reign as Roman Emperor *in coregency* with Caesar August in the year 12AD⁴, **John's first year of baptismal ministry** started in the year August 19, 26AD⁵ to August 18, 27AD;

4: or,

since Caesar Tiberius started as sole emperor in 14AD⁶, **John's first year of baptismal ministry** started in the year August 19, 28AD to August 18, 29AD⁷.

JESUS' START OF MINISTRY

5:

Since Jesus Christ started His public ministry *after* John started, who prepared the way for Jesus, **Jesus' public ministry** cannot have started before August 19, 26AD^{1-3:}}.

JESUS' YEAR OF BIRTH

6:

Since Jesus was baptised by **John** being "thirty years of age"⁸ and started after August 18, 26AD^{1-5:}} He was not born before (about) 19 August, 05BC(A.J.),

7: and,

since Jesus was baptised by **John** being "thirty years of age"⁸ and started before August 19, 29AD^{1-4:}} He was not born after (about) 18 August, 02BC(A.J.),

¹ = **Luke 3:1-3**. Luke names: 'In the fifteenth year of the government of *Tiberius Caesar* (12/14AD-37AD), *Pontius Pilate* (26-36AD) governing Judea, and *Herod (Antipas)*, 4BC-39AD) ruling as tetrarch of Galilee, and his brother *Philip* (4BC-34AD) ruling as tetrarch of Iturea and Trachonitis, and *Lysanias* ruling as tetrarch of Abilene (-37AD), upon the high priesthood of *Annas and Caiaphas* (18-36AD), the Word of God came on **John, the son of Zacharias**, in the desert. And he came into the neighbourhood of the Jordan, proclaiming a baptism of repentance for remission of sins'. Pilate left office before the Passover of 37AD.

² In 26AD Pilate replaced Valerius Gratus [15→26], governing Judea 10 years [26→36] (Ant.XVIII 2.2+4.2).

³ I make a distinction between John as "dessert dweller" and his "baptismal ministry"; reasons: pp.33-36, V.

⁴ The Roman Senate appointed Tiberius to be Augustus' co-princeps by a decree dated 23 October 12AD. See for example [Tiberius timeline.htm](#), note 160 'Holzmeister, *Chronologia vitae Christi*, 66'.

⁵ For, the regnal years of Tiberius started from the day Caesar Augustus died: August 19, 14AD;

⁶ Dated August 19, 14AD: the day Augustus died (less common: September 17, 14AD, Senate decree).

⁷ These are the only 2 options for John's first year: 12AD=1st→26AD=>15th, or 14AD=1st→28AD=>15th.

⁸ "And Jesus Himself was beginning to be about thirty years old" Luke 3:23 (LITV). Details on pp.32-36.

8: but,

since *Jesus* was born while **Herod** was still alive⁹, and Herod died early Nisan 4BC or 3BC¹⁰, *Jesus* was born before Nisan 4BC, or, at the latest, before Nisan 3BC (<17/03/03BC_{prol.}=A.J.¹¹).

9:

Since *Jesus* was **30 years of age** at His Baptism⁸, and born before Nisan 3BC^{9-8:1}, He was baptised before Nisan 28AD (<15/03/28AD=Jul.¹²); (and therefore option 4: is too late, only 3: remains)^{9-3:1},

10: and,

since *Jesus* was baptised by **John** being “thirty years of age”⁸ and started before August 19, 27AD^{9-3:1} since option 4: is too late^{9-9:1}, **Jesus** was **not born after (about) 18 August, 04BC**(A.J.),

11: therefore,

since *Jesus* was **born, not before (19)August 05BC**^{9-6:1}, and **before (19)August 4BC**^{9-10:1}, and the Magi informed Herod about the exact time of the star appearing¹³, and Herod killed all boys up to 2 years¹⁴, *Jesus* was (possibly) born over 1 year after its first appearance and (for certain) under 2 years of age at the arrival of the Magi; with the upper limit of Herod’s death of Nisan 3BC¹⁵, *Jesus* being 1 to 2 years old, *Jesus* would so have been born before Nisan 4BC; but if the star had appeared before Christ’s Birth, *Jesus* may have been born also later, but not later than August 4BC.

I conclude: *Jesus* may have been born in this timeframe: (19) August 5BC → (04) April 4BC.

DATING THE FIRST PASSOVER

12:

Since *Jesus* was present at a Jewish Passover in Jerusalem, where His listeners said:

“It has taken **forty-six years** to build this temple, and will You raise it up in three days?”¹⁶, and Herod started his Temple construction in his 18th year [=Nisan/Tishri 20-19BC (1st=37-36BC)]¹⁷, this Passover, when 46 years had passed, can only have been the Passover in 27AD or 28AD¹⁸; or, if the work was started with 1 Nisan 19BC passed, ‘in extremis’ it was the Passover in 29AD; therefore **Jesus’ first Passover** (John 2:13+20) was the Passover in 27AD, 28AD or in 29AD.¹⁹

⁹ = **Matthew 2:1, 2:22**. (Archelaus was a son of Herod I) Herod I: 40&37BC–37&34y=4BCⁱ/3BC, Josephus.

¹⁰ see: “Birth Of Christ - Priestly Order - Dating Herod's death.pdf” – pp.8-31 for a detailed analysis.

¹¹ for, full moon at 31/03/03BC, 20:27h; new moon at 16/03/03, 22:12h (+24h) = 1 Nisan 17/03 at sunset.

¹² for, full moon at 29/03/03BC, 05:37h; new moon at 15/03/03, 02:38h (+24h) = 1 Nisan 15/03 at sunset.

¹³ = **Matthew 2:7**.

¹⁴ in Bethlehem and surroundings; = **Matthew 2:16**.

¹⁵ with the Magi arriving at Jerusalem within the timeframe August 4BC→March 3BC (*Jesus* is 1+ years of age).

One must also take into account, due to state Herod was in during his last month(s), as described by Josephus in his *Antiquities of the Jews*, Book XVII, chs.6–8, it seems unlikely he received the Magi in his very last period; Matthew 2:1-12 portrays a rational although evil king, still acting with counsel; on the other hand, v.16-18 (‘Herod was greatly enraged’) does fit Josephus’ description: ‘the king was in a wild rage against them all, the innocent as well as those that ...’, Ant. XVII.6.5. The Magi may have arrived in the latter part of 04BC.

¹⁶ = **John 2:20** [transl.: English Majority Text Version, via e-sword.net].

¹⁷ “Herod, in the 18th year of his reign, undertook a very great work, to build of himself the Temple of God.”

[Ant.XIV.16 / XV:11.1; e.g. at <http://sacred-texts.com/jud/josephus/ant-15.htm>].

Herod+Sossius conquered Jerusalem at a Fast Day in 37BC (Yom Kippur, 10 Tishri?): 1st year, Ti37-36BC.

¹⁸ 19BC+46 years=28AD, meaning at the **Passover in 28AD** a full 46 years had passed. But in Jewish inclusive reckoning, it was more likely the **Passover in 27AD**, if that Passover passed *within* the 46th year (≠ year 0); with Jehoiairib’s Mishmar serving anew 1 Tishri 19BC, the project would have started in 20BC=**Passover in 27AD**; see “Priests Orders Jerusalem Temple 961BC-70AD.xlsx”, with the rediscovery of the 24 Mishmars.

¹⁹ Some calculate the 46th year from 17–15BC, when the Tabernacle would have been built, resulting in 30AD.

13: *but, since Jesus was baptised before Nisan 28AD^(-9:), His visit to the Temple mentioned in John 2:13, following His Baptism, was not at the Passover in 29AD, but at the Passover in 27 or 28AD^(-12:).*

DATING THE LAST PASSOVER – 30AD OR 31AD?

14:

Since Pilate left Judea before the Passover of 37AD²⁰ and presided over Jesus' Trial as the Roman Praefect and Judge²¹, Jesus' last year cannot have surpassed the Passover in 36AD.

15: *and,*

since Caiaphas exercised the Office of High Priest²², with Annas²²⁺²³, and Caiaphas was official HP from 18AD until 36AD²³, again: Jesus' last year cannot have surpassed the Passover in 36AD.

16:

Since Jesus celebrated the Jewish Passover Thursday evening, for He was crucified on a Friday²⁴, the Jewish Passover that year fell out at Thursday night (Thursday: 14 Nisan, Friday: 15 Nisan)²⁵. In the years of Jesus' public mission, the years which could have had such a Passover date were: 30AD (A), 31AD (B), 33AD (C), 34AD (D) and 36AD (E).²⁶

17: &

Since at Jesus' Trial, the chief priests and their servants accused Pilate: "if thou release this Man, thou art not Caesar's friend"²⁷, and this expression could have referred to those being persecuted by Sejanus, who from 26AD until 31AD reigned de facto in Rome as prime minister of Caesar Tiberius, (who lived a secluded life at the Island of Capri) and signed his decisions with "Amicus Caesaris", "Friend of Caesar", Jesus' last Passover would have been prior to the Passover of 32AD (A, B).

18: & (A, B)

since 30AD & 31AD were before the death of Sejanus, who died 18 October 31AD, due to John 19:12, the Passovers in 30AD & 31AD remain as options for Jesus' final Passover;

19: & (A1)

since the Talmud states: "the Temple Veil was torn 40 years before the destruction of the Temple", and the Temple was destroyed in August 70AD, the Passover in 30AD was Jesus' Passover, for 70AD – 40 years = 30AD.

20: & (B1) or:

since, by inclusive reckoning, the Talmud statement could also mean 'in the 40th year', the Passover in 31AD may be Jesus' Passover, for the 40th year before 70AD = 31AD.

But the construction of the Temple started in Herod's 18th year=20/19BC and had lasted 46 years, not 1,5. (1.5y is time spent on the Tabernacle; probably Nisan 20–Tishri 19BC), if Herod's 18th year was from Tishri 20BC, and the work started between Nisan–Tishri 19BC, and the Tabernacle built from Nisan 18BC until Tishri 17BC, the 46 years could 'in extremis' be counted from Nisan 18BC to the Passover in 29AD.

²⁰ Source: Josephus, Antiquities of the Jews, Book 18, ch.4 (<http://penelope.uchicago.edu/josephus/ant-18.html>)

²¹ = Matthew 27:1-2, 11-26, Mark 15:1-5, Luke 23:1-3, John 18:28-33.

