

Timeline of the Earth-life of Jesus

7 BC - **Michael's seventh bestowal**. Michael and Gabriel depart Salvington for Urantia. Michael is gone for about one third of a century of earth time before returning to Salvington as the undisputed and supreme sovereign of the universe of Nebadon. **Joshua ben Joseph**, the Jewish baby is conceived and born into the world just as all other babies before and since *except* that this baby is the incarnation of a divine Son of Paradise and the creator of all this local universe of things and beings. The seraphim of former attachment to **Adam and Eve**, through the midway creatures, make announcement to a group of Chaldean priests whose leader was Ardnon, telling of the birth of the newborn child - (The Urantia Book, **119:7.1**).

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 - (The Urantia Book, **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. Also, three extraordinary conjunctions of Jupiter and Saturn, which might explain the new “star” in the sky noticed by the Magi took place in 7 BC. The modern calendar is based on calculations made by Dionysius 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.xenos.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, 6 BC The **massacre of infants (16)** 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 - (The Urantia Book, **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 - (The Urantia Book, **21:2.11**).

4 BC - 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** - (The Urantia Book, **123:0.4**).

4 BC - October. **Jesus is about three years and two months old at the time of their return to Nazareth** - (The Urantia Book, **123:1.2**).

4 BC - 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 - (The Urantia Book, **123:1.4**).

3 BC - April 2. **The birth of James**, Joseph and Mary's second child - (The Urantia Book, **123:1.5**).

3 BC - 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 - (The Urantia Book, **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 - (The Urantia Book, **123:2.1**).

2 BC - July 11. **The birth of Miriam**, Joseph and Mary's third child - (The Urantia Book, **123:2.3**).

2 BC - 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 - (The Urantia Book, **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 - (The Urantia Book, **123:3.1**).

1 BC - 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 - (The Urantia Book, **123:3.4**).

1 BC - 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 - (The Urantia Book, **123:3.6**).

1 BC - 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** - (The Urantia Book, **23:3.7**).

1 BC - 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 - (The Urantia Book, **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 - (The Urantia Book, **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 and one of the deepest at Nazareth in a hundred years - (The Urantia Book, 123:4.1).

1 AD - March 16, Wednesday. **The birth of Joseph**, Joseph and Mary's fourth child - (The Urantia Book, 123:4.9).

1 AD - 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 - (The Urantia Book, 123:5.1).

1 AD - 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 - (The Urantia Book, 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 - (The Urantia Book, 123:6.2).

2 AD - 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 - (The Urantia Book, 123:6.5).

2 AD - April 14, Friday. **The birth of Simon**, Joseph and Mary's fifth child - (The Urantia Book, 123:6.7).

3 AD - By the time Jesus is ten years of age, he is an expert loom operator - (The Urantia Book, 123:5.15).

3 AD - May. On his uncle's farm Jesus for the first time helps with the grain harvest - (The Urantia Book, 124:1.11).

3 AD - September 13, Thursday night. **The birth of Martha**, Joseph and Mary's sixth child and Jesus' second sister - (The Urantia Book, 124:1.7).

3 AD - 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 - (The Urantia Book, 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 - (The Urantia Book, 124:2.1)

4 AD - 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 - (The Urantia Book, [124:2.2](#)).

4 AD - Late this year Jesus has a fishing experience of two months with his uncle on the Sea of Galilee - (The Urantia Book, [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 - (The Urantia Book, [124:3.3](#)).

5 AD - 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 - (The Urantia Book, [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 - (The Urantia Book, [124:1.11](#)).

6 AD - 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 - (The Urantia Book, [124:4.5](#)).

6 AD - Jesus' last year at school; he is 12 years old - (The Urantia Book, [124:4.7](#))

7 AD - January 9, Sunday night. **The birth of Amos**, Joseph and Mary's eighth child - (The Urantia Book, [124:5.2](#)).

