

The Earth Life of Jesus

One Ongoing Chronology Project

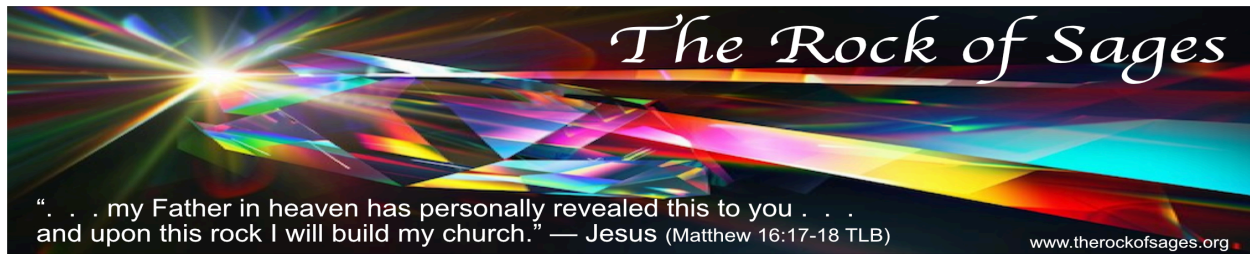
Current Revision at www.therockofsages.org

7 BC

- August 21, noon. Birth of Jesus. With the help and kind ministrations of women fellow travelers, Mary is delivered of a male child - ([5ER-122:8.1](#))
- Dated papyri in Egypt tell of a 14 year cycle of census inaugurated by the Roman Emperor, Caesar Augustus (27 BC–AD 14), and record one taken in 20 AD. The Roman census of 6 AD is referred to in the [Book of Acts 5:37](#). Counting back 14 years previous to that (and remembering that instead of starting at year zero the calendar begins at Jan. 1, AD 1), the first census, the one originally decreed by Caesar Augustus that would have been attended by Joseph and Mary should have occurred in 8 BC. However, because of Jewish opposition to “being numbered” (and paying taxes to Rome) Herod is thought to have delayed instituting this first census of the Roman World. We may assume that Herod held the census the next year, dating Jesus’ birth at 7 BC. This 7 BC date is also consistent with two other recorded events associated with Jesus’ birth. Herod, alive at the time of Jesus’ birth, died in 4 BC
- Three extraordinary conjunctions of Jupiter and Saturn might explain the new “star” in the sky noticed by the Magi. It took place in 7 BC. The modern calendar is based on calculations made by [Dionysus Exegines](#), a Roman abbot who lived more than 500 years after the time of Jesus. Because of insufficient historical data the monk erred in fixing the time of Jesus' birth and this seven year error persists in the calendar to this day. (Preston Thomas's [The Life and Teachings of Jesus](#), 5. The Birth of Jesus).
- Additional dates and timelines for the life of Jesus: Wikipedia article - [Chronology of Jesus](#), [Timeline of Jesus](#) - www.history-timelines.org.uk, [Chronological Study of the Life of Christ](#) - www.dwellcc.org/, [Some dates in the life of Jesus Christ](#) - www.csun.edu, [Chronology of the life of Jesus Christ](#) - www.newadvent.org

6–4 BC

Middle of October, the massacre of infants took place when Jesus is a little over one year of age. The night before the massacre Joseph and Mary departed from



Bethlehem with the babe for Alexandria in Egypt. They lived in Alexandria two full years, not returning to Bethlehem until after the death of Herod - (5ER-122:10.4)

4 BC

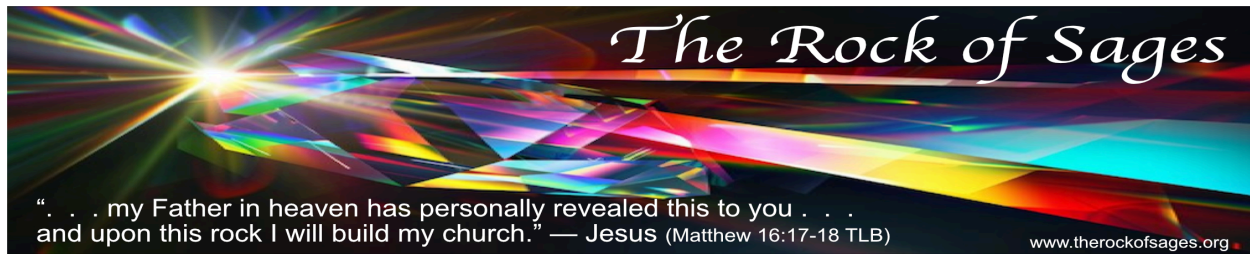
- Death of Herod, and his son Herod Antipas governs Galilee and Perea during Jesus' youth and ministry until AD 39 - (5ER-121:2.11)
- Late August. Joseph and Mary finally leave Alexandria on a boat bound for Joppa. They go directly to Bethlehem, where they spend the entire month of September in counsel with their friends and relatives concerning whether they should remain there or return to Nazareth - (5ER-123:0.4)
- October. Jesus is about three years and two months old at the time of their return to Nazareth - (5ER-123:1.2)
- Jesus' entire fourth year is a period of normal physical development and of unusual mental activity. He formed a very close attachment for a neighbor boy about his own age named Jacob. Jesus and Jacob are always happy in their play, and they grow up to be great friends and loyal companions - (5ER-123:1.4)

3 BC

- April 2. The birth of James, Joseph and Mary's second child - (5ER-123:1.5)
- July. An outbreak of malignant intestinal trouble spread over all Nazareth from contact with the caravan travelers. Mary became so alarmed by the danger of Jesus being exposed to this epidemic that she bundled up both her children and fled to the country home of her brother, several miles south of Nazareth on the Megiddo road near Sarid. They did not return to Nazareth for more than two months; Jesus greatly enjoyed this, his first experience on a farm - (5ER-123:1.7)

2 BC

- February 11. Jesus' first moral decision and the arrival of his Thought Adjuster, which had served with Machiventa Melchizedek. Jesus is no more aware of the coming of his Thought Adjuster than are the millions upon millions of other children who, before and since that day, have likewise received them to indwell their minds - (5ER-123:2.1)
- July 11. The birth of Miriam, Joseph and Mary's third child - (5ER-123:2.3)
- August 21. It is the custom of the Galilean Jews for the mother to bear the responsibility for a boy's training until the fifth birthday, and then to hold the



father responsible for the lad's education from that time on. This year Mary formally turns Jesus over to Joseph for further instruction - (5ER-123:2.13)

1 BC

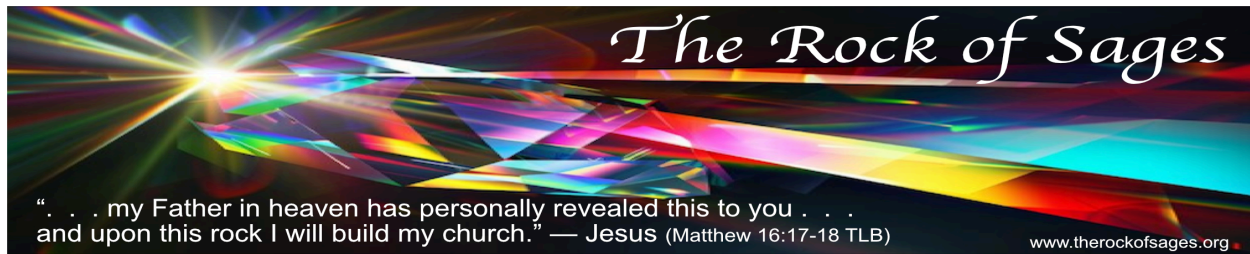
- Already, with his mother's help, Jesus has mastered the Galilean dialect of the Aramaic tongue; and now his father begins teaching him Greek. Mary spoke little Greek, but Joseph was a fluent speaker of both Aramaic and Greek - (5ER-123:3.1)
- Zacharias and Elizabeth and their son John came to visit the Nazareth family. Jesus and John had a happy time during this, their first visit within their memories - (5ER-123:3.4)
- During this year Joseph and Mary have trouble with Jesus about his prayers. He insisted on talking to his heavenly Father much as he would talk to Joseph, his earthly father. This departure from the more solemn and reverent modes of communication with Deity is a bit disconcerting to his parents, especially to his mother - (5ER-123:3.6)
- June. Joseph turns the shop in Nazareth over to his brothers and formally enters upon his work as a builder. Before the year is over, the family income more than trebled - (5ER-123:3.7)
- June. The most eventful occurrence in John's early childhood is the visit, in company with his parents, to Jesus and the Nazareth family; John is a little over six years of age - (5ER-135:0.3)

1-4 AD

Jesus attends the elementary school of the Nazareth synagogue, where he studies the rudiments of the Book of the Law as it was recorded in the Hebrew tongue. For the following three years he studies in the advanced school and committed to memory, by the method of repeating aloud, the deeper teachings of the sacred law. He graduated from this school of the synagogue during his thirteenth year - (5ER-123:5.2)

1 AD

- Jesus' seventh year is an eventful one. Early in January a great snowstorm occurred in Galilee. Snow fell two feet deep, the heaviest snowfall Jesus saw



during his lifetime on earth and one of the deepest at Nazareth in a hundred years - ([5ER-123:4.1](#))

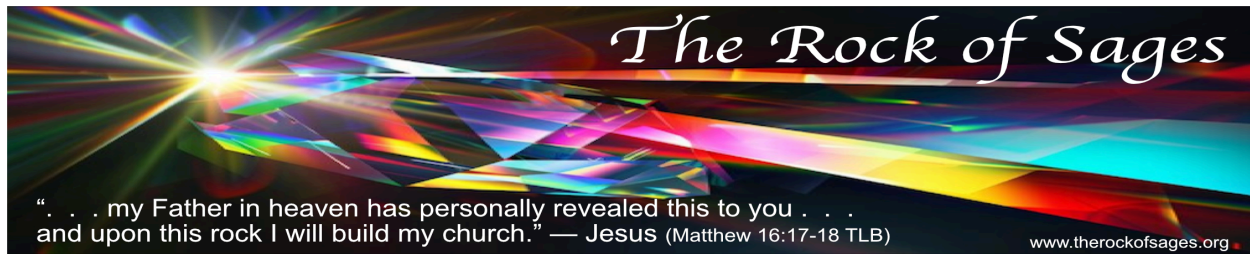
- March 16, Wednesday. The birth of Joseph, Joseph and Mary's fourth child - ([5ER-123:4.9](#))
- August, Jesus is now seven years old, the age when Jewish children begin their formal education in the synagogue schools. Accordingly, he entered upon his eventful school life at Nazareth. Already he is a fluent reader, writer, and speaker of two languages, Aramaic and Greek language. He is now to acquaint himself with the task of learning to read, write, and speak the Hebrew language - ([5ER-123:5.1](#))
- Before he is eight years of age, he is known to all the mothers and young women of Nazareth, who have met him and talked with him at the spring, which was not far from his home, and which was one of the social centers of contact and gossip for the entire town. This year Jesus learns to milk the family cow and care for the other animals. During this and the following year he also learns to make cheese and to weave - ([5ER-123:5.15](#))