²² = Luke 3:2, John 18:13, 19, 24, Acts 4:6.

²³ see: https://en.wikipedia.org/wiki/List_of_High_Priests_of_Israel

or: https://de.wikipedia.org/wiki/Liste_der_jüdischen_Hohenpriester_in_herodianischer_Zeit (with origins).

²⁴ = Mark 15:42 → John 19:31 (preparation day=Friday) → John 20:1 (first day of the week=Sunday).

²⁵ = Matthew 26:17, Mark 14:15, Luke 22:7.

²⁶ See Tables Passover Options later in this summary.

²⁷ = John 19:12.

DATING THE LAST PASSOVER – 33AD OR 34AD OR 36AD?

21: (A2, B2)

Since at Jesus' Trial, the chief priests and their servants accused Pilate, "if you release this Man, you are not Caesar's friend"²⁸, and this expression could refer to those being persecuted by Tiberius, after the condemnation of Sejanus, and Sejanus had been executed October 18, 31AD, Jesus' last Passover would not have been prior to the Passover of 32AD.

22: therefore, (A2, B2)

since, in this option, 30AD & 31AD preceded the death of Sejanus, the Passovers in 30AD & 31AD would be excluded as Jesus' final Passover, due to John 19:12.

23: (D1, E1)

Since 34AD & 36AD do not produce a Thursday/Friday Passover, if the 19-year cycle was applied,²⁹ and first+second century sources clearly imply the 19-year cycle was applied,³⁰ the Passovers in 34AD & 36AD are to be excluded.

24: but, (D1)

if in 34AD the Passover was at Thursday/Friday 14/15 Nisan¹³, and therefore the Jewish leap day of 30 Cheshvan had been inserted in 33AD¹³, the Passover night would be the night after the full moon, which was Thursday 22 April 34AD at 09.30h. The Passover night would be 1 day late.³¹

25: and, (E1)

if in 36AD the Passover was at Thursday/Friday 14/15 Nisan¹³, and therefore the Jewish leap day of 30 Cheshvan was not inserted in 35AD¹³, the Passover night would precede the Full Moon, which was Friday 30 March 36AD¹³ at 16h. The Passover night would be 1 day early. This is similar to 33AD, and possible, but in 37AD & 38AD¹³ the Passover would have been 1 day early as well and therefore this early dating of Passover in 36AD is unlikely; it contradicts the intent of the 19-year cycle.³²

26: and, (D1, E1)

*since 34AD & 36AD do not allow the 17 years³³ of Paul's chronology until the Council in 49/50ADmax., if this count was **non-inclusive**, the Passovers in 34AD & 36AD are excluded as Jesus' final Passover;*

²⁸ = John 19:12.

²⁹ Full Moon 14/15 Nisan in 34AD: Wed./Thu. 21-22/04 or Tue./Wed. 23-24/03. In 36AD: Fri./Sat. 30-31/03.

³⁰ 'Shmuel sought the respect from Rabbi Yochanon that Rabbi Yochanon had given to Rav. So Shmuel sends to Rabbi Yochanon **sixty years of calendar calculations**. That Shmuel can calculate the Hebrew Calendar, the Calendrical Court must be basing their decisions on the same calculation.' [Rabbi Shmuel born 165AD] Source: to be found at <http://www.sodhaibur.com/shmuel-of-nehardea.html>.

And: "I have received a tradition from the house of my father's father: The rebirth of the moon is not less than 29 and a half days and 793 parts." This length of the month is the basis of the calculated Jewish year. 'My father's father': he cites his grandfather **Gamaliel**, Sanhedrin member in Jesus' day (Acts 5:34+22:3). Source: <http://www.sodhaibur.com/rabban-gamliel.html>. Statement by Gamaliel II [no later than 120AD].

³¹ If in 32AD, 30 Cheshvan was not inserted, the Passover in 34AD and 36AD would fall out a day early. Therefore, it made more sense to insert 30 Cheshvan in 32, not 33AD, for it had to be done eventually.

³² The Jewish Cycle was designed so that Passover would fall out at the night of the Full Moon in the 1st month, with Passover night following the spring equinox (the latter was not always the case).

³³ See his own letter to the Galatians 1:13→2:10 for the entire report by the apostle Paul.

27: **but, (D2, E2)**

if Paul's 14+3 years³³ are inclusive, the Passovers in 34AD & 36AD are not excluded as Jesus' final Passover (D2), for 14 years³³ before 50AD is 37AD^{incl.}, and 14 years before 49AD is 36AD^{incl.},³⁴

28: **however,**

since Paul' describes his visit to Saint Peter "after 14 years" as his 2nd visit to Jerusalem, where he presented his Gospel to Peter, James and John, bringing with him Barnabas and Titus (Gal.2:1–10), and Luke describes a visit by Paul with Barnabas to deliver aid to the Jerusalem Church at the time of the famine, prophesized by Agabus, which occurred 'while Fadus & Alexander were consuls of Judea' (Josephus writes), this 2nd visit was not later than the year of their transition, that is: in 46AD.

29: **and, (D2, E2)**

since this was the 2nd visit of Paul to Jerusalem given in Holy Scripture, the 14 years must be subtracted from 46AD, therefore Paul's count gives: 46AD – 14 years = 32AD, this is Paul's year of conversion. Therefore the Passover options of 34AD (D) or 36AD (E) do not exist.

30: **(C1)**

If the 14 years were counted inclusively, the year 33AD could be the 1st year in this count, and 46AD the 14th year; but since during the Church's first year Paul was still persecuting the followers of Jesus, and had not yet converted due to Jesus' apparition to him, this option is extremely unlikely;

31: **and, (C1)**

since 32AD is the year of Paul's conversion, following from his own description in his Letter to the Galatians+Luke's Book of Acts^{←28:}, the Passover in 33AD cannot have been Jesus' final Passover.

32: **(B3)**

Since the Passover in 31AD leaves (a) little time for the start of the Church in Jerusalem until Paul's conversion in 32AD, (b) supposes a Passover at the 2nd Full Moon after the spring equinox, which was less common, (c) supposes a postponement of 1 Nisan to reach a 14 Nisan on Thursday for the Passover, (d) supposes Passover night celebrated 1 day after the Full Moon night, (e) supposes the postponed Friday Pharisee Passover 2 days after the Full Moon night, the Passover in 31AD (B) is improbable.

33: **Therefore, (A3)**

Since the Passovers in 29AD, 32AD, 33AD, 34AD, 35AD, 36AD have been excluded in the above, and the Passover in 31AD must be considered highly unlikely, for the reasons given under {←32:}, only the Passover in 30AD (A) remains as the Year of Jesus' Passover, Passion & Resurrection. (!)



On the pages following hereafter, the above arguments are presented in a table.

August 15 in 2021,

On the Feast of the Assumption of the Mother of Christ, Mother of God,

Marcel de Ray.

updates 04.02/28.02/07.04/15.11.2016/02.12.2017/01.11/27.11/30.11.2018/21.01/24.01/14.05/05.07/26.07.2019/06.01/15.12.2020/15.08.2021/21.05/09.06/2024/
11.07.2025.

³⁴ but if the original Greek text of Paul's Letter to the Galatians would not permit such interpretation, in Paul's 17y 34AD+36AD are to be excluded as Jesus' final Passover (D1); but argument 28 proves this not to be true.

Summary Chronology of Jesus' Life

Nº	Argument:	Reason:	Date:	Refs.
1	John baptised at the Jordan River during the time of Pilate, after 25AD.	In 26AD Pilate was appointed as the Roman Governor of Judea, and Praefect.	26AD–36AD	Lk.3:1.
	<i>and:</i>			
2	John came to the Jordan before 35AD, for he baptised during Philip's reign.	Philip , son of Herod-I, died in 34AD.	04BC–34AD	Lk.3:1.
	<i>and:</i>			
3	John baptised in the 15 th year of Tiberius: 19/8/26–18/8/27 (A).	Tiberius Caesar's 15 th year of reign (co-reign) [started: 23/10/12AD]	≥19/08/26AD	Lk.3:1.
	<i>or:</i>			
4	John baptised in the 15 th year of Tiberius: 19/8/28–18/8/29 (B).	Tiberius Caesar's 15 th year of reign (sole reign) [started: 19/08/14AD]	≥19/08/28AD	Lk.3:1.
5	Jesus started His Public Mission after 18/8/26AD, this is the earliest date.	Jesus started <i>after</i> His forerunner, John Baptist, who started in the 15 th year of Tiberius. { ⁻³ }	≥19/08/26AD	Lk.3:1.
6	Jesus was not born before August 5BC for He was 30 years after 19/08/26AD.	Jesus was 30 years at baptism, which did not take place before 19/8/26AD, which was the start of Tiberius 15 th year. { ⁻³ }	≥19/08/05BC (Alex.Jul.).	Lk.3:1+ Lk.3:23.
	<i>and:</i>		Argument { ⁻³ }	
7	Jesus was not born after August 2BC, for He was 30 years before 19/08/29.	Jesus was 30 years at baptism, which did not take place after 18/8/29AD. { ⁻⁴ }	<19/08/02BC (Alex.Jul.).	Lk.3:1+ Lk.3:23.
	<i>and:</i>		Argument { ⁻⁴ }	
8	Jesus was born before Nisan 3BC.	Jesus was born, Herod alive, who died either early Nisan 4BC, or early Nisan 3BC (at the latest).	<nn/03/03BC	Mt.2:1+ Mt.2:22.
	Jesus was born at some moment between these two dates:	Jesus was born within this timeframe: 19/08/05BC ↔ 25/03/03BC (1 Nisan).	{19/08/5BC→25/03/3BC} ³⁵ (Alex.Jul.).	Mt.2:1+ Mt.2:22.
	<i>and:</i>			
9	Jesus was baptised before Nisan 28AD.	Jesus was born before Nisan 03BC and Jesus was 30 years at baptism .	<Nisan 03BC <Nisan 28AD	Mt.3:13-17 Lk.3:21-23

³⁵ Explaining this date: 7–8 Nisan is based upon Josephus' remark, that Archelaus, oldest son of Herod I at this time, mourned the death of his father for seven days, and appeared the last day of that mourning period in the Temple at the Feast of Passover; the Festival Day of Passover is 15 Nisan.