7 AD - 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 - (The Urantia Book, [124:5.4](#)).

7 AD - 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. - (The Urantia Book, [124:6.1](#)). On the day before the Passover Sabbath, flood tides of spiritual illumination swept through the mortal mind of Jesus and filled his human heart to overflowing with affectionate pity for the spiritually blind and morally ignorant multitudes assembled for the celebration of the ancient Passover commemoration. This was one of the most extraordinary days that the Son of God spent in the flesh; and during the night, for the first time in his earth career, there appeared to him an assigned messenger from Salvington, commissioned by Immanuel, who said: **"The hour has come. It is time that you began to be about your Father's business."** - (the Urantia Book, [124:6.15](#))

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 - (The Urantia Book, [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** - (The Urantia Book, **126:0.1**).

8 AD - 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 - (The Urantia Book, **126:1.1**).

8 AD - 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 - (The Urantia Book, **126:2.1**).

8 AD - 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.

8 AD - 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** - (The Urantia Book, **126:2.2**).

8 AD - 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** - (The Urantia Book, **126:2.3**).

9 AD - 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 - (The Urantia Book, **126:3.2**).

9 AD - 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 - (The Urantia Book, **126:3.3**).

9 AD - 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](#) - (The Urantia Book, [126:5.5](#)).

9 AD - 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 - (The Urantia Book, [126:5.7](#)).

9 AD - 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 - (The Urantia Book, [126:5.10](#)).

9 AD - 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 - (The Urantia Book, [135:1.4](#)).

10 AD - Jesus, age 16, attains his full physical growth. He is a virile and comely youth - (The Urantia Book, [127:1.2](#)).

10 AD - 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 - (The Urantia Book, [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 - (The Urantia Book, [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](#) - (The Urantia Book, [127:3.1](#)).

12 AD - December 3, Saturday afternoon. Death of Amos. Jesus' baby brother died after a week's illness with a high fever - (The Urantia Book, [127:3.13](#)).

12 AD - July. Death of Zacharias. After an illness of several months Zacharias died; John is just past eighteen years of age - (The Urantia Book, [135:2.1](#)).

12 AD - 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." - (The Urantia Book, 135:2.2).

12 AD - 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 - (The Urantia Book, 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 - (The Urantia Book, 127:4.10).

13 AD - 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 - (The Urantia Book, 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 - (The Urantia Book, 127:6.1).

14 AD - 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 - (The Urantia Book, 127:6.5).

14 AD - 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 - (The Urantia Book, 127:6.10).

14 AD - Joseph graduates at the synagogue school this year and prepares to begin work at the small bench in the home carpenter shop - (The Urantia Book, 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 - (The Urantia Book, 128:1.1).

15 AD - 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 - (The Urantia Book, 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 - (The Urantia Book, [128:2.1-2](#)).

16 AD - 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 - (The Urantia Book, [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 - (The Urantia Book, [128:3.1](#)).

17 AD - 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](#) - (The Urantia Book, [128:3.5](#)).

17 AD - 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](#) - (The Urantia Book, [128:4.1](#)).

18 AD - This is Jesus' first year of comparative freedom from family responsibility - (The Urantia Book, [128:5.1](#)).

18 AD - 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 as assistant to the [chazan](#) in their chief [synagogue](#) - (The Urantia Book, [128:5.2](#)).

18 AD - 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 - (The Urantia Book, [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 - (The Urantia Book, [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 - (The Urantia Book, [128:7.1](#)).

20 AD - 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 - (The Urantia Book, [128:7.3](#)).

20 AD - 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 - (The Urantia Book, [128:7.10](#)).

20 AD - 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 - (The Urantia Book, [128:7.13](#)).

20 AD - 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 - (The Urantia Book, [128:7.11](#)).

20 AD - 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 - (The Urantia Book, [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 - (The Urantia Book, [129:1.1](#)).

21 AD - 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. - (The Urantia Book, [129:1.2](#)).

21 AD - 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 boatmaking. Jesus became well known to the [Galilean](#) fisherfolk as the designer of the new boats - [Link to Jesus the Boatbuilder article on SquareCircles.com](#) (The Urantia Book, [129:1.3](#); [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 - (The Urantia Book, [130:0.1-3](#); [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](#) - (The Urantia Book, [129:2.1](#)).