2 AD

- Jesus' uncles and aunts are all very fond of him, and there ensued a lively competition among them to secure his company for these monthly visits throughout this and immediately subsequent years. His first week's sojourn on his uncle's farm (since infancy) is in January; the first week's fishing experience on the Sea of Galilee occurred in May - ([5ER-123:6.2](#))
- Jesus makes arrangements to exchange dairy products for lessons on the harp. He has an unusual liking for everything musical. Later on he did much to promote an interest in vocal music among his youthful associates. By the time he is eleven years of age, he is a skillful harpist and greatly enjoyed entertaining both family and friends with his extraordinary interpretations and able improvisations - ([5ER-123:6.5](#))
- April 14, Friday. The birth of Simon, Joseph and Mary's fifth child - ([5ER-123:6.7](#))

3 AD

- By the time Jesus is ten years of age, he is an expert loom operator - ([5ER-123:5.15](#))



- May. On his uncle's farm Jesus for the first time helps with the grain harvest - (5ER-124:1.11)
- September 13, Thursday night. The birth of Martha, Joseph and Mary's sixth child and Jesus' second sister - (5ER-124:1.7)
- The most serious trouble as yet to come up at school occurs in late winter when Jesus dared to challenge the Chazan regarding the teaching that all images, pictures, and drawings are idolatrous in nature. Jesus delights in drawing landscapes as well as in modeling a great variety of objects in potter's clay. Everything of that sort is strictly forbidden by Jewish law, but up to this time he has managed to disarm his parents' objection to such an extent that they have permitted him to continue in these activities - (5ER-124:1.3)

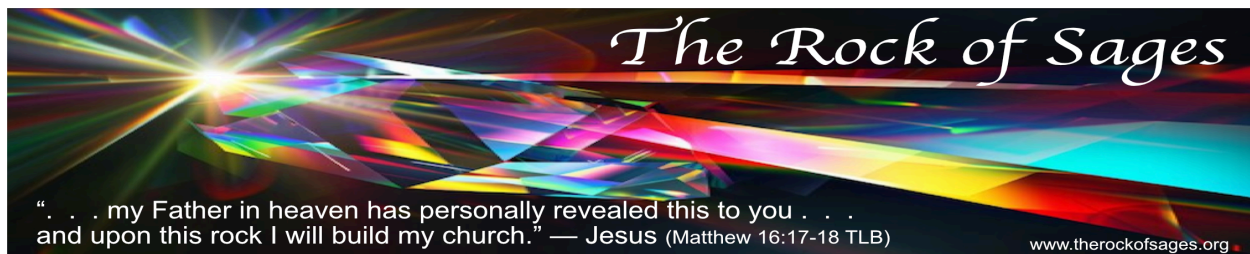
4 AD

- July 5. The first Sabbath of the month while strolling through the countryside with his father, Jesus first gives expression to feelings and ideas which indicated that he is becoming self-conscious of the unusual nature of his life mission - (5ER-124:2.1)
- August. Jesus enters the advanced school of the synagogue. At school he is constantly creating trouble by the questions he persists in asking. Increasingly he keeps all Nazareth in more or less of a hubbub - (5ER-124:2.2)
- Late this year Jesus has a fishing experience of two months with his uncle on the Sea of Galilee - (5ER-124:2.7)

5 AD

- Jesus spends considerable time at the caravan supply shop, and by conversing with the travelers from all parts of the world, he acquires a store of information about international affairs that is amazing, considering his age of 11. This is the last year in which he enjoys much free play and youthful joyousness - (5ER-124:3.3)
- June 24, Wednesday. The birth of Jude, Joseph and Mary's seventh child. Complications attended the birth. Mary is so very ill for several weeks that Joseph remains at home. Jesus is 10 years old - (5ER-123:4.9)

6 AD



- Before he is thirteen, Jesus has managed to find out something about practically everything that men and women worked at around Nazareth except metal working, and he spent several months in a smith's shop when older - ([5ER-124:1.11](#))
- Jesus pays more attention than ever to music, and he continues to teach the home school for his brothers and sisters. It is at about this time that Jesus becomes keenly conscious of the difference between the viewpoints of Joseph and Mary regarding the nature of his mission - ([5ER-124:4.5](#))
- Jesus' last year at school; he is 12 years old - ([5ER-124:4.7](#))

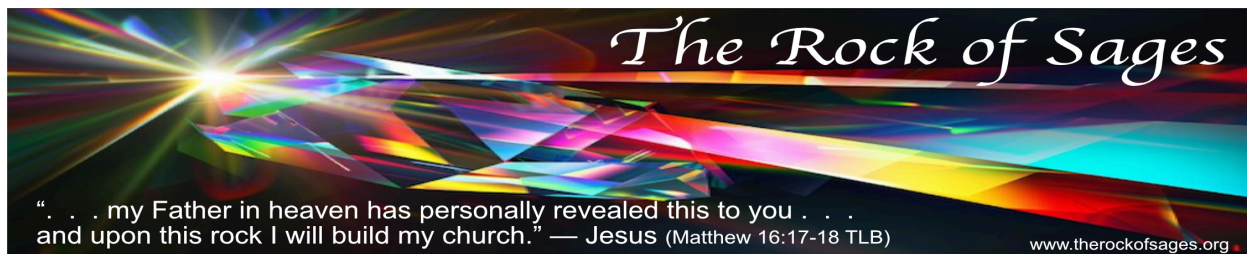
7 AD

- January 9, Sunday night. The birth of Amos, Joseph and Mary's eighth child - ([5ER-124:5.2](#))
- March 20. On the first day of the week Jesus graduates from the course of training in the local school connected with the Nazareth synagogue - ([5ER-124:5.4](#))
- Saturday, April 4. Jesus' first Passover. Having graduated from the synagogue schools, Jesus is qualified to proceed to Jerusalem with his parents to participate with them in the celebration of his first Passover. One hundred and three relatives, friends, and neighbors depart from Nazareth early Monday morning, for Jerusalem. No incident in all Jesus' eventful earth career was more engaging, more humanly thrilling, than this, his first remembered visit to Jerusalem. He was especially stimulated by the experience of attending the temple discussions by himself, and it long stood out in his memory as the great event of his later childhood and early youth. - ([5ER-124:6.1;125](#))

8-12 AD

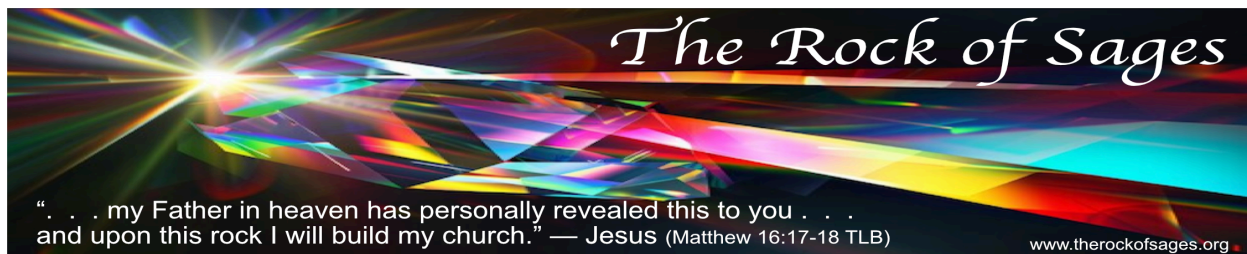
Poverty. For 4 years their standard of living has steadily declined; year by year they felt the pinch of increasing poverty. By the close of this year they face one of the most difficult experiences of all their uphill struggles. Their hopeful courage contributed mightily to the development of strong and noble characters, in spite of the depressiveness of their poverty - ([5ER-127:3.14](#))

8 AD

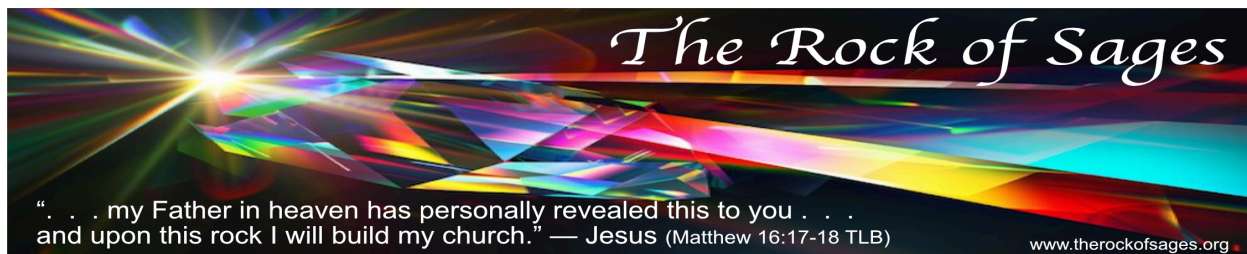


- Of all Jesus' earth-life experiences, the fourteenth and fifteenth years are the most crucial. No human youth, in passing through the early confusions and adjustment problems of adolescence, ever experienced a more crucial testing than that which Jesus passed through during his transition from childhood to young manhood - (5ER-126:0.1)
- August, Jesus' fourteenth birthday. He has become a good yoke maker and worked well with both canvas and leather. He is also rapidly developing into an expert carpenter and cabinetmaker - ((5ER-126:1.1))
- September 25, Tuesday. Death of Joseph. A runner from Sepphoris brings the tragic news that Joseph had been severely injured by the falling of a derrick while at work on the governor's residence. Mary directs that James should accompany her to Sepphoris while Jesus remains home with the younger children until she returns, as she did not know how seriously Joseph had been injured. But Joseph died of his injuries before Mary arrives. They brought him to Nazareth, and on the following day he is laid to rest - ((5ER-126:2.1))
- Jesus becomes the head of household to his family. Mary was about 32 years old and 2 months pregnant with Ruth; James was just short of 9 and 1/2 years old; Miriam was a couple of months over 8 years of age; Joseph was 7 and 1/2; Simon was just short of 6 and 1/2 years old; Martha had just turned 5; Jude was 3 years and 3 months old and Amos was 1 year and 8 months old.
- September 26. Just at the time when prospects had been good and the future looked bright, an apparently cruel hand struck down the head of this Nazareth household, the affairs of this home are disrupted, and every plan for Jesus and his future education is demolished. Jesus, just past fourteen years of age, awakens to the realization that he has not only to fulfill the commission of his heavenly Father to reveal the divine nature on earth and in the flesh, but that he must also shoulder the responsibility of caring for his widowed mother and seven brothers and sisters —and another yet to be born. Jesus now becomes the sole support and comfort of this family - ((5ER-126:2.2))
- Jesus would not now be expected to go to Jerusalem to study under the rabbis. It remained always true that Jesus "sat at no man's feet." He is ever willing to learn from even the humblest of little children, but he never derived authority to teach truth from human sources - ((5ER-126:2.3))