If it was in 4BC, Herod may have been buried Thursday April 5, at 8 Nisan, one week before the 15th Nisan.
If it was in 3BC, Herod may have been buried Monday March 25, the day after the sabbath, at 8 Nisan.

Another remark: these Roman dates are based upon the proleptic Julian Calendar which differed 2 days from the historic Julian Calendar at that time – see “LeapDayError Julian Calendar 45BC-8AD.pdf” MR.

Nº	Argument:	Reason:	Date:	Refs.
	<i>and:</i>			
10	Jesus was born not before August 5BC ^{←6} , and before August 4BC ^{←9} .	Jesus was born not after August 4BC, for option 4 is excluded for His baptism. ^{←9}	<August 04BC <Nisan 28AD	<i>Arguments: {←6 + ←9}</i>
	<i>and:</i>			
11	Jesus was born not before August 5BC ^{←6} , and before April 4BC.	Herod ordered the killing of boys up to two years; at the arrival of the Magi , Jesus was possibly over 1 year of age.	{19/08/5BC→01/04/4BC} ³⁶ (Alex.Jul.).	= <i>optional</i> . <i>Argument: {←6}</i>
12	Jesus was present at 1 st public Passover in AD 27 or 28AD, or perhaps in 29AD.	Jesus first Passover in public ministry was at ' 46 years of the Temple in building '.	PO27, 28 or 29 shortly after His Baptism.	John 2:20. Flavius Josephus: Temple project from Herod's 18 th year onward.
	<i>but:</i>			
13	Jesus first Passover with His 5 disciples was not in 29AD .	Jesus was baptised before the Passover in 28AD . ^{←9}	PO27 or PO28 <PO28AD.	John 2:13. <i>Argument: {←9}</i>
14	Jesus' Final Passover cannot have surpassed 36AD.	Pilate left office late 36AD or early 37AD (he was not present at the PO in 37AD).	<PO37AD	Matt. 27:1-2+11-26 (esp. v.19), Mark 15:1-5, Luke 23:1-3, John 18:28-33. Josephus, Ant.18:1-2.
	<i>again:</i>			
15	Jesus' Final Passover can not have surpassed 36AD.	Vitellus ousted Caiaphas as High Priest in 36AD.	<PO37AD	Josephus, Ant.18:33–35+95–97
	<i>and:</i>			
16	Jesus' Final Passover fell out at a Thursday night; this could only have been in one of the years: 30, 31, 33, 34 or 36 AD.	Jewish Passover 14 Nisan occurs at different week days; a <i>Thursday Passover</i> is limited to certain years.	PO30AD, PO31AD, PO33AD, PO34AD, PO36AD.	See Table page nn.
17	a) Jesus' Final Passover cannot have been after the Passover in 31AD.	a) At Jesus Trial, the accusers reminded Pilate about the murderous reign of Sejanus who killed many opponents, who were not 'friends of Caesar' = ' Amici Caesaris '.	<18 Oct.31AD	John 19:12 –“Sejanus and Jesus' date of death.doc”. (©MR) –if 'friend of Caesar' referred to Sejanus <i>while still alive</i> . (a)
	<i>and:</i>			
18	Passovers in 30AD+31AD precede † Sejanus, and are therefore possibly Jesus' last Passover.	If John 19:12 refers to the opponents of Sejanus, whom he killed, it must have happened before Sejanus †.	PO30AD PO31AD = 18 Oct.31AD	John 19:12 –Sejanus had no title, being only an equestrian; he signed with a self made title: ' Amici Caesaris '
	<i>and:</i>			
19	Passover 30AD = 40 years before 70AD (Talmud ref.)	Talmud reference: 40 years before destruction Temple : The Veil tore in 2 pieces.	70AD minus 40 years = 30AD.	Talmud:
	<i>and:</i>			
20	Passover 31AD = 40 th year before 70AD (Talmud ref.)	If 40 th as in inclusive count.	40 th year before 70AD = 31AD.	

³⁶ Explaining this date: if Herod died near early Nisan in 03BC and Jesus was between 1–2 years at the arrival of 'the wise men from the East', Jesus cannot have been born after 01/04/04BC, for He would have been under one year of age at Herod's death; therefore Jesus was probably born before Nisan or 01/04/04BC. MR.

Nº	Argument:	Reason:	Date:	Refs.
	<i>or, vice-versa:</i>	<i>or, vice-versa, if:</i>		John 19:12
21	b) Jesus' Final Passover can not have been <i>before</i> the Passover of 32AD	b) At Trial, the priests may have reminded Pilate of the death of Sejanus , his friend, killed October 18, 31AD.	>Oct.31AD	–“Sejanus and Jesus’ date of death.doc”. (©MR) –if ‘friend of Caesar’ referred to Sejanus <i>after his death</i> . (b)
	<i>therefore:</i>			
22	Jesus' Final Passover would not be in 30AD or 31AD.	If the chief priests referred to Sejanus' death as a warning, PO30+PO31 are not possible.	not PO30AD? not PO31AD?	John 19:12
23	If 19-year cycle was applied, AD 34+36 do not produce a Thursday or Friday Passover.	Since 1 st century AD sources imply the use of <i>the 19-year cycle</i> , the PO in 34+36AD are to be excluded.	PO34+36AD not available.	<i>see:</i> JEWISH-ROMAN JULIAN CALENDAR IN JESUS' TIME -Alex.v09-2016.xlsx” >'25AD-36AD JewishJulian.AD15=Yr1' (©MR)
	<i>but:</i>			
24	Insertion of 30 Mareshvan in 33AD would bring 14 Nisan on Thursday 21 April and 15 Nisan on Friday 22 April 34.	Leap day in 33AD may have given a Thursday/Friday Passover, 21/22 April 34AD.	PO34AD still possible.	<i>see:</i> “JEWISH-ROMAN JULIAN CALENDAR IN JESUS' TIME -Alex.v09-2016.xlsx” >'25AD-36AD JewishJulian.AD15=Yr1'
	<i>and:</i>			
25	Omission of 30 Mareshvan in 35AD would bring 14 Nisan to Thursday 29 March 36, and 15 Nisan on Friday 30 March 36.	Omission of leap day in 35 may have given a possible Thursday/Friday Passover 29/30 March in 36AD.	PO36AD still possible.	<i>see:</i> “JEWISH-ROMAN JULIAN CALENDAR IN JESUS' TIME -Alex.v09-2016.xlsx” >'25AD-36AD JewishJulian.AD15=Yr1'
	<i>but:</i>			
26	Jesus' Passover was not in AD 34 or 36 , for Paul's 17 years.	Not in 34AD or 36AD, if Paul's 3+14 years is a sum.	not PO34AD not PO36AD.	Gal.1:13→2:10. "49-50AD – 3+14 yrs = 32/33AD"
	<i>but:</i>			
27	Passovers of AD 34 or 36 are not excluded if 14+3 years were counted from conversion.	If Paul's 14+3 years were counted as 14 yrs. in total.	PO34+36AD still possible?	Gal.1:13→2:10.
	<i>but:</i>			
28	Paul's 2 nd visit to Peter, James,	Paul counts back from this	no PO34AD,	Gal.1:13→2:10.
29	John, was during the Famine , the year of transition of power of Roman consuls for Judea, which was in 46AD .	year to the year of <i>his conversion</i> 14 years; thereby he was conversion took place in 32AD .	no PO36AD.	Acts 9:1–30 Acts 11:25–30 Acts 12:25 ³⁷ Jesus' final year must have preceded Paul's conversion.
30	If the 14 years were inclusive, PO in 33AD could be correct.	If Paul counted inclusively, PO33AD exists, but unlikely.	PO33AD still possible?	Gal.1:13→2:10.
31	Jesus' Passover was not 33AD	<i>Paul's conversion = 32AD.</i>	no PO33AD.	Acts 12:25 + Gal.2:1+10.
32	Jesus' Passover not in 31AD	<i>Too many postponements...</i>	≠ PO31AD.	to little time for Paul's conversion.
	<i>results:</i>			
33	Jesus' Passover was in 30AD .	<i>This is the only argument that agrees with all related data.</i>	= PO30AD . [= 70AD–40y]	Also Talmud: '40 years before the destruction of the Temple'.

TABLE I. CHRONOLOGY OF JESUS' PUBLIC MINISTRY – TABLE OF ARGUMENTS.

³⁷ The verse that describes Paul+Barnabas aid delivery is preceded by Agrippa's death in August 44AD (12:23).

Possible Solution for Jesus' Chronology

Having studied this chronology, these are the preliminary conclusions:

1. Jesus' birth, in this chronology, is dated to 25 Kislev in the year 5BC, which was also 25 December that year, in the proleptic+Alexandrian Julian calendar; it happens to agree with the traditional date.
2. Jesus' circumcision is dated to 2 February in 4BC, the 40th day after his birth, Friday before Sabbath.³⁸
3. The Holy Family stayed in Bethlehem during about a year. After the Magoi arrived, and visited the newborn "King of the Jews", Joseph&Mary had to flee to Egypt with the Child, warned by an angel.³⁹
4. Jesus' possible age is why King Herod, having received the times of the Star of the Magoi (Mt.2:7), decided to kill all boys, born in Bethlehem, up to 2 years; for Jesus could be over 1, up to 2 years old.
5. King Herod died early Nisan 3BC (not 4BC). This agrees best with all data, including Josephus's.⁴⁰ Archelaus, his son became the new king of the Jews, until he was deposed by the Romans in 6AD.
6. Joseph & Mary, with the Child Jesus, return during Archelaus' reign, move to Nazareth in Galilee; therefore their return took place in this period: 03BC–06AD.
7. Jesus was 12 years, when he stayed behind in "My Father's House", that is: the Temple in Jerusalem.