22 AD - [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 - (The Urantia Book, [129:2.9-10](#)).

22 AD - 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 - (The Urantia Book, [129:3.1](#)).

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 boatshop - (The Urantia Book, [134:1.1](#))

24 AD - 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 - (The Urantia Book, [134:1.3](#)).

24 AD - 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 - (The Urantia Book, **134:1.4**).

24 AD - 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 - (The Urantia Book, **134:1.6**).

24 AD - 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 - (The Urantia Book, **134:2.1**).

24 AD - 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 - (The Urantia Book, **134:2.4**).

24 AD - 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 - (The Urantia Book, **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 - (The Urantia Book, **135:4.6**).

25 AD - 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 - (The Urantia Book, **135:6.1**).

25 AD - 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 - (The Urantia Book, **134:8.1**).

25 AD - 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 - (The Urantia Book, [134:8.6](#)).

25 AD - 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](#) - (The Urantia Book, [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 - (The Urantia Book, [134:9.8](#); [135:8.3](#)).

26 AD - 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 coemperor 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](#) - (The Urantia Book, [136:2.8](#)).

26 AD - 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 - (The Urantia Book, [135:8.6](#)).

26 AD - 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 - (The Urantia Book, [137:0.1](#)).

26 AD - 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 - (The Urantia Book, [137:1.1](#)).

26 AD - 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." - (The Urantia Book, [137:1.3](#))

26 AD - 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." - (The Urantia Book, [137:1.6](#)).

26 AD - 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 - (The Urantia Book, [137:2.5](#)).

26 AD - 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 - (The Urantia Book, [137:2.7](#); [137:2.8](#)).

26 AD - 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 - (The Urantia Book, [137:4.1](#); [137:4.11](#)).

26 AD - 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** - (The Urantia Book, [135:10.1](#)).

26 AD - 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** - (The Urantia Book, [135:10.2](#)).

26 AD - 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 - (The Urantia Book, [137:8.1](#), [138:1.2](#)).

26 AD - 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** - (The Urantia Book, [138:2.2-9](#)).

26 AD - The year he was chosen as an [apostles](#), [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 - (The Urantia Book, [139:1.2](#)).

26 AD - 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 - (The Urantia Book, [139:2.1](#)).

26 AD - 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 - (The Urantia Book, [139:3.1](#)).

26 AD - 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 - (The Urantia Book, [139:4.1](#)).

26 AD - [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 - (The Urantia Book, [139:5.2](#)).

26 AD – 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 - (The Urantia Book, [139:6.2](#)).

26 AD - [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 - (The Urantia Book, [139:7.1](#)).

26 AD – 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](#) - (The Urantia Book, [139:8.2](#)).

26 AD - [James and Judas](#), the sons of Alphaeus, 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 - (The Urantia Book, [139:9.1](#)).

26 AD - [Simon Zelotes](#), the eleventh [apostle](#), was chosen by [Simon Peter](#). He was 28 years old when he became an apostle - (The Urantia Book, [139:11.1](#)).

26 AD - [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 - (The Urantia Book, [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 - (The Urantia Book, [140:0.1](#)).

27 AD - 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 - (The Urantia Book, [141:0.1](#)).

27 AD - The month of April is spent in Jerusalem; first ministry by Jesus and the twelve.

27 AD - 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](#) - (The Urantia Book, [143:0.1](#)).

27 AD - 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 - (The Urantia Book, [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 - (The Urantia Book, 144:9.1).