9AD



- April 17, Wednesday evening. The birth of Ruth, Joseph and Mary's ninth child. To the best of his ability Jesus endeavored to take the place of his father in comforting and ministering to his mother during this trying and peculiarly sad ordeal. And he is an equally good father to all the other members of his family - ((5ER-126:3.2))
- Jesus first formulated the prayer which to many has become known as “The Lord's Prayer.” In a way it is an evolution of the family altar; they have many forms of praise and several formal prayers. After his father's death Jesus tried to teach the older children to express themselves individually in prayer—much as he so enjoyed doing—but they could not grasp his thought and would invariably fall back upon their memorized prayer forms. It is in this effort to stimulate his older brothers and sisters to say individual prayers that Jesus would endeavor to lead them along by suggestive phrases, and presently, without intention on his part, it developed that they are all using a form of prayer which is largely built up from these suggestive lines which Jesus has taught them - ((5ER-126:3.3))
- By the end of this year Jesus could earn, by working early and late, only the equivalent of about 25 cents a day. By the next year they found it difficult to pay the civil taxes, not to mention the synagogue assessments and the temple tax of one-half shekel. During this year the tax collector tried to squeeze extra revenue out of Jesus, even threatening to take his harp - ((5ER-126:5.5))
- The great shock of his fifteenth year came when Jesus went over to Sepphoris to receive the decision of Herod regarding the appeal taken to him in the dispute about the amount of money due Joseph at the time of his accidental death. Jesus and Mary had hoped for the receipt of a considerable sum of money when the treasurer at Sepphoris had offered them a paltry amount - ((5ER-126:5.7))
- Jesus rents a considerable piece of land just to the north of their home, which is divided up as a family garden plot. Each of the older children have an individual garden, and they enter into keen competition in their agricultural efforts. Jesus spends some time with them in the garden each day during the season of vegetable cultivation - ((5ER-126:5.10))
- When sixteen years old, John (the Baptist), as a result of reading about Elijah, became greatly impressed with the prophet of Mount Carmel and decided to adopt his style of dress. From that day on John always wore a hairy garment with a leather girdle. At 16 he is more than 6 feet tall and almost full grown. With his



flowing hair and peculiar mode of dress he is indeed a picturesque youth -
(5ER-135:1.4)

10 AD

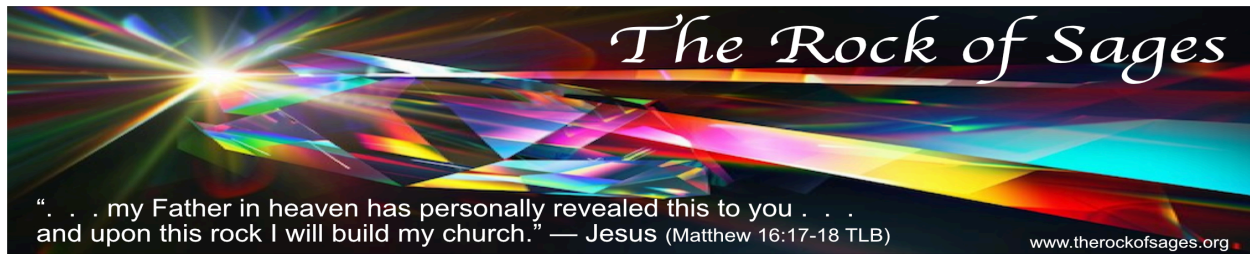
- Jesus, age 16, attains his full physical growth. He is a virile and comely youth - (5ER-127:1.2)
- Simon starts to school, and they are compelled to sell another house. James now takes charge of the teaching of his three sisters, two of whom are old enough to begin serious study. As soon as Ruth grew up, she was taken in hand by Miriam and Martha. Ordinarily the girls of Jewish families receive little education, but Jesus maintained (and his mother agreed) that girls should go to school the same as boys, and since the synagogue school would not receive them, there was nothing to do but conduct a home school especially for them - (5ER-127:1.5)

11 AD

- James graduates at school this year and begins full-time work at home in the carpenter shop. He has become a clever worker with tools and now took over the making of yokes and plows while Jesus begins to do more house finishing and expert cabinet work - (5ER-127:2.11)

12 AD

- All the family property, except the home and garden, is disposed of. The last piece of Capernaum property (except an equity in one other), already mortgaged, is sold. The proceeds are used for taxes, to buy some new tools for James, and to make a payment on the old family supply and repair shop near the caravan lot, which Jesus proposes to buy back since James is old enough to work at the house shop and help Mary about the home. With the financial pressure thus eased for the time being, Jesus decides to take James to the Passover - (5ER-127:3.1)
- December 3, Saturday afternoon. Death of Amos. Jesus' baby brother died after a week's illness with a high fever - (5ER-127:3.13)
- July. Death of Zacharias. After an illness of several months Zacharias died; John is just past eighteen years of age - (5ER-135:2.1)
- September. Elizabeth and John made a journey to Nazareth to visit Mary and Jesus. John has just about made up his mind to launch out in his lifework, but he is admonished, not only by Jesus' words but also by his example, to return home,



take care of his mother, and await the "coming of the Father's hour." -
([5ER-135:2.2](#))

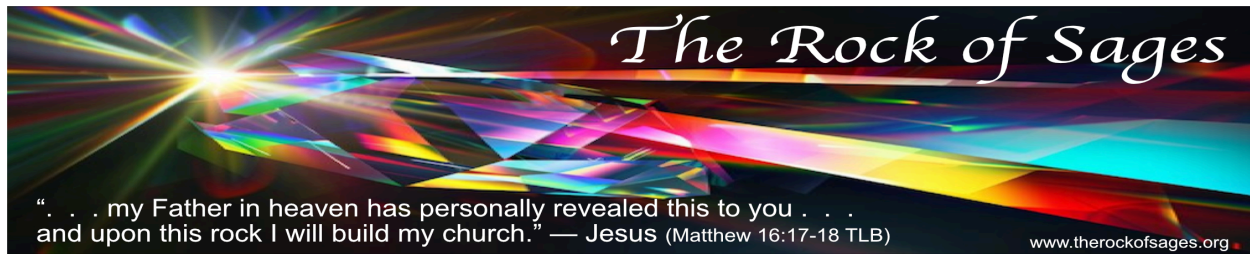
- John and Elizabeth returned to their home and began to lay plans for the future. Since John refused to accept the priest's allowance due him from the temple funds, by the end of two years they have all but lost their home; so they decide to go south with the sheep herd - ([5ER-135:2.3](#))

13 AD

- Jude starts school, and it is necessary for Jesus to sell his harp in order to defray these expenses. Thus disappeared the last of his recreational pleasures - ([5ER-127:4.10](#))
- Rebecca. Although Jesus is poor, his social standing in Nazareth is in no way impaired. He is one of the foremost young men of the city and very highly regarded by most of the young women. Since Jesus is such a splendid specimen of robust and intellectual manhood, and considering his reputation as a spiritual leader, it is not strange that Rebecca, the eldest daughter of Ezra, a wealthy merchant and trader of Nazareth, should discover that she was slowly falling in love with this son of Joseph. She first confided her affection to Miriam, Jesus' sister, and Miriam in turn talked all this over with her mother. After she and Miriam talked this matter over, they decide to make an effort to stop it before Jesus learned about it, by going direct to Rebecca, laying the whole story before her, and honestly telling her about their belief that Jesus is a son of destiny; that he is to become a great religious leader, perhaps the Messiah - ([5ER-127:5.1](#))

14 AD

- The story of Rebecca's love for Jesus is whispered about Nazareth and later on at Capernaum. For many years, whenever the story of Jesus' human personality is recited, the devotion of Rebecca is recounted - ([5ER-127:6.1](#))
- Jesus wanted most of all to see Lazarus, Martha, and Mary. Lazarus is the same age as Jesus and now head of the house; by the time of this visit Lazarus's mother had also been laid to rest. Martha is a little over one year older than Jesus, while Mary is two years younger - ([5ER-127:6.5](#))
- Although all their Nazareth property (except their home) is gone, this year they receive a little financial help from the sale of an equity in a piece of property in



Capernaum. This is the last of Joseph's entire estate. This real estate deal in Capernaum is with a boatbuilder named Zebedee - ([5ER-127:6.10](#))

- Joseph graduates at the synagogue school this year and prepares to begin work at the small bench in the home carpenter shop - ([5ER-127:6.11](#))

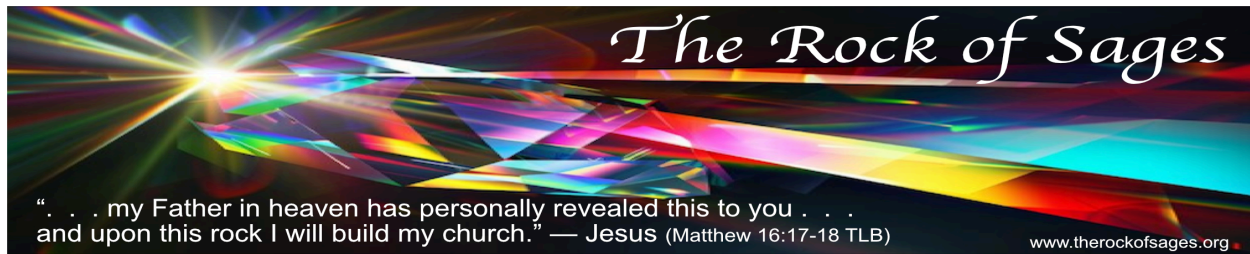
15 AD

- With Jesus' 21st year he enters upon the stupendous task fully realizing his dual nature. He has already effectively combined these two natures into one— Jesus of Nazareth - ([5ER-128:1.1](#))
- Jesus goes to Jerusalem with Joseph to celebrate the Passover. Having taken James to the temple for consecration, he deems it his duty to take Joseph, his younger brother - ([5ER-128:1.1](#))

16 AD

- Jesus' brothers and sisters ranged in ages from seven to eighteen, and he is kept busy helping them adjust themselves to the new awakenings of their intellectual and emotional lives. This year Simon graduates from school and begins work with Jesus' old boyhood playmate and ever-ready defender, Jacob the stone mason. As a result of several family conferences it is decided unwise for all the boys to take up carpentry. It is thought that by diversifying their trades they would be prepared to take contracts for putting up entire buildings - ([5ER-128:2.1-2](#))
- Jesus continues this year at house finishing and cabinetwork but spends most of his time at the caravan repair shop. James is beginning to alternate with him in attendance at the shop. The latter part of this year Jesus leaves James in charge of the repair shop and Joseph at the home bench while he goes to Sepphoris to work with a smith. He worked six months with metals and acquired considerable skill at the anvil. Before taking up his new employment at Sepphoris, Jesus held one of his periodic family conferences and installed James, then just past eighteen years old, as acting head of the family. From this day James assumes full financial responsibility for the family, Jesus making weekly payments to his brother. Never again did Jesus take the reins out of James's hands. He has begun the slow process of weaning his family - ([5ER-128:2.3 -4](#))