With a birthdate of 25 Kislev/25 December 05BC, Jesus' 12th birthday was: at 25 Kislev in 08AD; since this occurrence occurred at the Feast of Passover – His parents returning with the caravan after the days of the Feast of Unleavened Bread had been accomplished – it was at the Passover of 09AD.
8. Jesus' 30th birthday –based on a birth on 25 Kislev 05BC– is dated to 25 Kislev/23 December 26AD. Jesus travels from Nazareth to Bethany at the Jordan, where John the Baptist is baptising the sinners.
9. Jesus' baptism can be dated to January 6, in the year 27AD, the traditional date for his baptism.
10. If this is true, Jesus' 40 days fast could be dated from January 6 until February 15, 27AD.⁴¹
11. Jesus' return –when the Baptist stated: "*Behold, the Lamb of God!*" and Andrew & John visit Jesus' temporary dominion in the neighbourhood– could then be dated to (about) February 15 or 16 in 27AD starting at about 4 o'clock in the afternoon ("*it was about the tenth hour*", John 1:39).
12. Jesus' return to Galilee, where he visits the Wedding in Cana with His Mother and first disciples, would then fall somewhere in the period of the second half of February (first half of March) 27AD.

³⁸ 02/02/04BC has Julian day number 1,719,995. 01/01/01AD has Julian day number 1,721,424 Saturday/Sabbath; {1721424–1719995=1,429 days=204.1428 weeks; remainder: 0.1428 x 7=1 day: Jesus was circumcised Friday.

³⁹ In "The Mystical City of God", by abbess Sr. Maria de Jesús de Agreda, we find another chronology:

The Magi would have arrived the day before Joseph&Mary present Jesus in the Temple; Joseph received his dream warning while they were holding a novena within the Temple complex, staying in a guest house nearby offered them by Simeon Boethus, who had retired as highpriest, but still highly regarded; Mary&Joseph had to 'break off' the nine days of prayer in the Temple to flee to Egypt via Gaza. See: *Mystical City of God*.

⁴⁰ Josephus: Herod died 37 years after the Roman Senate gave him the title 'King of the Jews': 40–37=03BC; Josephus: Herod died 34 years after the death of Antigonos, which was in autumn 37BC: 37–34=03BC; Josephus: Herod died at the age of 70, he was born in 73BC: 73–70=03BC. None of these counts end in 4BC.

⁴¹ Using the same formula as in the previous note: 06/01/27AD was a Monday (JD1730925), 15/02/27 a Sabbath.

13. Jesus' return to Jerusalem for the Passover with his early disciples Andrew, Peter, John, Philip and Nathanael would be in (the second half) March 27. The Passover week (if celebrated at the first full moon after the spring equinox) was from 9 / 10 until 16 / 17 April, =14–21 Nisan, in 27AD.⁴²
14. Jesus' statement: "Destroy this Temple and in three days I shall rebuild it!", to which the Jews said: "It has taken forty-six years to build this temple, and will You raise it up in three days?", must have been spoken in the same week of the Feast of Unleavened Bread in 27AD. The Temple construction commenced in 20BC, which was the 18th year of Herod, whose reign was counted from 37BC.
15. Jesus' Sermon in Nazareth (Jubilee Year, Isaiah 61) may have taken place either near 10 Tishri 27AD, or near 10 Tishri 28AD. This depends on the question whether Sabbath Year Tishri 27–28 (year 49), was the Jubilee Year, or whether the Jubilee Year was Tishri 28–29 (year 50). A historical Sabbath Year (Tishri 27–28AD) has been proven to fall in the exact line of sabbath years in that period.
16. Jesus' Sermon on the Mount can be dated to the Summer of 28AD.
17. Jesus' presence at a 'feast of the Jews' (Jn.5:1) agrees very well with Purim in 29AD, since that fell out on a Sabbath, and the story refers to the Sabbath (=week sabbath, Saturday).⁴³
18. Jesus' presence at the 'feast of Tabernacles' (Jn.7:1) can be dated to Tishri in the Autumn of 29AD.
19. Jesus' presence at the 'feast of Dedication' (Jn.10:22) can be dated to 25 Kislev - 03 Teveth, 29AD; Jesus is now 33 years of age; it agrees with the traditional age at which He sacrifices Himself, as the Korban Pesach, the Paschal Lamb of God.
20. After this feast, Lazarus' resuscitation takes place: it is now early in 30AD (period January–March).
21. Jesus arrives in Bethany for the Agape Dinner: Friday 31 March 30AD, it was a Sabbath dinner.⁴⁴
22. Jesus enters Jerusalem as the King on 10 Nisan/Sunday 2 April 30AD, and cleanses the Temple.
23. Jesus teaches the people of Israel in the Temple, from Monday to Wednesday, April 3 to 5, 30AD.
24. Jesus sends Peter and John to prepare the Passover, Thursday morning, 6 April 30AD = 14 Nisan.
25. Jesus celebrates the Passover with His friends, Thursday 6 April 30AD after sunset = 15 Nisan; He institutes the Holy Eucharist and prepares for His Ultimate Sacrifice on the Cross.
26. Jesus is taken prisoner in the Garden of Gethsémane, after midnight: Friday April 7 has begun.
27. Jesus is interrogated by old high priest Anna in the middle of the night, Friday April 7.
28. Jesus is interrogated by the high priest Caiaphas in the middle of the night, Friday April 7.
29. Jesus is brought before the Sanhedrin, early at dawn, Friday April 7 30AD.
30. Jesus is interrogated by the governor/praefect/judge Pontius Pilate, early on Friday April 7.
31. Jesus is interrogated by the king Herod Antipas, early morning, Friday April 7.
32. Jesus is interrogated again by Pontius Pilate, Barabbas is released, Jesus condemned & tortured.
33. Jesus walks with the cross to Golgotha, and is crucified at the 3rd hour = ca. 9h, Friday April 7, 30AD, or at the 6th hour = ca. 12h (John).

⁴² how arrive at the date for Passover? as follows: spring equinox was 23/03/27, 07:26h, Jerusalem Time. First full moon after the equinox was 09/04/27, 18:40h; astronomical new moon of Nisan 26/03, 20:10h; visible crescent moon ca. 24 hours later: in the night of 27–28/03; 1 Nisan starts at sunset 27/03; Passover night starts at 10/04 (27/03+14 days); but with a full moon night at 09–10/04/27 the Nisan molad can have been counted a day early.

⁴³ Purim 29AD: in Jerusalem, Shushan Purim/15 Adar was probably: 19/03/29, a sabbath (JD:1731728).

⁴⁴ John is very specific: it was 6 days before the Passover Eve; and since in this year Passover fell out on Thursday night, it must have been the Friday evening Sabbath Meal they celebrated.

34. Jesus suffers on the cross on Golgotha from the 3rd hour until the 9th hour, that is from 09h to 15h, or Jesus suffers on the cross on Golgotha from the 6th hour until the 9th hour, that is from 12h to 15h.
35. Jesus dies on the cross on Golgotha at the 9th hour, at about 15h, Friday April 7, 30AD.
36. Jesus is buried by Joseph of Arimathea and Nicodemus before sunset (=18:19h), Friday April 7.
37. Jesus rests in his tomb on the Great Sabbath = Friday sunset – Saturday 8 April 30 = 16 Nisan.
38. Jesus is resurrected near dawn, Sunday 9 April 30, the Third Day of the Feast = 17 Nisan.
39. Jesus appears first to Mary Magdalene, after sunrise, early Sunday morning, 9 April 30AD.
40. Jesus appears to Peter, midday, Sunday 9 April 30.
41. Jesus appears to two disciples on their way to Emmaus, Sunday afternoon 9 April 30.
42. Jesus appears to ten apostles and others, after sunset, Sunday Eve 9 April 30.
43. Jesus appears to ten apostles + Thomas, Sunday 16 April 30.
44. Jesus appears to seven disciples at the lake, after they had returned to Galilee (16/04<=>18/05).
45. Jesus appears to James Zebedee, or James Minor at some time.⁴⁵
46. Jesus appears to over 500 brothers on a mountain in Galilee: this is His First Ascension, for the faithful in Galilee; this occurred *before* 18/05/30.
47. Jesus appears to the eleven apostles and others in Jerusalem: His Second Ascension, for the faithful in Jerusalem and Judea, from Mount Olives; it is Thursday May 18, 30AD, as Jesus had appeared to His disciples during a period of 40 days (Acts 1:3); this indeed is Day 40.
48. On the Feast of Pentecost/Shavuot, there are together in Jerusalem circa 120 disciples, including Jesus' Mother and the holy women of Galilee: all are filled with the Holy Spirit.

After Peter's sermon, circa 3,000 souls – all Jews from the different regions of the Roman empire – are deeply touched by the Holy Spirit, converted and let themselves be baptised with water, being the first group of Jews converted, who are added to Jesus' disciples, those who had followed Jesus all through His ministry.

Thus, the Church started with 3,000 converts on the 50th day, Pentecost Sunday, May 28 in 30AD.

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⁴⁵ 1 Cor.15:7.

Jesus' Date Of Birth: was it 25 Kislew in 05BC ?

(see also: 'Birth Of Christ-The Priests Orders-Dating Herod's death.pdf' + 'Birth Of Jesus Christ.xlsx')

The given data above are chronological markers about the Life of Christ, derived in a logical, consistent and coherent manner from known internal and external historical facts with no need for 'interpretation of the data', except for one major event:

the question remains: when was Jesus born ?

As has been shown above, the historical span within which this most important event could have taken place is this: between 19/08/05 and 17/03/03BC. That is of course a stringent application of the data.

But can we pinpoint a precise day? Many attempts have been made; my conclusion is the following.

Jesus may have been born on 25 Kislew (=Hebrew date) in the year Nisan 05 to Nisan 04 BC. This date agrees with the proleptic/Alexandrian Julian date of 25 December, but only in one specific year: 05BC.

This chronological fact of two calendars subsiding on this very day, may have been the oldest, original reason for the ancient celebration of Christ's Birth at 25 December, even in the Early Church.