28 AD - 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." - (The Urantia Book, 144:9.1).

28 AD - 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 - (The Urantia Book, 145:0.1).

28 AD - 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 - (The Urantia Book, 146:0.1).

28 AD - 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 - (The Urantia Book, 148:0.1).

28 AD - 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. - (The Urantia Book, 149:0.1).

28 AD - 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 - (The Urantia Book, 145:0.3).

29 AD - March 28, the feeding of the 5,000 and the king-making episode - (The Urantia Book, 152:2.1).

29 AD - 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 - (The Urantia Book, [154:0.1](#)).

29 AD - 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](#) - (The Urantia Book, [154:2.1](#)).

29 AD - 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 - (The Urantia Book, [154:5.1](#)).

29 AD - 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](#) - (The Urantia Book, [157:5.3](#)).

29 AD - 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 - (The Urantia Book, [158:0.1](#)).

29 AD - 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](#) - (The Urantia Book, [158:1.1](#), 8).

29 AD - 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 - (The Urantia Book, [165:1.2](#)).

30 AD – 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 - (The Urantia Book, [168:0.1](#)).

30 AD - 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. - (The Urantia Book, [172:0.1](#)).

30 AD - April 1, Saturday. Sabbath at Bethany. - (The Urantia Book, [172:1.0](#)).

30 AD - April 2, Sunday. Start of final journey to Jerusalem. - (The Urantia Book, [172:3.0](#)).

30 AD - April 3, Monday in Jerusalem; [cleansing the temple](#). - (The Urantia Book, [173:0.0](#)).

30 AD - 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 – (The Urantia Book, [175:3.1](#)).

The last temple discourse. - (The Urantia Book, [175:0.0](#)).

Status of individual Jews. - (The Urantia Book, [175:2.0](#)).

Tuesday evening on Mount Olivet. - (The Urantia Book, [176:0.0](#)).

30 AD - April 5, Wednesday, the day of rest. - (The Urantia Book, [177:0.0](#))

30 AD - 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 - (The Urantia Book, [177:4.1](#)).

30 AD - April 6, Thursday evening. [The Last Supper](#) - (The Urantia Book, [179:0.1](#)).

30 AD - April 6, Thursday night. In the garden at [Gethsemane](#) - (The Urantia Book, [182:3.1](#)).

30 AD - 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 - (The Urantia Book, [183:2.4](#)).

30 AD - 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 - (The Urantia Book, [183:3.1](#)).

30 AD - 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 - (The Urantia Book, [184:3.1](#)).

30 AD - 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 - (The Urantia Book, [184:4.3-4](#))

30 AD - 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](#). - (The Urantia Book, [184:5.11](#); [185:0.1](#)).

30 AD - 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 - (The Urantia Book, [186:1.7](#)).

30 AD - 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 - (The Urantia Book, [186:4.2](#)).

30 AD - 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 - (The Urantia Book, [187:1.11](#), 3.1).

30 AD - 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 month 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 - (The Urantia Book, [187:5.5](#)).

End of the earth life of Jesus

Modern History

30 AD - April 7, Friday afternoon. At about 4:30 the burial procession of Jesus started from [Golgotha](#) for Joseph's tomb across the way. The body is wrapped in a linen sheet as the four men carried it, followed by the faithful women watchers from [Galilee](#). Those who bore the material body of Jesus to the tomb are: Joseph, Nicodemus, John, and the [Roman centurion](#) - (The Urantia Book, [188:1.3](#)) **[Point of Historical Interest]**

30 AD - April 9, Sunday. At 3:02 am. **The resurrection of Jesus**. The [morontia form](#) and [personality](#) of Jesus of Nazareth came forth from the [tomb](#). To believers, the [resurrection of Lazarus](#) and Jesus' resurrection prove conclusively that death is not extinction, that rather it is a [transition from one form of life to another](#) - (The Urantia Book, [189:1.1](#)).

30 AD - April 9, Sunday morning. About 3:30 the 5 women, laden with their ointments, arrived before the empty [tomb](#). As they passed out of the [Damascus gate](#), they encounter a number of soldiers fleeing into the city more or less panic-stricken, and this caused them to pause for a few minutes; but when nothing more developed, they resumed their journey - (The Urantia Book, [189:4.5](#)).