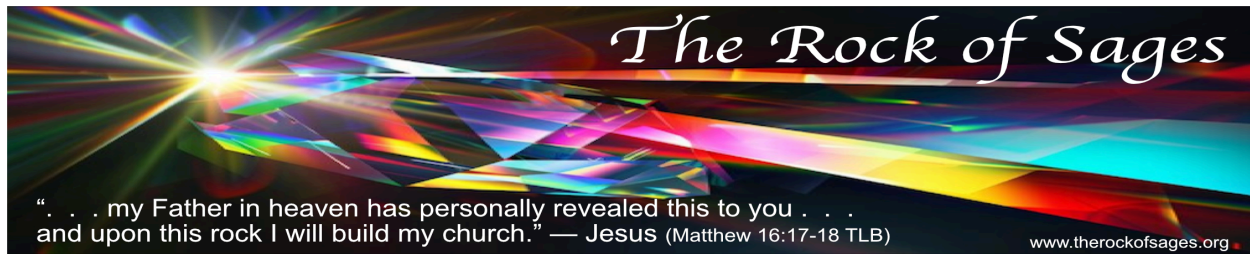
17 AD



- Jesus' 23rd year. The financial pressure is slightly relaxed as four are at work. Miriam earns considerable by the sale of milk and butter; Martha has become an expert weaver. The purchase price of the repair shop is over one third paid. The situation is such that Jesus stopped work for three weeks to take Simon to Jerusalem for the Passover, and this is the longest period away from daily toil he has enjoyed since the death of his father - ([5ER-128:3.1](#))
- Jesus talks to Stephen. A young Hellenist named Stephen was on his first visit to Jerusalem and chanced to meet Jesus on Thursday afternoon of Passover week. Jesus began the casual conversation that resulted in their becoming interested in each other, and which led to a 4 hour discussion of the way of life and the true God and his worship. Stephen was tremendously impressed with what Jesus said; he never forgot his words. Stephen subsequently became a believer in the teachings of Jesus, and whose boldness in preaching this early gospel resulted in his being stoned to death by irate Jews - ([5ER-128:3.5](#))
- The last four months of this year Jesus spent in Damascus as the guest of the merchant whom he first met at Philadelphia when on his way to Jerusalem - ([5ER-128:4.1](#))

18 AD

- This is Jesus' first year of comparative freedom from family responsibility - ([5ER-128:5.1](#))
- The week following the Passover of this year a young man from Alexandria comes to Nazareth to arrange for a meeting between Jesus and a group of Alexandrian Jews. This conference is set for the middle of June, and Jesus goes to Caesarea to meet with five prominent Jews of Alexandria, who besought him to establish himself in their city as a religious teacher and as assistant to the chazan in their chief synagogue - ([5ER-128:5.2](#))
- James and Esta. In December James has a private talk with Jesus, explaining that he is much in love with Esta, a young woman of Nazareth, and that they would like to be married. Joseph would soon be eighteen years old; it would be a good experience for him to have a chance to serve as the acting head of the family. Jesus gives consent for James's marriage two years later, provided he has, during the intervening time, properly trained Joseph to assume direction of the home - ([5ER-128:5.7](#))

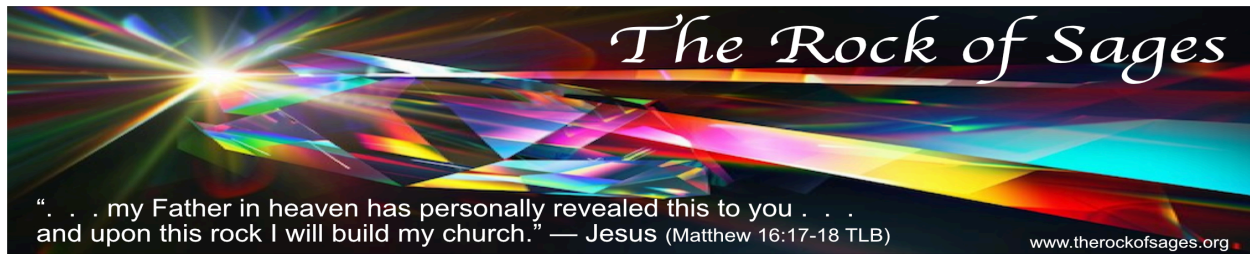


19 AD

- Jesus' deep meditation is often broken into by Ruth and her playmates. Always is Jesus ready to postpone the contemplation of his future work for the world and the universe that he might share in the childish joy and youthful gladness of these youngsters, who never tired of listening to Jesus relate the experiences of his various trips to Jerusalem. They also greatly enjoyed his stories about animals and nature - ([5ER-128:6.10](#))

20 AD

- Jesus becomes strongly conscious that he possessed a wide range of potential power. He is fully persuaded that this power is not to be employed as the Son of Man, at least not until his hour should come - ([5ER-128:7.1](#))
- For years James had trouble with his youngest brother, Jude, who was not inclined to settle down to work nor was he to be depended upon for his share of the home expenses. While he would live at home, he was not conscientious about earning his share of the family upkeep - ([5ER-128:7.3](#))
- November. A double wedding. James and Esta, and Miriam and Jacob are married. It is truly a joyous occasion. Even Mary is once more happy except every now and then when she realized that Jesus is preparing to go away - ([5ER-128:7.10](#))
- The day after this double wedding Jesus holds an important conference with James, telling him that he is preparing to leave home. Jesus presents full title to the repair shop to James, and establishes his brother as "head and protector of my father's house." He drew up a compact in which it is stipulated that James would assume full financial responsibility for the family, thus releasing Jesus from all further obligations in these matters - ([5ER-128:7.13](#))
- James and his bride, Esta, move into a small home on the west side of town, the gift of her father. While James continues to support his mother's home, his quota is cut in half because of his marriage, and Joseph is formally installed by Jesus as head of the family. Jude is now very faithfully sending his share of funds home each month. The weddings of James and Miriam has a very beneficial influence on Jude - ([5ER-128:7.11](#))
- Miriam lives next door to Mary in the home of Jacob, Jacob the elder having been laid to rest with his fathers. Martha took Miriam's place in the home, and



the new organization is working smoothly before the year ended -
([5ER-128:7.12](#))

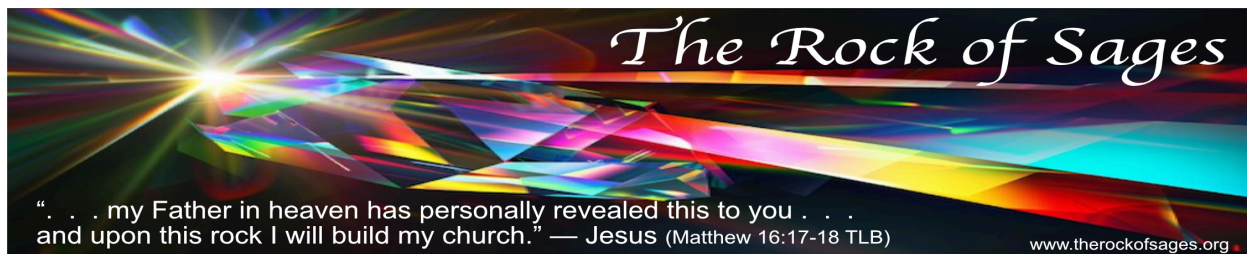
21 AD

- January, on a rainy Sunday morning, Jesus took unceremonious leave of his family. He left them, never again to be a regular member of that household - ([5ER-129:1.1](#))
- Jesus stopped in Capernaum to pay a visit to his father's friend Zebedee. Zebedee's sons are fishermen; he himself is a boatbuilder. Jesus is an expert in both designing and building; he is a master at working with wood; and Zebedee has long known of his skill. For a long time Zebedee has contemplated making improved boats; he now lays his plans before Jesus and invites him to join him in the enterprise, and Jesus readily consented. - ([5ER-129:1.2](#))
- Throughout this year Jesus built boats and continued to observe how men lived on earth. He worked with Zebedee only a little more than one year, but during that time he created a new style of boat and established entirely new methods of boat-making. Jesus became well known to the Galilean fisherfolk as the designer of the new boats - Jesus the Boatbuilder article on www.SquareCircles.com ([5ER-129:1.3](#); [5ER-129:1.7](#))

22–23 AD

April 26, 22 AD - December 10, 23 AD The tour of the Roman world. This tour consumes most of the 28th and the entire 29th year of Jesus' life. Jesus and the two natives from India —Gonod and his son Ganid— leave Jerusalem on a Sunday morning, April 26, AD 22. They make their journey according to schedule, and Jesus says good-bye to the father and son in the city of Charax on the Persian Gulf on the tenth day of December the following year. From Jerusalem they travel to Caesarea by way of Joppa. At Caesarea they take a boat for Alexandria. From Alexandria they sail for Lasea in Crete. From Crete they sail for Carthage, touching at Cyrene. At Carthage they take a boat for Naples, stopping at Malta, Syracuse, and Messina. From Naples they go on to Capua, whence they travel by the Appian Way to Rome. While at Rome they make five side trips which included the northern Italian lakes and Switzerland.

After their stay in Rome they travel overland to Tarentum, where they set sail for Athens in Greece, stopping at Nicopolis and Corinth. From Athens they go to



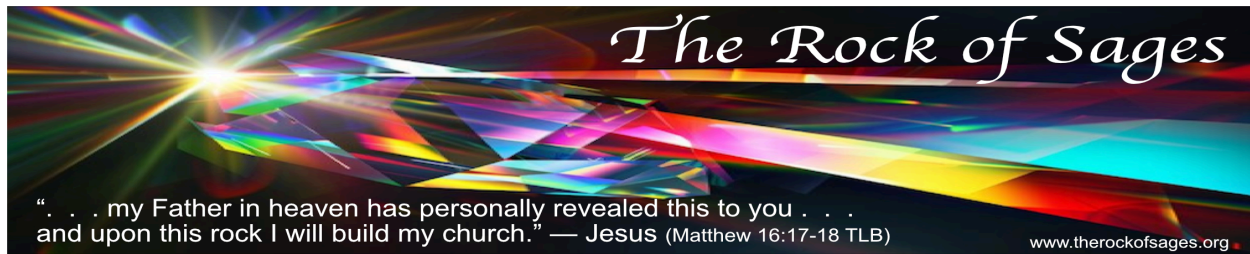
Ephesus by way of Troas. From Ephesus they sail for Cyprus, putting in at Rhodes on the way. They spend considerable time visiting and resting on Cyprus and then sail for Antioch in Syria. From Antioch they journey south to Sidon and then go over to Damascus. From there they travel by caravan to Mesopotamia, passing through Thapsacus and Larissa. They spend some time in Babylon, visiting Ur, and then on to Susa. From Susa they returned to Charax, from which place Gonod and Ganid embark for India - (5ER-130:0.1 -3; 5ER-132:7.1)

22 AD

- March. Jesus takes leave of Zebedee and of Capernaum. He asks for a small sum of money to defray his expenses to Jerusalem - (5ER-129:2.1)
- Gonod and Ganid. This Passover week Jesus meets a wealthy traveler, Gonod, and his son, Ganid, a young man about seventeen years of age from India, and being on their way to visit Rome and various other points on the Mediterranean, they arranged to arrive in Jerusalem during the Passover, hoping to find someone they could engage as interpreter and as tutor for Ganid. Gonod is insistent that Jesus consent to travel with them and advances Jesus the wages of one year so that he could intrust such funds to his friends for the safeguarding of his family. Jesus turned this large sum over to John Zebedee. Jesus took Zebedee fully into his confidence regarding this Mediterranean journey, but he enjoined him to tell no man, not even his family, and Zebedee never did disclose his knowledge of Jesus' whereabouts during this long period of almost two years. Before Jesus' return from this trip the family at Nazareth has just about given him up as dead. Only the assurances of Zebedee, who went up to Nazareth with his son John on several occasions, kept hope alive in Mary's heart - (5ER-129:2.9 -10)
- August 17. Death of Elizabeth. John's mother suddenly passed away.