This agrees with a 30th Birthday of Jesus on 25 Kislew in 26AD, which was 23 December, with Jesus indeed "beginning to be 30 years of age"⁶ at the time of His Baptism (Lk.3:23), which may even have occurred on January 6, the ancient traditional date attributed to this event, in the year 27AD.⁴⁶ Clearly, any other date in the timeframe 23/12/26 – February 27AD would be possible as well.⁴⁷

The dating of Jesus' birth on 25 Kislew in 05BC agrees with the proleptic Julian Date 25 December, and is based upon these historical facts, given in the Gospels:⁴⁸

	Events related to Jesus' Birth:	B.C.	Roman dates:	Jewish dates:	Remarks:
1.	<i>Zacharias' Temple Service</i>	06	11/09-18/09/06	1 Tishri	Mishmar of Abijah, 1 week
2.	<i>Conception John Baptist</i>		23/09/06	10 Tishri	traditional date is possible
3.	<i>Conception Jesus Christ</i>	05	25/03/05	15 Nisan	Sunday & Passover Day
4.	<i>Mary visits Elisabeth</i>		26/03-04/07/05	Nisan→Tamuz	Elisabeth in her 6 th month
5.	<i>Birth of John Baptist</i>		24/06/05	19 Sivan	traditional date is possible
6.	<i>Enrolment by Quirinius (first)</i>		02/07-25/12/05	to Bethlehem	4 th year of Census period
7.	<i>Birth of Jesus Christ</i>		25/12/05	25 Kislew	traditional date is possible
8.	<i>Presentation in Temple, day 40</i>	04	02/02/04	precise count	traditional date is possible
9.	<i>Arrival Magoi</i>		>14/12/04	after 25 Kislew	Jesus: 1+ year old (Herod)
10.	<i>Flight to Egypt</i>		14/12/04↔PO 03	after 25 Kislew	flight is after Magoi leave
11.	<i>Murder of boys under 2 years</i>		25 Kislew↔Nisan 03	before death Herod	Herod's massacre: ≤ 2 yrs.
12.	<i>Death king Herod</i> ⁴⁹	03	before Passover 03BC	Adar/early Nisan	Archelaus: at Passover.
13.	<i>Reign son Archelaus</i>		4BC or 3BC to 06AD	Passover 04/03BC	reign: 10 years (Josephus)
14.	<i>Return from Egypt to Nazareth</i>	?	between 03BC–06AD	during Archelaus	Egypt: 1.5 years or more.

TABLE NN. CHRONOLOGY OF JOHN'S BIRTH & JESUS' BIRTH.

With a Zacharias Temple service, precisely determined to the week of 11-18 September in 6BC, the Birth of John the Baptist falls out in the period, containing the traditional birth date of 24/06, and the Birth of Jesus Christ falls out in the period, containing the traditional birth date of 25/12.

⁴⁶ If Jesus left Nazareth 23/12/26→06/01/27AD=15 days: ca. two weeks travel from Galilee to the Jordan River.

⁴⁷ The timeframe is rather short, for after His Baptism Jesus went into the Judean Desert for 40 days, came back, assembled his first disciples, returns to the wedding at Cana, and travels back to Jerusalem for the Passover.

⁴⁸ These discoveries are not in the summary on the first pages.

⁴⁹ Herod's death is usually given for 4BC, but his data are better understood with his death near 1 Nisan 3BC.

The death of Herod—I in Adar or early Nisan 03BC, allows for the Magoi to arrive in Jesus' 2nd year of life – Him being 1 year old – which agrees with the decree by Herod to kill all boys in Bethlehem up to 2 years of age, and for all events described by Flavius Josephus during Herod's final year; it also agrees much better with his reign, given by Josephus as: 37 years from 40BC + 34 years from (Tishri) 37BC, both summaries ending in 03BC rather than in 04BC.

Apart from these figures, given by Josephus, there is also Herod's age of 70 years, counted from 73BC, which also ends *after* Nisan 04BC. The start of reign of Herod's son Archelaus is described by Josephus with a public appearance by Archelaus at the Feast of Passover in the Temple, after a mourning period over his father's death of 7 days. For this reason historians date Herod's death near the start of Nisan.

Herod's last year started with the events surrounding the High Priest that was killed during a Fast day, at Purim 4BC, a date well fixed due to the mention of a lunar eclipse that took place in the night of 12/13 March in 4BC (visible at Jerusalem from 01:30h to about 04:00h).

I take the events described by Josephus after the eclipse to have passed *during a whole year*, instead of over a month (which is the reason some historians reject the date of death of king Herod in Nisan 4BC).

That is some background to the above summary, which I shall explain in more detail elsewhere.

All in all, one cannot proof 100% that 25 Kislew/25 December 05BC was the precise date of Christ's Birth, but it is a 'very convincing candidate'. It agrees with all other related dates+events in a gentle, natural manner, without any conflict remaining; this is not true with other proposed solutions.

started 17/08/21.

Sacred Heart of Jesus,
Friday 7 June 2024

Marcel de Ray.

Number Of Passovers in the Gospels

In the Gospels more than one Passover is found.

During the Public Ministry of our Lord Jesus Christ, we find these references to the Passover:

1: John 2:13, 23

"Now the Passover of the Jews was near, and Jesus went up to Jerusalem." "Now when He was in Jerusalem at the Passover, at the feast, many believed on His name, beholding the signs He was doing."

This Passover took place in the 46th year of Temple reconstruction since Herod's 18th year (20BC→).

2: Luke 6:1

"And it came to pass on the second first sabbath that, as he went through the corn fields, his disciples plucked the ears and did eat, rubbing them in their hands."

This "timestamp" given by Luke has often been mistranslated; the 2nd (first) sabbath must have been a sabbath during the feast of Unleavened Bread: the 1st sabbath=15 Nisan; the 2nd sabbath=Saturday; the 3rd sabbath=21 Nisan. If Luke was referring to the two feast sabbaths, it was on 21 Nisan, if not, he was referring to the week sabbath that falls during this Passover Week.

3: John 6:1–4, Matthew 14:13–21

"After this Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. And a large crowd was following him, because they saw the signs that he was doing on the sick. Jesus went up on the mountain, and there he sat down with his disciples. Now the Passover, the feast of the Jews, was at hand."

"And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children."

The Passover was at hand. This refers to the direct connection John is making, with the gift of Holy Communion, in Christ's Sacrifice at His last Passover, where He becomes the Bread of Life (6:35ff).

This Passover was the last Passover (in 29AD) before His Death on the cross, a year later (in 30AD). John the Baptist had been killed and Jesus has taken them out of the jurisdiction of Herod Antipas, for at the other side of Lake Galilee they were in the jurisdiction of his brother Philip.

4: Matthew 26:17ff. / Mark 14:12ff. / Luke 22:1,7 / John 12:1, 13:1–2

"Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed." (Luke)

"And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, 'Where will you have us go and prepare for you to eat the Passover?'" (Mark)

Obviously, the Last Passover mentioned in the Gospels during Jesus' life was the Passover, where He has sacrificed Himself as the Immaculate Passover Lamb that God the Father offers us in eternity.

More Passovers ?

One could add 3 more Passovers, but to relate these verses in the Gospels to an extra Passover requires some "creativity": in John 5:1, "A feast of the Jews"; Mark 8:15, "Beware of the leaven of the Pharisees and Herod!" shortly after the 2nd multiplication of bread with 4,000 men, besides women and children; Luke 10:2, "The harvest indeed is great, but the labourers are few. Pray you therefore the Lord of the harvest that he sends labourers into his harvest" could refer to a Passover at the start of Jesus last journey to Jerusalem (Luke 9:51 → 19:1 → 19:37 etc.), which in that case would have taken about a year.

If one would add these as references to (an upcoming) Passover, we would have a 'long chronology': 27AD (John 2:13), 28AD (Luke 6:1), 29AD (John 5:1?), 30AD (John 6:4), 31AD (Mark 8:15?), 32AD (Luke 10:1–3?), 33AD (last Passover). This is possible, but for other reasons improbable.

A deeper survey on the number of Passovers in the Gospels is performed on the following pages.

Chronology of Jesus' Life - details

John's and Jesus' first year ◁ Tiberius' fifteenth year of reign¹

- (1) John started his public ministry after 19/08/26 (the start of Tiberius' 15th year of co-reign)^{50, 3;}
- (2) John started his public ministry not after 19/08/29 (start of Tiberius' 16th year of sole-reign)^{4;}
- (3) Jesus started his public ministry within the period 19/08/26 ▷◁ 17/04/29 (Passover)^{51, 3;, 4;, 5;}

Jesus' final year ◁ Pilate's & Caiaphas' year of leave¹

Depending on the duration of Jesus' ministry, the Year of his Crucifixion & Resurrection is determined. It cannot have been later than 36AD (due to Pilate's&Caiaphas' leave of office).⁵²

Starting point

There are only two options for the 15th Year of Tiberius:

- a) 19-08-26 to 18-08-27AD or b) 19-08-28 to 18-08-29AD.

Caesar Augustus died August 19, 14AD according to the Julian calendar.⁵³

[All dates here given are according to the Julian calendar; for Gregorian subtract 2 days].⁵⁴

John precedes Jesus

Jesus starts his public ministry *after* John, likely about half a year later, since John was the son of a Levite priest, Zacharias, who by custom started their Temple service at the age of 30,⁵⁵ and Luke testifies Jesus too started 'beginning to be 30'⁵⁶ and Jesus was born about 5 to 6 months after John.⁵⁷ If John starts at June 24, or August 19, or September 17, or e.g. at the Feast of Tabernacles, then Jesus may have started:

Jesus' possible start of ministry

From 12AD:

- a. **23-12-26AD** → 06-01-27AD: 23-12-26AD = 25 Kislev, start of the Feast of Dedication, nowadays called "Chanukah", if a leap month was inserted in 26AD (2nd Adar, Hebrew year 3786).
- b. 06-01-27AD → 16-02-27AD: Baptism + 40 days Fast of Jesus, He started *after* feast of Chanukah.⁵⁸
- c. or 1 Adar 27AD → 10 Nisan 27AD⁵⁹: Fast of Moses? = Jesus' 40 days Fast? ^{60a}
- d. or 1 Elul 27AD → 10 Tishri 27AD⁶¹: Fast of Moses? = Jesus' 40 days Fast? ^{57b}

or,

From 14AD:

⁵⁰ Or 17/09/26AD, the day the Roman Senate accepted Tiberius as successor of Augustus by decree in 14AD.

⁵¹ Vernal Moon in 29AD: night of 16/17 April; New Moon: 02/04, 16:41h; 1 Nisan from sunset 03/04 (or 02/04).

⁵² Appendix F discusses Pilate's reign; possibly he left his post in Jerusalem late 36AD, not even early 37AD.

⁵³ The dates of his reign are contemporary dates; Augustus lived under two calendars, the Roman Republican until 45 BC, and the Julian after 45 BC. Due to departure from Julius Caesar's intentions, Augustus had to restore the Julian calendar in 9/8 BC; the correspondence between the [proleptic Julian calendar](#) and the calendar observed in Rome, is uncertain before 8 BC (Blackburn & Holford-Stevens 2003: 670–1). The reconstruction of the Augustan calendar period is given in "LeapDayError Julian Calendar 45BC-8AD.pdf" [©MR]

In Egypt, the correct Julian Calendar was always in use, without the intercalation mistakes made in Rome.

⁵⁴ First century A.D. By 1582 the Julian Calendar was 10 days out of sync with the Spring Equinox during the Nicaean Council [325AD], so Pope Gregory XIII revised the Julian Calendar by subtracting 10 days: on October 5 followed October 16, 1582AD. The Julian Calendar has 3 leap days too many in 400 years.

⁵⁵ We do not know exactly how much time passed between John's public appearance and Jesus's, but 3 to 6 months for certain, Jesus started at the age of 30 also, it was a Levite' law: 1 Chronicles 23:3.

⁵⁶ "And Jesus himself was beginning about the age of thirty years" Luke 3:23.

⁵⁷ "And behold thy cousin Elizabeth, she also hath conceived a son in her old age: and this is the sixth month with her that is called barren." Luke 1:36.

⁵⁸ The Feast of Chanukah starts 25 Kislev and ends with 2 Tevet; 23/12/26→30/12/26 with Adar I+II in 26AD.

⁵⁹ 1 Adar 27AD: 26-03-27; 10 Nisan 27AD: 05-04-27AD, with VeAdar in 26AD.

⁶⁰ a: According to the Sadducees? Nisan starts year. b: According to Pharisees? Tishri starts year.

⁶¹ 1 Elul 27AD: 22-08-27; 10 Tishri 27AD: 29-09-27AD.

- e. **30-11-28AD** → 06-01-29AD: 25 Kislev until Baptism?
- f. 06-01-29AD → 16-02-29AD: Fast of Jesus.
- g. or 1 Adar 29AD → 10 Nisan 29AD⁶²: Fast of Moses?= Jesus' 40 days Fast?
- h. or 1 Elul 29AD → 10 Tishri 29AD⁶³: Fast of Moses? = Jesus' 40 days Fast?

With the time needed from Jesus' Baptism at the Jordan, His 40-days-fast, calling His first disciples, return to Galilee (Cana), back to Jerusalem (First Passover), it must have taken at least several months since the start of John's ministry; due to the August 19, 26AD start of Tiberius' 15th year, this annuls the Jewish Passover in 26AD as option for the First Passover in John 2:13 (too early).

Jesus possibly became 32 years of age at 25 Kislev 28AD, start of the Feast of Dedication that year, if indeed He was born at 25 Kislev 05BC (25 December in that year in the correct Julian Calendar).

Remark: 25 Kislev in 28AD may have fallen out at either 30 November or at 1 December; why? There are three reasons:

1. In the Jewish Cycle sometimes a leap day is necessary. If a leap day was added to Cheshvan 28AD (or 27AD), 25 Kislev would have occurred at 1 December 28. It seems this did not happen since *without* that leap day the following Passover falls out at the night of the full moon, as is intended: 14/15 Nisan = 16/17 April 29AD, with the astronomical full moon at 17 April 05.00h.⁵⁹
2. On the other hand, the year (Tishri) 28 – (Tishri) 29AD would be the Year of Jubilee. And according to the Talmud, the leap month VeAdar at the beginning of 29AD would be pre- or postponed to avoid prolonging a sabbatical year, in which there was no sowing and harvesting and the population had to live from the harvest of the 6th year. In a Year of Jubilee this is even more pertinent (=2 years).

Applying the rule, according to the house of Gamaliel,⁶⁴ this means for 28AD that 25 Kislev would fall out at 01-12-28, because a leap day was necessary at 30 Maresvhan 28AD so the Passover in 29 would fall out at the night of the full moon (18/19 March, with the full moon at 18 March 21:03h).⁵⁹

3. Since the determination of the new year in the 19 Year Cycle was done by 'Molad reckoning', there may have been sometimes a difference with the astronomical or crescent moon at 1 Tishri/Nisan. Due to the effects of Molad reckoning –that calculates a mean new moon at the start of Tishri/Nisan– the Jewish Calendar in Jesus' Day may sometimes have differed by 1 or 2 days from the new moon.

The traditional date for Jesus' Baptism, January 6, is a strong tradition. One cannot prove it definitively. Therefore we may take from here on January 6 *as a possible starting point for Christ's public appearance*. From this, we can build a logical chronology, from the 40-day-fast until the First Passover in Jerusalem:

If Baptism: 06/01/27 + 40 Days of Fast: 16/02/27 + 2 days w. Andrew, John, Peter, return to Galilee not before 18/02/27 + 8 days travel? + 3 days: at wedding in Cana, not before 01/03/27 (Saturday/Sabbat) + 7 days wedding, return to Jerusalem not before Sunday 09/03/27, or probably somewhat later, in Jerusalem during the feast of Unleavened Bread, at 10 Nisan: 05/04 + Passover: 09-16/04/27AD.

THE FIRST & LAST PASSOVER

Hereafter follows an overview of the possible 1st & 1st year options of Jesus' public ministry. This offers the historical reach for Jesus' years of ministry, based upon the 15th regnal year of Tiberius, and the 46th year of Temple reconstruction at Jerusalem (see Luke 3:1-2 + John 2:20). A public ministry surpassing a 3.5 years chronology seems not supported by the Gospels. But I have included those as well.⁶⁵

⁶² 1 Adar 29AD: 03-02-29; 10 Nisan 29AD: 12-04-29AD, if VeAdar in 29AD. If Jubilee Year, no VeAdar: Vernal Moon: night of 18/19 March; New Moon: 04/03, 03:09h; 1 Nisan from sunset 04/03, Passover 18/03.

⁶³ 1 Elul 29AD: 30-08-29; 10 Tishri 29AD: 06-09-29AD, if Jubilee Year; if not 30 days later.

⁶⁴ Tractate Sanhedrin.

⁶⁵ Remark: later on in my research, I will also review some alternative 'long chronologies'.

THE FIRST & LAST PASSOVER

Jesus' first Passover with His five disciples at Jerusalem (John 2:13) could only have been:

- I. 14–21 Nisan 27AD, or ^{see 12: , 13:}
- II. 14–21 Nisan 28AD, or ^{see 12: , 13:}
- III. 14–21 Nisan 29AD. ^{see 12: , 13:}

- I. From the Passover in 27AD, the duration of Jesus public mission can only have been:
 - a) if a 2.x years ministry: 27–28–29†, or,
 - b) if a 3.x years ministry: 27–28–29–30†.

This gives the Passover of 29AD+30AD as options for Jesus' last Passover week.

- II. From the Passover in 28AD, duration of Jesus public mission can only have been:
 - c) if a 2.x years ministry: 28–29–30†, or,
 - d) if a 3.x years ministry: 28–29–30–31†.

This gives the Passover of 30AD+31AD as options for Jesus' last Passover week.

- III. From the Passover in 29AD, duration of Jesus public mission can only have been:
 - e) if a 2.x years ministry: 29–30–31†, or,
 - f) if a 3.x years ministry: 29–30–31–32†, or,
 - g) if a 4.x years ministry: 29–30–31–32–33†.

This gives the Passover of 31AD+32AD+33AD as options for Jesus' last Passover week.

In a 5.x or 6.x years ministry one could include even 34AD⁶⁶, ascribing both Multiplication-of-the-Bread stories to an extra Passover, and the 21-Nisan Passover Sabbath⁶⁷ in Luke 6:1, plus the 3 Passovers in John's Gospel, *giving 6 Passovers*. But this seems not correct for John 6:4 contains 1 of the 2 Multiplication stories, *leaving us with 5 Passovers, not 6*,⁶⁸ and this adds up to a 4-year ministry, the "preparation year" of baptising with John included.

Starting in 27, 28 or 29 follow 5 possible Passovers: 27–28–29–30–31†, 28–29–30–31–32† or 29–30–31–32–33†

If the Jewish Nisan calendar and the non-accession method for counting royal years was used, as was custom during the Judean King's Age, Tiberius' 1st full year of reign^{nac} would have been: Nisan 15AD to Adar 16AD. This gives a hypothetical 15th year of Nisan 29 to Adar 30AD, which would result in the following options:

The sole reign option of Tiberius 15th year = 29AD^{nac}, which would lead to a:

- e) 2.x years ministry: 29–30–31†;
- f) 3.x years ministry: 29–30–31–32†;
- g) 4.x years ministry: 29–30–31–32–33†.

This would give the Passover of 31AD, 32AD+33AD as options for Jesus' last Passover week.

Conclusion

The 15th + 46th year markers filter out 29, 30, 31, 32, 33AD as options for Jesus' last year.

Therefore, Jesus' Years of Ministry are restricted to the following years:

START JESUS' MINISTRY from: A.D. 26 or 27 or 28 or 29 ⇒ **START: 26→29AD.**
END OF MINISTRY at the Passover in: A.D. 29 or 30 or 31 or 32 or 33 ⇒ **END: 29→33AD.**

⁶⁶ Newton believed 34AD to be the final Passover. But, as concluded in 'Saint Paul's Chronology.pdf', a final Passover *beyond the Passover of 33AD, even 31AD*, seems impossible due to Paul's conversion date.

⁶⁷ As explained by sir Isaac Newton in his *Observations upon the Prophecies of Daniel*, part I, ch.XI, "Of the Times of the Birth and Passion of Christ".

⁶⁸ Later I have reviewed this position: hereafter see pages 16-18, 21-25.