23 AD

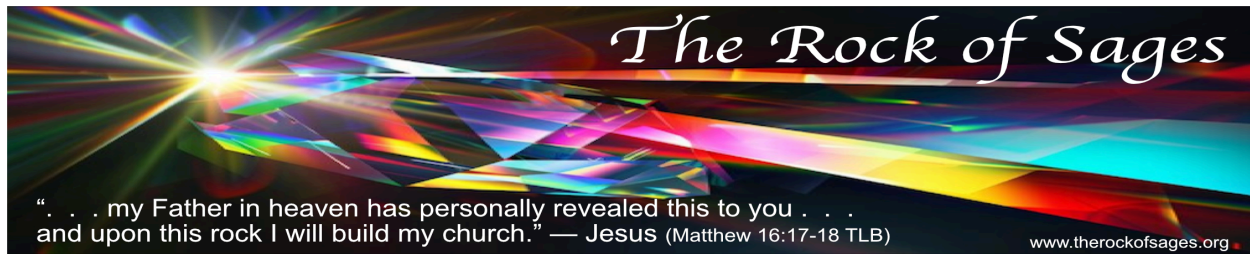
- The whole of Jesus' 29th year is spent finishing up the tour of the Mediterranean world - (5ER-129:3.1) The tour includes a visit to Alexandria and the Pharos Lighthouse. Jesus, in responding to the enthusiasm of his young pupil says: “And you, my son, will be like this lighthouse when you return to India, even after your father is laid to rest; you will become like the light of life to those who sit about you in darkness, showing all who so desire the way to reach the harbor of salvation in safety.” And as Ganid squeezed Jesus' hand, he said, “I will.””



- It is possible that the Tibetan Manuscripts suggesting Jesus resided in India were actually referring to his student, Ganid. (The Unknown Life of Jesus Christ (1894) by Nicolas Notovitch). See also The Unknown Years of Jesus on Wikipedia.

24 AD

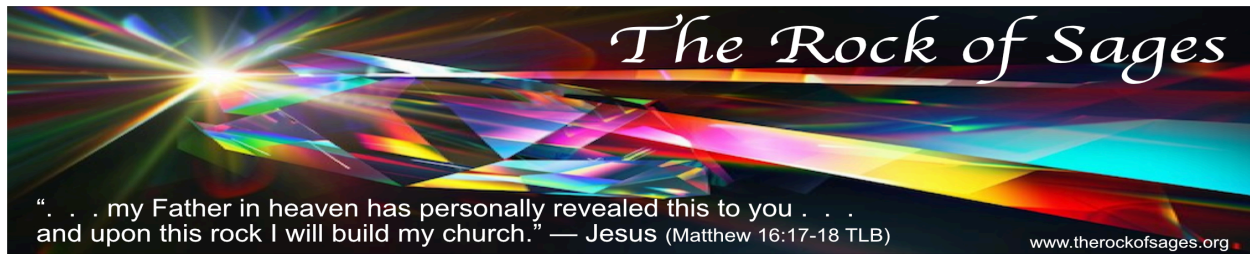
- After taking leave of Gonod and Ganid at Charax (in December), Jesus returns by way of Ur to Babylon, where he joins a desert caravan that is on its way to Damascus. From Damascus he goes to Nazareth, stopping only a few hours at Capernaum, where he pauses to call on Zebedee's family. There he meets his brother James, who had sometime previously come over to work in his place in Zebedee's boat-shop - (5ER-134:1.1)
- During his stay of a few weeks at Nazareth, Jesus visits with his family and friends, spends some time at the repair shop with his brother Joseph, but devotes most of his attention to Mary and Ruth. Ruth is now nearly fifteen years old, and this was Jesus' first opportunity to have long talks with her since she had become a young woman - (5ER-134:1.3)
- March. Both Simon and Jude have for some time wanted to get married with Jesus' consent; accordingly they have postponed these events, hoping for their eldest brother's return. Though they all regarded James as the head of the family in most matters, when it came to getting married, they wanted the blessing of Jesus. So Simon and Jude are married at a double wedding. All the older children are now married; only Ruth, the youngest, remains at home with Mary - (5ER-134:1.4)
- About the time Jesus is preparing to leave Nazareth, the conductor of a large caravan which is passing through the city is taken violently ill, and Jesus, being a linguist, volunteers to take his place. Since this trip would necessitate his absence for a year, and inasmuch as all his brothers are married and his mother is living at home with Ruth, Jesus calls a family conference at which he proposes that his mother and Ruth go to Capernaum to live in the home which he has so recently given to James. Accordingly, a few days after Jesus left with the caravan, Mary and Ruth moved to Capernaum, where they lived for the rest of Mary's life in the home that Jesus provided. Joseph and his family moved into the old Nazareth home - (5ER-134:1.6)



- April 1. Jesus left Nazareth on the caravan trip to the Caspian Sea region. The caravan which Jesus joined as conductor is going from Jerusalem by way of Damascus and Lake Urmia through Assyria, Media, and Parthia to the southeastern Caspian Sea region - (5ER-134:2.1)
- This is a most interesting episode in the human life of Jesus, for he functions during this year in an executive capacity, being responsible for the material intrusted to his charge and for the safe conduct of the travelers making up the caravan party - (5ER-134:2.4)
- On the return from the Caspian region, Jesus gives up the direction of the caravan at Lake Urmia, where he tarries for slightly over two weeks. He returns as a passenger with a later caravan to Damascus, where the owners of the camels ask him to remain in their service. Declining this offer, he journeyed on with the caravan train to Capernaum, arriving the first of April, AD 25 - (5ER-134:2.5)

25 AD

- March. At last John thought out the method of proclaiming the new age, the kingdom of God; he settled that he is to become the herald of the Messiah; he swept aside all doubts and departed from Engedi to begin his short but brilliant career as a public preacher - (5ER-135:4.6)
- Early March. John journeyed around the western coast of the Dead Sea and up the river Jordan to opposite Jericho, the ancient ford over which Joshua and the children of Israel passed when they first entered the promised land; and crossing over to the other side of the river, he established himself near the entrance to the ford and began to preach to the people who passed by on their way back and forth across the river - (5ER-135:6.1)
- Middle of August. After spending some time in the vicinity of Caesarea Philippi, Jesus makes ready his supplies, and securing a beast of burden and a lad named Tiglath, he proceeds along the Damascus road to the village of Beit Jenn in the foothills of Mount Hermon. Here he establishes his headquarters, and leaving his supplies in the custody of Tiglath, he ascends the lonely slopes of the mountain. Tiglath accompanies Jesus this first day up the mountain to a designated point about 6,000 feet above sea level, where they build a stone container in which Tiglath deposits food twice a week - (5ER-134:8.1)
- Middle of September. Jesus confronts the two emissaries of Lucifer, Satan and Caligastia, on Mount Hermon in what is known as the "temptation of Christ."

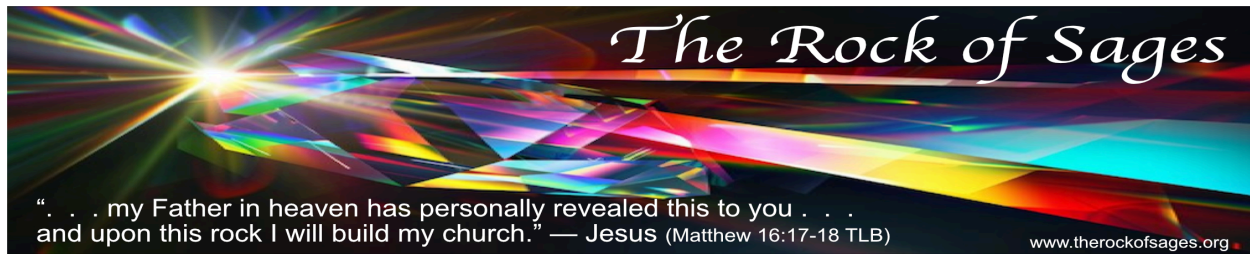


This is the end of his purely human career and the beginning of the more divine phase of his bestowal - ([5ER-134:8.6](#))

- By December when John reaches the neighborhood of Pella in his journey up the Jordan River, his fame has extended throughout all Palestine, and his work has become the chief topic of conversation in all the towns about the Sea of Galilee - ([5ER-135:8.1](#))

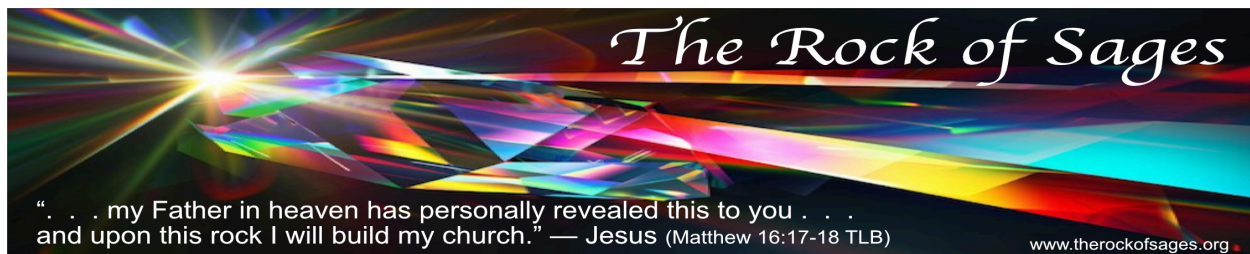
26 AD

- Sunday, January 13. As time passes, rumors came to Capernaum of John who is preaching while baptizing penitents in the Jordan, and John preached: "The kingdom of heaven is at hand; repent and be baptized." Jesus listens to these reports as John slowly works his way up the Jordan valley from the ford of the river nearest to Jerusalem. But Jesus works on, making boats, until John has journeyed up the river to a point near Pella, when he lays down his tools, declaring, "My hour has come." He went out to his brothers James and Jude, repeating, "My hour has come—let us go to John." And they started immediately for Pella, eating their lunch as they journeyed - ([5ER-134:9.8](#); [5ER-135:8.3](#))
- January. Jesus is almost thirty-one and one-half years old when he is baptized. While Luke says that Jesus is baptized in the fifteenth year of the reign of Tiberius Caesar, which would be AD 29 since Augustus died in AD 14, it should be recalled that Tiberius is co-emperor with Augustus for two and one-half years before the death of Augustus, having had coins struck in his honor in October, AD 11. The fifteenth year of his actual rule is, therefore, this very year of AD 26, that of Jesus' baptism. And this was also the year that Pontius Pilate began his rule as governor of Judea - ([5ER-136:2.8](#))
- January 14, Monday noon. John baptizes Jesus. John is atremble with emotion as he makes ready to baptize Jesus in the Jordan. Thus did John baptize Jesus and his two brothers James and Jude. And when John baptized these three, he dismissed the others for the day, announcing that he would resume baptisms at noon the next day. As the people depart, the four men still standing in the water hear a strange sound, and there appeared for a moment an apparition immediately over the head of Jesus, and they heard a voice saying, "This is my beloved Son in whom I am well pleased." A great change came over the countenance of Jesus, and coming up out of the water in silence he took leave of