LAST PASSOVER JESUS†, OPTIONS [VM=Vernal Moon]

[the vernal moon is the 1st full moon following the spring equinox]

Based on very accurate modern astronomy software,⁶⁹ we know the very precise dates of the Jewish Passovers in the years AD 26–36, during which Jesus' entire public mission took place:

Astronomical Data

	Year	Full moon, before S.E.	⁷⁰ Spring Equinox	1 st Full moon, Vernal Moon:	2 nd Full moon, after the S.E.:	
		=VM–1m.	Julian	14–15 Nisan	=VM+1m.	
n°	AD	col. I	S.E.	col. II	col. III	code:
1	26	21/3 23h	23/3 01h	20/4 14h	20/5 05h	26vm/–m/+m
2	27	11/3 07h	23/3 07h	09/4 18h	09/5 07h	27vm/–m/+m
3	28	28/2 20h	22/3 13h	29/3 05h	27/4 15h	28vm/–m/+m
4	29	18/3 21h	22/3 19h	17/4 05h	16/5 13h	29vm/–m/+m
5	30	08/3 13h	23/3 01h	06/4 22h	06/5 05h	30vm/–m/+m
6	31	26/2 01h	23/3 06h	27/3 13h	25/4 22h	31vm/–m/+m
7	32	15/3 22h	22/3 12h	14/4 11h	13/5 21h	32vm/–m/+m
8	33	05/3 00h	22/3 18h	03/4 17h	03/5 07h	33vm/–m/+m
9	34	22/2 00h	22/3 24h	23/3 17h	22/4 09h	34vm/–m/+m
10	35	12/3 20h	23/3 06h	11/4 10h	11/5 01h	35vm/–m/+m
11	36	01/3 05h	22/3 11h	30/3 16h	29/4 04h	36vm/–m/+m

Historical Data:⁷¹

	Year	VM–1, bef. SE:	date: col. I	JDN ⁷² :	Pascha weekday	³² Spring Equinox	Passover fullmoon	date: col. II	JDN ³³	Pascha weekday	VM+1, after SE:	date: col. III	JDN ³³	Pascha weekday	leap month:
	CE	(VM–1)	12 th	Julian	Sabbath:	proleptic	Julian date	1 st	Julian	Sabbath	(VM+1)	2 nd	Julian	Sabbath:	Metonic
n°	AD	Column I	month	day nr.	1732113	SE	Column II	month	day nr.	1732113	Column III	month	day nr.	1732113	cycle ^{9am}
1	26	21/3 23h	13Ad-II	1730634	Fri/Sat	23/3 01h	20/4 14h	14Nisan	1730664	Sat/Sun	20/5 05h	14Iyyar	1730694	Mon/Tue	VeAdar
2	27	11/3 07h	14Adar	1730989	Tue/Wd	23/3 07h	09/4 18h	14Nisan	1731018	We/Thu	09/5 07h	14Iyyar	1731048	Fri/Sat	no
3	28 ^p	28/2 20h	14Adar	1731343	Sat/Sun	22/3 13h	29/3 05h	15Nisan	1731373	Sun/Mo.	27/4 15h	14Iyyar	1731402	Tue/Wed	Feb.29
4	29	18/3 21h	14Ad-II	1731727	Fri/Sat	22/3 19h	17/4 05h	15Nisan	1731757	Sat/Sun	16/5 13h	14Iyyar	1731786	Mon/Tue	no
5	30	08/3 13h	14Adar	1732082	We/Thu	23/3 01h	06/4 22h	14Nisan	1732111	Thu/Fri	06/5 05h	14Iyyar	1732141	Sat/Sun	VeElul
6	31	26/2 01h	15Adar	1732437	Sun/Mon	23/3 06h	27/3 13h	15Nisan	1732466	Mon/Tue	25/4 22h	14Iyyar	1732495	We/Thu	VeAdar
7	32 ^p	15/3 22h	14Ad-II	1732820	Sat/Sun	22/3 12h	14/4 11h	15Nisan	1732850	Sun/Mo.	13/5 21h	14Iyyar	1732879	Tue/Wed	Feb.32
8	33	05/3 00h	15Adar	1733175	We/Thu	22/3 18h	03/4 17h	15Nisan	1733204	Thu/Fri ⁷³	03/5 07h	15Iyyar	1733234	Sat/Sun	no
9	34	22/2 00h	15Adar	1733529	Sun/Mon	22/3 24h	23/3 17h	14Nisan	1733558	Tue/We	22/4 09h	15Iyyar	1733588	We/Thu	no
10	35	12/3 20h	14Adar	1733912	Sat/Sun	23/3 06h	11/4 10h	15Nisan	1733942	Sun/Mo.	11/5 01h	15Iyyar	1733972	Tue/Wed	no
11	36 ^p	01/3 05h	14Adar	1734267	Thu/Fri	22/3 11h	30/3 16h	14Nisan	1734296	Fri/Sat	29/4 04h	14Iyyar	1734326	Sun/Mon	VeAdar

italic: differs from earlier/known version & Alcyone.

Metonic cycles^{9am}: from H3773/76 (with Gamaliel's reform)

There are 7 possible combinations of week days. Starting from the first day of the week, Sunday: Sun/Mon, Mon/Tue, Tue/Wed, Wed/Thu, Thu/Fri, Fri/Sat, Sat/Sun. From these, only the Passover nights of Wed/Thu, **Thu/Fri** + Fri/Sat are relevant to our research, for according to Matthew, Mark& Luke, Jesus ate the Passover Lamb Thursday night, making Thursday Nisan 14, and Friday Nisan 15, the feast day⁷⁴ of Luke 22:1+John 13:1+29. A leap day would change above Passovers by 1 day (+/–).

⁶⁹ I have used Alcyone Ephemeris, v4.3.0.679 (German precision software). Source: <http://www.alcyone-ephemeris.info>.

⁷⁰ 'An accurate astronomical ephemeris calculator covering the period 3000 BC to AD 3000.' 'The ephemeris calculation is based upon Steve Moshier's analytical ephemeris using trigonometric expansions for the earth and planets and the lunar ephemeris ELP2000-85 of Chapront-Touze & Chapront for the moon, both adjusted to Jet Propulsion Laboratory's DE404 (see www.moshier.net). There are further adjustments in Alcyone Ephemeris, some optional, to JPL's more recent DE406, the most accurate long-term ephemeris.'

⁷¹ SE: the Spring Equinox (cf. http://en.wikipedia.org/wiki/Spring_equinox)

⁷² for details: "JEWISH ROMAN JULIAN CALENDAR IN JESUS' TIME, Alex.v19, MC=Nisan, MR=Tishri12AD.xlsx".

⁷³ JDN: Julian Day Number (cf. http://en.wikipedia.org/wiki/Julian_day)

⁷⁴ Vernal Moon: 3 April 33 16h, but due to the use of the 19-years Metonic cycle Passover was: 2/3 April 33.

⁷⁵ Matthew 26:17, Thursday seems to be even 15 Nisan, but 15 Nisan started this day at sunset: =14 Nisan.

From the historical dates given above, one would expect *Thu/Fri* to have occurred $33/7 = 4.7$ times.

In the 33 weekday combinations in the table above, the combination *Thu/Fri* occurs 3x, *Wed/Thu* 5x, and *Fri/Sat* 4x. If the Vernal Moon was *Friday/Saturday night*, but 1 Nisan was called one day early, e.g. by molad reckoning, Passover may have been celebrated *Thursday/Friday night*: this adds 5 more options.

Apart from this, if the Pharisee party in the High Council were able to get their postponement rule(s) implemented, the *natural Wednesday-Thursday full-moon Passover night* may have been postponed to a *Thursday-Friday Passover night celebration*, which hypothetically opens 5 extra (postponed) Last Passover options. This may have occurred in case of a witness-based determination of the new moon, indicating Nisan 1 later, if the night sky at the crescent moon was over-clouded.

Therefore, in the years 26AD to 36AD the Final Passover of Jesus Christ - as mentioned in the four Gospels - can (hypothetically) only have happened at one of the following 18 dates:

	Passover night, 14 on 15 Nisan: [Julian dates]	Week- day:	Vernal Moon= 1 st full moon aft. spring equinox:	Postponed? Spring month, Passover day:	Pp. Saddu- cees:	Pp. Phari- cees:	Comments:	Code
1	21/22 March 26AD	<u>Thu/Fri</u>	VM-1month	1 Nisan pre-poned	pp-1m	pp:+1d	too early	26-m
2	22/23 March 26AD	<u>Fri/Sat</u>	VM-1month	before SE	pp-1m	no pp	leaves Synoptics false	26-m
3	10/11 April 27AD	<u>Thu/Fri</u>	VM+1day	1 Nisan postponed	pp+1d	pp:+2d	too early&1 Nisan pp.	27vm
4	08/09 May 27AD	<u>Thu/Fri</u>	VM+1month	1 Nisan pre-poned	pp-1d	pp:+1d	too early& -1d. Nisan	27+m
5	09/10 May 27AD	<u>Fri/Sat</u>	VM+1month	PO postponed	pp+1m	no pp	leaves Synoptics false	27+m
6	17/18 March 29AD	<u>Thu/Fri</u>	VM-1month-1d.	1 Nisan pre-poned	pp-1m	pp:+1d	too early& -1d. Nisan	29-m
7	18/19 March 29AD	<u>Fri/Sat</u>	VM-1month	before SE	pp-1m	no pp	leaves Synoptics false	29-m
8	09/10 March 30AD	<u>Thu/Fri</u>	VM-1month+day	before SE+1Ni pp.	pp-1m	pp:+2d	1 month early&1Ni pp.	30-m
9	06/07 April 30AD	<u>Thu/Fri</u>	at Vernal Moon	not needed	no pp	pp:+1d	first perfect match	30vm
10	26/27 April 31AD	<u>Thu/Fri</u>	VM+1month+14h	PO+1Ni postponed	pp+1m	pp:+2d	1 month late&1d. pp.	31+m
11	05/06 March 33AD	<u>Thu/Fri</u>	VM-1month	before SE+1Ni pp.	pp-1m	pp:+2d	1 month early&1Ni pp.	33-m
12	02/03 April 33AD	<u>Thu/Fri</u>	Vernal Moon-6h	not needed	MC8/19	pp:+1d	near perfect match	33vm
13	23/24 April 34AD	<u>Thu/Fri</u>	VM+1day	1 Nisan postponed	pp+1d	pp:+2d	too late? 1Nisan pp.	34+m
14	20/21 May 34AD	<u>Thu/Fri</u>	VM+1month	1 Nisan pre-poned	pp+1m	pp:+1d	1 month late&-1d. pp.	35+m
15	21/22 May 34AD	<u>Fri/Sat</u>	VM+1month	PO postponed	pp+1m	no pp	leaves Synoptics false	35+m
16	01/02 March 36AD	<u>Thu/Fri</u>	VM-1month	before SE	pp-1m	pp:+1d	too late? 1 month early	36-m
17	29/30 March 36AD	<u>Thu/Fri</u>	Vernal Moon-6h	1 Nisan pre-poned	pp-1d	pp:+1d	too late? -1d. Nisan	36vm
18	30/31 March 36AD	<u>Fri/Sat</u>	at Vernal Moon	not needed	no pp	no pp	leaves Synoptics false	36vm

Combined with the earlier discovery of:

START JESUS' MINISTRY from: A.D. 26 or 27 or 28 or 29 ⇒ **START: 26→29AD**
END OF MINISTRY at the Passover in: A.D. 29 or 30 or 31 or 32 or 33 ⇒ **END: 29→33AD**

the theoretical options are: option 6 to 15: a 29AD- to 34AD-Crucifixion.

From these, 4 out of 10 dates would mean a Passover celebration *before* the spring equinox [6, 7, 8, 11], which seems hardly feasible (about 250.000 lambs were slaughtered for the Passover Meal⁷⁵, enough barley needed to be ripe in the fields, and this pre-spring-equinox position is clearly contradicted by the oldest sources: Philo, Josephus, Anatolius, and Saint Bede)⁷⁶.

This leaves the options: 9, 10, 12-15:

09. 06/07-04-30AD 12. 02/03-04-33AD 14. 20/21-05-34AD
 10. 26/27-04-31AD 13. 23/24-04-34AD 15. 21/22-05-34AD.

⁷⁵ Josephus, Wars of the Jews, book VI, ch.9.3, where he mentions the number of lambs sacrificed at the last Passover at Jerusalem in 70AD: 265,500 lambs. Per 10 to 20 persons, 1 lamb was eaten at the Passover meal.

⁷⁶ Philo of Alexandria 20BC-AD50, Flavius Josephus AD37-c.100, Anatolius of Alexandria (&Laodicea) †283; see page 4 of my Letter to Pope Francis, dated 2014, "Was it 30AD or 33AD?", with references.

A Friday/Sabbath 14/15 Nisan would mean the Synoptics would be wrong in their Passover dating, which is not possible. For, by such a conclusion all historical data in the New Testament would be suspicious and unreliable, which is not the case. In fact, I found no chronological or historical fact in the NT, that could be proven wrong. All connections established so far are in perfect harmony with the external historical data, sources, including a long list of archaeological and textual finds.

I discovered a precise reconstruction of the Hebrew Calendar for the year 33AD, including the use of the Metonic Cycle, leads to a possible Thursday/Friday Passover on 2+3 April. This is contrary to the common opinion, which takes a Friday–Saturday 03/04 April in 33AD for granted.

Fact is, a Friday 14 Nisan would leave the Synoptic Gospels false.

Solution to John 18:28 :

The problem we are dealing with here, namely the conflict of John 18:28, suggesting the Passover that year was eaten a *Friday night*, with Luke 22:7-22 and all other links to Jesus' Passover being a *Thursday night*. This conflict has been solved satisfactorily in a 2014 Essay published by this author (sent to Pope Francis), named "Timestamps in the Gospels".

In short, it is shown there was discord between *the Pharisees*, who would not celebrate the Passover Sabbath in sequence with the Week Sabbath –hence still today the rule to *postpone* 1 Tishri and/or 1 Nisan by 1 day to avoid such an event of happening– and *the Sadducees*, of whom the High Priests were members,⁷⁷ who did not accept this rule, and therefore would *not postpone* the Passover Day.

But since, as Flavius Josephus states, the majority of the people by this time followed the instructions of the Pharisees (and this might have been also convenient for the Temple organisation), most visitors to the Passover Festival in Jesus' final year will have celebrated the Passover Sabbath at Saturday, the week Sabbath, creating the main day of the feast during that Saturday (which remained Nisan 16, still).⁷⁸

Conclusion

The strange allowance, even today, to celebrate the Passover Meal at both 15 Nisan *and* 16 Nisan night, comes from this early calendar conflict (it is explained differently in post–first century Jewish sources).

In my opinion, the true nature of this conflict existed as early as the 1st century AD and the Pharisees applied this postponement rule also in the year of Jesus' death, for this was a year in which 15 Nisan, the Passover Sabbath ("first day of the Feast of Unleavened Bread") fell on Friday, causing 2 consecutive sabbaths (on Friday+Saturday), an occurrence *the Pharisees* wanted to avoid.

This would explain in a most perfect manner the remark by John, in 18:28:

"Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not enter into the Praetorium, lest they might be defiled, but so that they might eat the Passover."

The most likely scenario is that the Pharisees had made some agreement with the Sadducees, to allow two Passover nights: one on Thursday night, the night of the passover moon in that year, and another one on Friday night (the night following the vernal moon⁷⁹) for which reason the Pharisees and their followers celebrated Passover after sunset of the 15th of Nisan,⁸⁰ which is actually the night of 16 Nisan, still accepted in the Hebrew calendar today (although it contradicts the prescribed dating in the Torah).

Options 13-17 mean *more Passovers than the Gospels address*: from the Passover of 27AD (year 46 of the Temple construction under Herod, if started in the Winter of 20–19BC), until the Passover in 34AD, demands a public mission of Christ of 7+ years; this seems too many. If one asserts a 1,5-year activity of John, before Jesus arrives for His Baptism –as Newton suggested–, still 7 Passovers would be needed: these are not found in the Gospels. But on the other hand, if the First Passover of John 2:13 was at 28AD, or even 29AD (the latest option if the 46 years were counted from 18BC), 6 or 5 years are counted with 7 or 6 Passovers (the Gospels mention at least 4 Passovers, but more Passovers could be found).

⁷⁷ Acts 5:17.

⁷⁸ Hence this remark in the Gospels: *"But they said: Not on the festival day, lest perhaps there should be a tumult among the people."* (Matthew 26:5). A multitude was certainly there: *"And on the next day, a great multitude that was come to the festival day, when they had heard that Jesus was coming to Jerusalem"* (John 12:12).

⁷⁹ The Vernal Moon at Jerusalem in 30AD was at 21:58h, Thursday April 6, in 33AD at 17:03h, Friday April 3.

⁸⁰ Possibly the 14th of Nisan in the policy of the Pharisees, but it seems this was not accepted by the Sadducees.

These arguments are by themselves a possible indicator Jesus' last Passover was likely not 34AD, but to this is added the much stronger argument from Paul's chronological data, which suggests a 33AD conversion date for Saul *at the latest*, and since Jesus † in 33AD *at the earliest* if John 19:12 refers to *Sejanus* †, it would be also the earliest possible year of Paul's conversion. These considerations would put Paul's conversion between Pentecost 33 and the Passover in 34 (which seems too short).

On the other hand, if John 19:12 referred not to *a dead Sejanus*, but to *a living Sejanus* (Amicus Caesaris), Jesus' last Passover may have been either in 30AD or 31AD.

In our analysis before, we discovered that Paul+Barnabas visited Jerusalem in 46AD, the year of the famine, and Paul describes this visit as 'fourteen years later', thus dating his conversion to 32AD.

This leaves options 9, 10 or 12, but for option 10 to be true, the first day of Nisan *and* Friday 15 Nisan would be postponed –by the Pharisees–, with Passover celebrated at the night following the full moon after the spring equinox. *In option 10* Jesus celebrated Pascha on Thursday night 26–27/04/31AD, and the Pharisees, with most visitors to the Feast, on Friday night 27–28/04/31AD. This remains a theoretical option; *the most accepted options are the following dates, options 9+12:*

A. Jesus ate the Passover lamb at the true 14 Nisan, Thursday night 6 April 30AD, or 2 April 33AD.

B. The Pharisees&followers ate the Passover lamb at 15 Nisan, Friday 7 April 30, or 3 April 33AD.

In 33AD, Friday 3 April was the true 14th of Nisan, for the night of Friday to Saturday 3–4 April 33AD was the true Full Moon, as you can find with astronomy software, but, due to the new moon dates for Adar (12th), Nisan (1st) and Iyar (2nd month) in 33AD, the date of 1 Nisan, and consequently 14 Nisan, probably fell out one day earlier, at Thursday April 2. This is due to the 19-year Metonic Cycle, already in use during the first century (and not, as many take for granted, from 359AD onward, by Hillel II).⁸¹

In 30AD, Thursday 6 April was the true 14th of Nisan, for the night of Thursday to Friday 6–7 April 30AD was the true Full Moon, as you can find with astronomy software.⁸²

This leaves us with the following 3 options:

The first (perfect) match: Jesus' Last Passover is 6/7 April 30AD. *most probable, fits all NT data + external connections.*

And with this, the range of Jesus' Public Mission would have been: 3 years+3 months, late 26AD or early 27AD until 7 April 30AD=✠, with His Resurrection on Sunday 9 April 30AD, the "third day" of the Feast of Unleavened Bread.

A second possible match: Jesus' Last Passover is 26/27 April 31AD. *less probable, a postponed Wed/Thu Passover.*

And with this, the range of Jesus' Public Mission would have been: 4 years+3 months, late 26AD or early 27AD until 27 April 31AD=✠, with His Resurrection on Sunday 29 April 31AD, the "third day" of the Feast of Unleavened Bread.

A third possible match: Jesus' Last Passover is 2/3 April 33AD. *least probable, due to Paul's conversion in 32AD.*

And with this, the range of Jesus' Public Mission would have been: 6 years+3 months, late 26AD or early 27AD until 3 April 33AD=✠, with His Resurrection on Sunday 5 April 33AD, the "third day" of the Feast of Unleavened Bread.

In all 3 options, Thursday=14 Nisan, Friday=15 Nisan, Sunday=17 Nisan. At 16 Nisan, Jesus rests in His tomb.

Marcel de Ray, 12 June 2024 (finished).

⁸¹ possibly even earlier: the Jewish Calendar changed in the 6th century B.C. to the Babylonian Calendar, when those returning from exile started using it, probably with an early variant of the Metonic Cycle. See literature.

⁸² also: "JEWISH-JULIAN CALENDAR IN JESUS' TIME.xlsx", sheet '25-36AD Jewish Julian Calendar' (in the making).