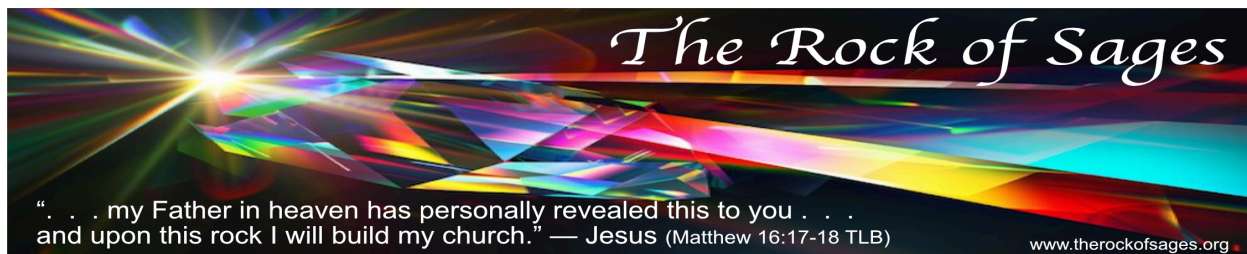
them, going toward the hills to the east. And no man saw Jesus again for forty days - ([5ER-135:8.6](#))

- February 23, early Saturday morning. Jesus came down from the hills to rejoin John's company encamped at Pella. All that day Jesus mingled with the multitude. He ministered to a lad who had injured himself in a fall and journeyed to the near-by village of Pella to deliver the boy safely into the hands of his parents - ([5ER-137:0.1](#))
- February 23. Jesus' first apostle, Andrew. During this Sabbath two of John's leading disciples spend much time with Jesus. Of all John's followers one named Andrew is the most profoundly impressed with Jesus; he accompanied him on the trip to Pella with the injured boy. Jesus welcomed Andrew as the first of his apostles, that group of 12 who are to labor with him in the work of establishing the new kingdom of God in the hearts of men - ([5ER-137:1.1](#))
- February 23. Jesus' second apostle, Simon Peter. Soon after Jesus and Andrew return to the camp, Andrew sought out his brother, Simon, and taking him aside, informed him that he has settled in his own mind that Jesus is the great Teacher, and that he has pledged himself as a disciple. He suggests that Simon likewise go to Jesus and offer himself for fellowship in the service of the new kingdom. Andrew beckoned to Jesus to draw aside while he announced that his brother desired to join himself to the service of the new kingdom. And in welcoming Simon as his second apostle, Jesus said: "Simon, your enthusiasm is commendable, but it is dangerous to the work of the kingdom. I admonish you to become more thoughtful in your speech. I would change your name to Peter." - ([5ER-137:1.3](#))
- February 24. James and John Zebedee, Jesus' third and fourth apostles. John asked, "But, Master, will James and I be associates with you in the new kingdom, even as Andrew and Simon?" And Jesus, laying a hand on the shoulder of each of them, said: "My brethren, you are already with me in the spirit of the kingdom, even before these others made request to be received. You, my brethren, have no need to make request for entrance into the kingdom; you have been with me in the kingdom from the beginning." - ([5ER-137:1.6](#))
- February 24, Sunday morning. Philip, Jesus' fifth apostle. It suddenly dawns on Philip that Jesus is a really great man, possibly the Messiah, and he decides to abide by Jesus' decision in this matter; he asks Jesus, "Teacher, shall I go down to John or shall I join my friends who follow you?" And Jesus answers, "Follow



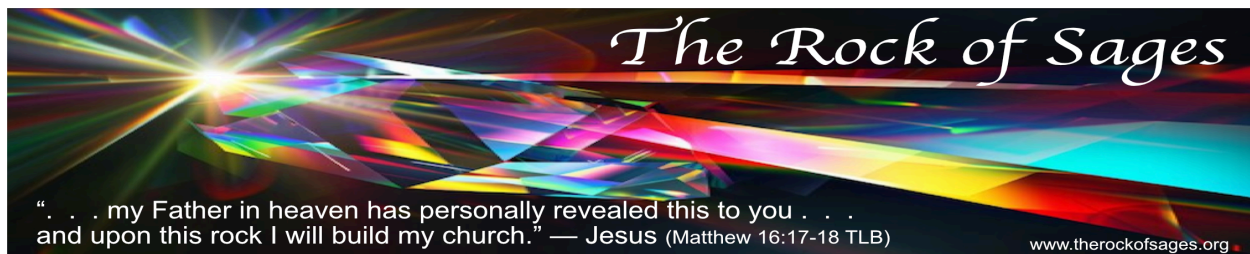
me." Philip is thrilled with the assurance that he has found the Deliverer - (5ER-137:2.5)

- February 24, Sunday morning. Nathaniel, Jesus' sixth apostle. Philip leads Nathaniel to Jesus, who, looking benignly into the face of the sincere doubter, said: "Behold a genuine Israelite, in whom there is no deceit. Follow me." And Nathaniel, turning to Philip, said: "You are right. He is indeed a master of men. I will also follow, if I am worthy." And Jesus nodded to Nathaniel, again saying, "Follow me." Jesus has now assembled one half of his future corps of intimate associates, 5 who have for some time known him and one stranger, Nathaniel. Without further delay they crossed the Jordan and, going by the village of Nain, reached Nazareth late that evening - (5ER-137:2.7; 5ER-137:2.8)
- February 27, Wednesday noon. The wedding at Cana. Almost 1,000 guests have arrived in Cana, more than four times the number bidden to the wedding feast. It is a Jewish custom to celebrate weddings on Wednesday, and the invitations have been sent abroad for the wedding one month previously. In the forenoon and early afternoon it appears more like a public reception for Jesus than a wedding. That evening, from six stone waterpots filled with water and holding about 20 gallons apiece, Jesus turns the water into wine. This water was intended for subsequent use in the final purification ceremonies of the wedding celebration. The commotion of the servants about these huge stone vessels, under the busy direction of his mother, attracted Jesus' attention, and going over, he observed that they are drawing wine out of them by the pitcherful - (5ER-137:4.1; 5ER-137:4.11)
- March 3, Sunday morning. Since Jesus had gone north into Galilee, John felt led to retrace his steps southward. John and the remainder of his disciples began their journey south. About one quarter of John's immediate followers had meantime departed for Galilee in quest of Jesus. There is a sadness of confusion about John. He never again preached as he had before baptizing Jesus - (5ER-135:10.1)
- Near the village of Adam, John tarried for several weeks, and it is here that he made the memorable attack upon Herod Antipas for unlawfully taking the wife of another man. John is back at the Bethany ford of the Jordan, where he had begun his preaching of the coming kingdom more than a year previously. In the weeks following the baptism of Jesus the character of John's preaching gradually changed into a proclamation of mercy for the common people, while he

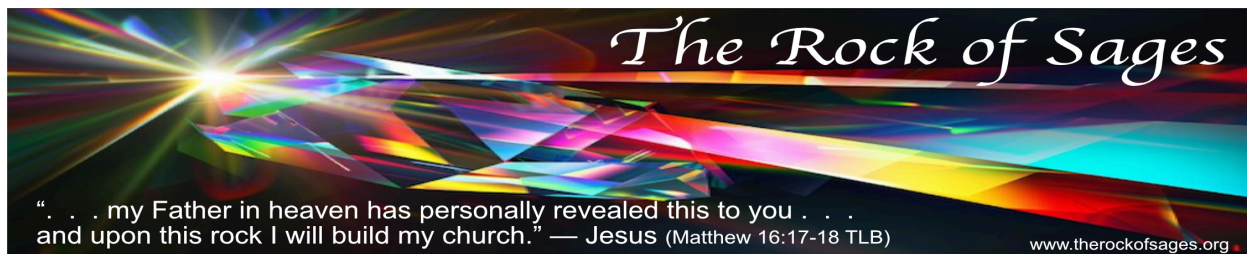


denounced with renewed vehemence the corrupt political and religious rulers. On June 12, John is arrested and imprisoned - (5ER-135:10.2)

- June 22-23, Saturday and Sunday. Jesus delivers the "Sermon on The Kingdom." On Sunday, before they began this first two weeks of service, Jesus announces to them that he desires to ordain 12 apostles to continue the work of the kingdom after his departure and authorized each of the six to choose one man from among his early converts for membership in the projected corps of apostles - (5ER-137:8.1, 5ER-138:1.2)
- July. After each man presents his selection for the new apostleships, Jesus asks all the others to vote upon the nomination; thus all six of the new apostles are formally accepted by all of the older six. Then Jesus announced that they would all visit these candidates and give them the call to service. The newly selected apostles are: Matthew Levi, the customs collector of Capernaum, who has his office just to the east of the city, near the borders of Batanea. He was selected by Andrew. Thomas Didymus, a fisherman of Tarichea and onetime carpenter and stone mason of Gadara. He was selected by Philip. James Alpheus, a fisherman and farmer of Kheresa, was selected by James Zebedee. Judas Alpheus, the twin brother of James Alpheus, also a fisherman, was selected by John Zebedee. Simon Zelotes was a high officer in the patriotic organization of the Zealots, a position which he gave up to join Jesus' apostles. Before joining the Zealots, Simon had been a merchant. He was selected by Peter. Judas Iscariot was an only son of wealthy Jewish parents living in Jericho. He had become attached to John the Baptist, and his Sadducee parents had disowned him. He was looking for employment in these regions when Jesus' apostles found him, and chiefly because of his experience with finances, Nathaniel invited him to join their ranks. Judas Iscariot was the only Judean among the 12 apostles - (5ER-138:2.2-9)
- The year he was chosen as an apostle, Andrew was 33. Jesus never gave Andrew a nickname. But even as the apostles soon began to call Jesus Master, so they also designated Andrew by a term the equivalent of Chief - (5ER-139:1.2)
- When Simon joined the apostles, he was 30 years of age, married, has three children, and lived at Bethsaida, near Capernaum. His brother, Andrew, and his wife's mother live with him. Both Peter and Andrew are fisher partners of the sons of Zebedee - (5ER-139:2.1)



- James, the older of the two apostles sons of Zebedee, whom Jesus nicknamed "sons of thunder," is 30 years old when he became an apostle, married, has four children, and lives near his parents in the outskirts of Capernaum. He was a fisherman, plying his calling in company with his younger brother John and in association with Andrew and Simon. James and his brother John enjoyed the advantage of having known Jesus longer than any of the other apostles - ([5ER-139:3.1](#))
- When he became an apostle, John was 24 years old and was the youngest of the 12. He was unmarried and lived with his parents at Bethsaida; he was a fisherman and worked with his brother James in partnership with Andrew and Peter. Of all the 12 apostles, John Zebedee eventually became the outstanding theologian - ([5ER-139:4.1](#), 15)
- Philip was 27 years of age when he joined the apostles; he was recently married, but he had no children. The nickname which the apostles gave him signified "curiosity." Philip was always wanting to be shown. He never seemed to see very far into any proposition. He was not necessarily dull, but he lacked imagination - ([5ER-139:5.2](#))
- When Nathaniel joined the apostles, he was 25 years old and was the next to the youngest of the group. He was the youngest of a family of seven, was unmarried, and the only support of aged and infirm parents, with whom he lived at Cana, his brothers and sister were either married or deceased, and none lived there - ([5ER-139:6.2](#))
- Matthew, the seventh apostle, was chosen by Andrew. Matthew belonged to a family of tax gatherers, or publicans, but was himself a customs collector in Capernaum, where he lived. He was 31 years old, married and had four children. He was a man of moderate wealth, the only one of any means belonging to the apostolic corps - ([5ER-139:7.1](#))
- When Thomas joined the apostles, he was 29 years old, married, and had 4 children. Formerly he had been a carpenter and stone mason, but latterly he had become a fisherman and resided at Tarichea, situated on the west bank of the Jordan where it flows out of the Sea of Galilee - ([5ER-139:8.2](#))
- James and Judas. the sons of Alpheus, the twin fishermen living near Kheresa, were the ninth and tenth apostles and were chosen by James and John Zebedee. They were 26 years old and married, James having three children, Judas two - ([5ER-139:9.1](#))



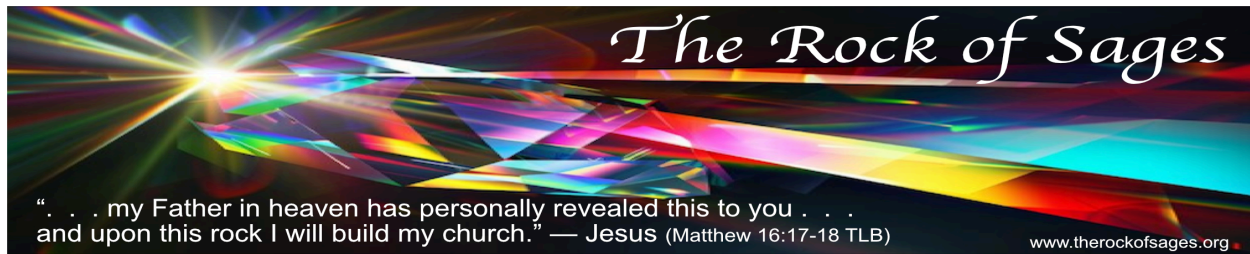
- Simon Zelotes, the eleventh apostle, was chosen by Simon Peter. He was 28 years old when he became an apostle - ([5ER-139:11.1](#))
- Judas Iscariot, the twelfth apostle, was chosen by Nathaniel. He was born in Kerioth, a small town in southern Judea. When he was a lad, his parents moved to Jericho, where he lived and had been employed in his father's various business enterprises until he became interested in the preaching and work of John the Baptist. Judas' parents are Sadducees and when their son joined John's disciples, they disowned him. He was thirty years of age and unmarried - ([5ER-139:12.1-2](#))

27 AD

- January 12, Sunday, just before noon. The ordination of the 12. Sermon on the Mount. Jesus called the apostles together for their ordination as public preachers of the gospel of the kingdom - ([5ER-140:0.1](#))
- January 19, Sunday. Jesus and the 12 apostles make ready to depart from their headquarters in Bethsaida to go to Jerusalem to attend the Passover feast in April - ([5ER-141:0.1](#))
- The month of April is spent in Jerusalem; first ministry by Jesus and the twelve.
- At the end of June, because of the increasing opposition of the Jewish religious rulers, Jesus and the 12 departed from Jerusalem, after sending their tents and meager personal effects to be stored at the home of Lazarus at Bethany - ([5ER-143:0.1](#))
- During this first year of Jesus' public ministry more than three fourths of his followers have previously followed John and have received his baptism. This entire year is spent in quietly taking over John's work in Perea and Judea - ([5ER-141:1.5](#))

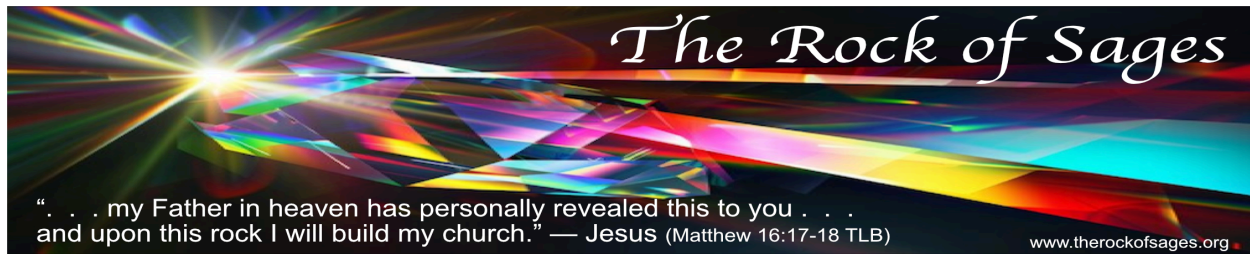
28 AD

- January 10, evening. John the Baptist is beheaded by order of Herod Antipas. The next day a few of John's disciples who have gone to Machaerus heard of his execution and, going to Herod, made request for his body, which they put in a tomb, later giving it burial at Sebaste, the home of Abner - ([5ER-144:9.1](#))
- January 12. When Jesus heard the report of John's death, he dismissed the multitude and, calling the 24 together, said: "John is dead. Herod has beheaded him. Tonight go into joint council and arrange your affairs accordingly. There



shall be delay no longer. The hour has come to proclaim the kingdom openly and with power. Tomorrow we go into Galilee." - (5ER-144:9.1)

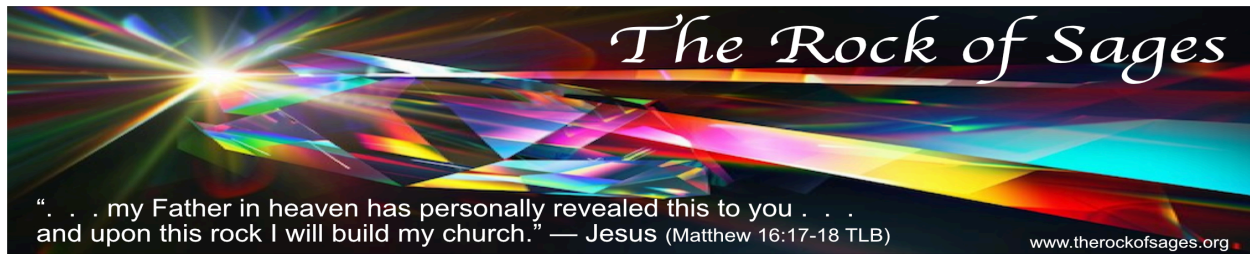
- January 13, Tuesday evening. Jesus and the apostles arrived in Capernaum and, as usual, made their headquarters at the home of Zebedee in Bethsaida. Now that John the Baptist has been sent to his death, Jesus prepares to launch out in the first open and public preaching tour of Galilee - (5ER-145:0.1)
- January 18, Sunday - March 17. Jesus and the apostles started out upon their first really public and open preaching tour of the cities of Galilee and continued for about two months. On this tour Jesus and the 12 apostles, assisted by the former apostles of John, preach the gospel and baptized believers in Rimmon, Jotapata, Ramah, Zebulun, Iron, Gischala, Chorazin, Madon, Cana, Nain, and Endor. While in Iron Jesus worked as a miner in the mineral mines - (5ER-146:0.1)
- May 3 to October 3. Jesus and the apostolic party are in residence at the Zebedee home at Bethsaida. Throughout this five months' period of the dry season an enormous camp is maintained by the seaside near the Zebedee residence, which have been greatly enlarged to accommodate the growing family of Jesus. This seaside camp, occupied by an ever- changing population of truth seekers, healing candidates, and curiosity devotees, numbered from five hundred to fifteen hundred. This tented city is under the general supervision of David Zebedee, assisted by the Alpheus twins. The sick of different types are segregated and are under the supervision of a believer physician, a Syrian named Elman - (5ER-148:0.1)
- October 3, Sunday - December 30. Beginning of Jesus' second public preaching tour of Galilee. Participating in this effort are Jesus and his 12 apostles, assisted by the newly recruited corps of 117 evangelists and by numerous other interested persons. On this tour they visited Gadara Ptolemais, Japhia, Dabaritta, Megiddo, Jezreel, Scythopolis, Tarichea, Hippos, Gamala, Bethsaida-Julias, and many other cities and villages. Returning to Bethsaida by the end of December, of the 117 evangelists starting the tour 75 completed it. - (5ER-149:0.1)
- Ruth is the only member of Jesus' family who consistently and unwaveringly believes in the divinity of his earth mission from the times of her earliest spiritual consciousness right on down through his eventful ministry, death, resurrection, and ascension; and she finally passed on to the worlds beyond never having doubted the supernatural character of her father-brother's mission in the flesh.



Baby Ruth is the chief comfort of Jesus, as regards his earth family -
(5ER-145:0.3)

29 AD

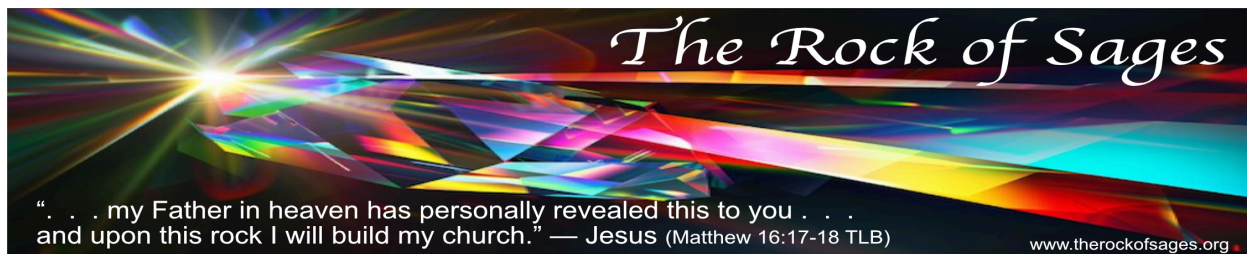
- March 28, the feeding of the 5,000 and the king-making episode - (5ER-152:2.1)
- April 30, Saturday night. As Jesus is speaking words of comfort and courage to his downcast and bewildered disciples, at Tiberias a council is being held between Herod Antipas and a group of special commissioners representing the Jerusalem Sanhedrin. These scribes and Pharisees urge Herod to arrest Jesus; they do their best to convince him that Jesus is stirring up the populace to dissension and rebellion. But Herod refuses to take action against him as a political offender. Herod's advisers had correctly reported the episode across the lake when the people sought to proclaim Jesus king and how he rejected the proposal - (5ER-154:0.1)
- May 8, Sunday. At Jerusalem, the Sanhedrin passed a decree closing all the synagogues of Palestine to Jesus and his followers. This is a new and unprecedented usurpation of authority by the Jerusalem Sanhedrin. Theretofore each synagogue has existed and functioned as an independent congregation of worshipers and was under the rule and direction of its own board of governors. Only the synagogues of Jerusalem have been subject to the authority of the Sanhedrin. One hundred messengers are immediately dispatched to convey and enforce this decree. Within two weeks every synagogue in Palestine has bowed to this manifesto of the Sanhedrin except the synagogue at Hebron - (5ER-154:2.1)
- May 22, Sunday. This morning, before daybreak, one of David's messengers arrives in great haste from Tiberias, bringing the word that Herod has authorized, or is about to authorize, the arrest of Jesus by the officers of the Sanhedrin. The receipt of the news of this impending danger causes David Zebedee to arouse his messengers and send them out to all the local groups of disciples, summoning them for an emergency council at seven o'clock that morning. When the sister-in-law of Jude heard this alarming report, she hastened word to all of Jesus' family who dwelt near by, summoning them forthwith to assemble at Zebedee's house. And in response to this hasty call, there are assembled Mary, James, Joseph, Jude, and Ruth - (5ER-154:5.1)



- For three years Jesus has been proclaiming that he is the "Son of Man," while for these same three years the apostles have been increasingly insistent that he is the expected Jewish Messiah. He now discloses that he is the Son of God, and upon the concept of the combined nature of the Son of Man and the Son of God, he determined to build the kingdom of heaven - (5ER-157:5.3)
- August 12, Friday near sundown. Jesus and his associates reach the foot of Mount Hermon, near the very place where the lad Tiglath once waited while the Master ascended the mountain alone to settle the spiritual destinies of Urantia and technically to terminate the Lucifer rebellion. And here they sojourn for two days in spiritual preparation for the events so soon to follow - (5ER-158:0.1)
- August 15, Monday. The Transfiguration Jesus and the three apostles begin the ascent of Mount Hermon. When Peter, James, and John had been fast asleep for about half an hour, they are suddenly awakened by a near-by crackling sound, and much to their amazement and consternation, they behold Jesus in intimate converse with two brilliant beings clothed in the habiliments of the light of the celestial world. Peter erroneously conjectured that the beings with Jesus were Moses and Elijah; in reality, they are Gabriel and the Father Melchizedek - (5ER-158:1.1, 8)
- November 19, the ordination of the seventy at Magadan Park; Abner placed at head of this group; 400 believers and workers gathered on the shore of the Sea of Galilee to witness the ordination.

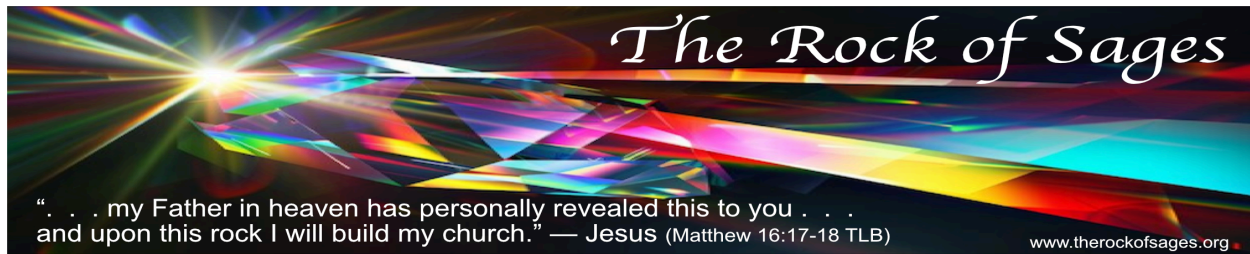
30 AD

- March. By the middle of month when Jesus begins his journey toward Jerusalem, over four thousand persons composed the large audience which heard Jesus or Peter preach each morning. The Master chose to terminate his work on earth when the interest in his message had reached a high point - (5ER-165:1.2)
- March. The resurrection of Lazarus. It is shortly after noon when Martha starts out to meet Jesus as he came over the brow of the hill near Bethany. Her brother, Lazarus, had been dead four days and had been laid away in their private tomb at the far end of the garden late on Sunday afternoon. The stone at the entrance of the tomb had been rolled in place this Thursday morning - (5ER-168:0.1)
- March 31, Friday. Going into Jerusalem. Jesus and the apostles arrive at Bethany shortly after four o'clock. Lazarus, his sisters, and their friends are expecting them; and since so many people came every day to talk with Lazarus about his

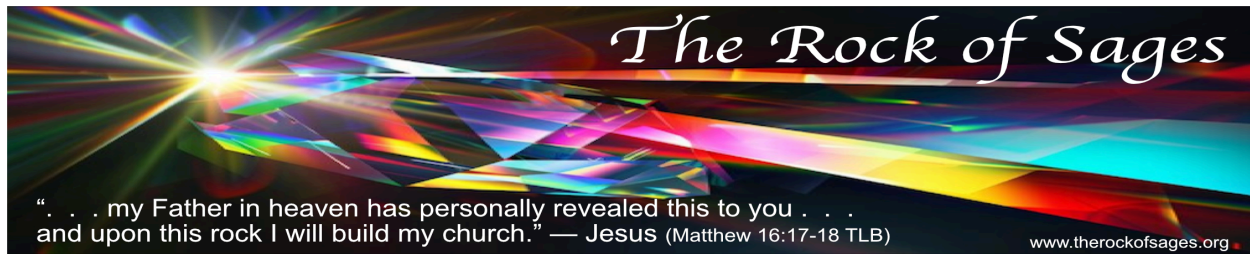


resurrection, Jesus is informed that arrangements have been made for him to stay with a neighboring believer, one Simon, the leading citizen of the little village since the death of Lazarus's father. - ([5ER-172:0.1](#))

- April 1, Saturday. Sabbath at Bethany. - ([5ER-172:1.0](#))
- April 2, Sunday. Start of final journey to Jerusalem. - ([5ER-172:3.0](#))
- April 3, Monday in Jerusalem; cleansing the temple. - ([5ER-173:0.0](#))
- April 4, Tuesday morning in the temple. At eight o'clock the fateful meeting of the Sanhedrin is called to order. On many previous occasions had this supreme court of the Jewish nation informally decreed the death of Jesus. Many times has this august ruling body determined to put a stop to his work, but never before have they resolved to place him under arrest and to bring about his death at any and all costs. It is just before midnight that the Sanhedrin officially and unanimously voted to impose the death sentence upon both Jesus and Lazarus - ([5ER-175:3.1](#))
- The last temple discourse. - ([5ER-175:0.0](#))
- Status of individual Jews. - ([5ER-175:2.0](#))
- Tuesday evening on Mount Olivet. - ([5ER-176:0.0](#))
- April 5, Wednesday, the day of rest. - ([5ER-177:0.0](#))
- April 5, Wednesday. Judas's betrayal. Shortly after Jesus and John Mark left the camp, Judas Iscariot disappeared from among his brethren, not returning until late in the afternoon. This confused and discontented apostle, notwithstanding his Master's specific request to refrain from entering Jerusalem, went in haste to keep his appointment with Jesus' enemies at the home of Caiaphas the high priest. This is an informal meeting of the Sanhedrin and has been appointed for shortly after 10 o'clock that morning - ([5ER-177:4.1](#))
- April 6, Thursday evening. The Last Supper - ([5ER-179:0.1](#))
- April 6, Thursday night. In the garden at Gethsemane - ([5ER-182:3.1](#))
- April 6, Thursday night. When Judas Iscariot started out from the temple, about 11:30, he was accompanied by more than sixty persons—temple guards, Roman soldiers, and curious servants of the chief priests and rulers - ([5ER-183:2.4](#))
- April 6, Thursday night. The arrest of Jesus. As the company of armed soldiers and guards, carrying torches and lanterns, approach the garden, Judas stepped well out in front of the band that he might be ready quickly to identify Jesus so that the apprehenders could easily lay hands on him before his associates could rally to his defense - ([5ER-183:3.1](#))



- April 7, Friday morning. At about 3:30 the chief priest, Caiaphas, called the Sanhedrist court of inquiry to order and asked that Jesus be brought before them for his formal trial. On three previous occasions the Sanhedrin, by a large majority vote, have decreed the death of Jesus - (5ER-184:3.1)
- April 7, Friday morning. Throughout this awful hour Jesus uttered no word. The human heart cannot possibly conceive of the shudder of indignation that swept out over a vast universe as the celestial intelligences witnessed this sight of their beloved Sovereign submitting himself to the will of his ignorant and misguided creatures on the sin-darkened sphere - (5ER-184:4.3 -4)
- April 7, Friday morning. At 6:00 this morning Jesus is led from the home of Caiaphas to appear before Pilate, the Roman procurator who governed Judea, Samaria, and Idumea under the immediate supervision of the legatus of Syria. For the confirmation of the sentence of death which the Sanhedrist court has so unjustly and irregularly decreed, Jesus is taken by the temple guards, bound, and accompanied by about fifty of his accusers, including the Sanhedrist court (principally Sadduceans), Judas Iscariot, and the high priest, Caiaphas, and by the Apostle John. - (5ER-184:5.11; 5ER-185:0.1)
- April 7, Friday morning. The death of Judas. This onetime ambassador of the kingdom of heaven on earth walked through the streets of Jerusalem, forsaken and alone. His despair is desperate and well-nigh absolute. On he journeyed through the city and outside the walls, on down into the terrible solitude of the valley of Hinnom, where he climbed up the steep rocks and, taking the girdle of his cloak, fastened one end to a small tree, tied the other about his neck, and cast himself over the precipice - (5ER-186:1.7)
- April 7, Friday morning. A little after 8:00 Pilate turned Jesus over to the soldiers and a little before 9:00 they start for the scene of the crucifixion. During this period of more than half an hour Jesus never spoke a word - (5ER-186:4.2)
- April 7, Friday morning. The Crucifixion. Shortly after 9:00 the procession of death arrives at Golgotha, and the Roman soldiers set themselves about the task of nailing the two brigands and the Son of Man to their respective crosses. At about 9:30, Jesus is hung upon the cross. Before 11:00, upward of 1,000 persons have assembled to witness this spectacle of the crucifixion of the Son of Man. Throughout these dreadful hours the unseen hosts of a universe stood in silence while they gazed upon this extraordinary phenomenon of the Creator as he is



dying the death of the creature, even the most ignoble death of a condemned criminal - (5ER-187:1.11, 3.1)

- April 7, Friday afternoon. Jesus dies on the cross. It is just before 3:00 when Jesus, with a loud voice, cried out, "It is finished! Father, into your hands I commend my spirit." And when he had thus spoken, he bowed his head and gave up the life struggle; he was about 4 months short of 36 years of age. When the Roman centurion saw how Jesus died, he smote his breast and said: "This is indeed a righteous man; truly he must have been a Son of God." And from that hour he began to believe in Jesus - (5ER-187:5.5)

One Chronology Project will draw upon a variety of anthropological, archeological, and textual resources to better understand the life and teachings of Jesus. You may participate in this ongoing effort by reaching out to us at www.JesusonianFellowship.org

The textual sources quoted throughout this chronology are available via active links included throughout this document. In addition, the following resources are largely inspired by the Exemplary Life and the Inspirational Teachings of Jesus.