30 AD - April 9, Sunday, 4:30. **Resurrection roll call of Michael**. The divisional headquarters for the universe administration of archangel activity is established and the circuit of the archangels operates on Urantia for the first time - (The Urantia Book, [45:4.2](#); [189:4.2](#); [37:3.4](#))

30 AD - April 16. [John Zebedee](#) took [Mary](#) the mother of Jesus to his home in [Bethsaida](#). James, Jesus' eldest brother, remained with his family in [Jerusalem](#). Ruth remained at [Bethany](#) with Lazarus's sisters. The rest of Jesus' family returned to [Galilee](#).

30 AD - May 18, Thursday. Jesus' [ascension](#). **Jesus made his 19th and final appearance** on earth. It is about 7:45 this morning when the morontia Jesus disappeared from the observation of his eleven [apostles](#) to begin the ascent to the right hand of his Father, there to receive formal confirmation of his completed sovereignty of the universe of Nebadon. - (The Urantia Book, [193:3.1](#), 5.5).

30 AD - May 18, Thursday. **Pentecost and the bestowal of the Comforter, the Spirit of Truth** - (The Urantia Book, [194:1.1](#)).

30 AD - May. By 4:30 more than 2,000 new believers follow the [apostles](#) down to the [pool of Siloam](#) where Peter, [Andrew](#), James, and John [baptize](#) them in the Master's name - (The Urantia Book, [194:1.4](#)).

30 AD - June. David Zebedee and Ruth, Jesus' youngest sister wed - (The Urantia Book, [190:1.10](#)).

34 AD - Lanonandek Fortant attached to the staff of Lanaforge - (The Urantia Book, [45:3.7](#)).

34 AD - Establishment of the 24 counselors on Jerusem - (The Urantia Book, [45:4.1](#)).

37–100 AD - Josephus, Titus Flavius, a 1st-century Romano-Jewish historian and biographer. Josephus recorded Jewish history, with special emphasis on the 1st century AD. In

his historical writings refers to the Sadducees, Jewish High Priests of the time, Pharisees and Essenes, the Herodian Temple, Quirinius' census and the Zealots, and to such figures as Pontius Pilate, Herod the Great, Agrippa I and Agrippa II, John the Baptist, James the brother of Jesus, and a centuries-long disputed reference to Jesus. ([Josephus, Wikipedia](#))

[Science note] - Some 20,000 pieces of jewelry and other objects were buried about 37 AD with a warrior-prince and 5 women in northern Afghanistan. In 1978-79 an archeological team discovered their 6 sealed tombs at a site called Tillya Tepe (hill of gold). The findings became known as the "Golden Hoard of Bactria."

40 AD – The [Apostle Matthew's](#) original record is edited and added to just before he left [Jerusalem](#) to engage in [evangelistic](#) preaching. His was a private record - (The Urantia Book, [121:8.6](#)).

50 AD - At first the [Apostles baptized](#) in the name of Jesus; it was almost 20 years before they began to baptize in "the name of the Father, the Son, and the Holy Spirit." **Baptism** was all that was required for admission into the fellowship of believers. There was no organization as yet; it was simply the Jesus brotherhood - (The Urantia Book, [194:4.9](#)).

59 AD - Death of Lazarus. After his [resurrection](#) in 30 AD Lazarus became treasurer of the church at Philadelphia and a strong supporter of Abner in his controversy with Paul and the [Jerusalem](#) church. He ultimately [died at 67 years](#), of the same sickness that carried him off when he is a younger man at [Bethany](#) - (The Urantia Book, [168:5.3](#)).

67 AD - Death of the Apostle Peter - (The Urantia Book, [121:8.3](#)).

68 AD - The Gospel by Mark. [John Mark](#) wrote the earliest (excepting the notes of [Andrew](#)), briefest, and most simple record of Jesus' life. He presented the Master as a minister, as man among men. Although Mark was a lad lingering about many of the scenes which he depicts, his record is in reality the [Gospel](#) according to [Simon Peter](#). He was early associated with Peter; later with Paul. Mark wrote this record at the instigation of Peter and on the earnest petition of the church at Rome. Knowing how consistently the Master refused to write out his teachings when on earth and in the flesh, Mark, like the [apostles](#) and other leading disciples, was hesitant to put them in writing. Peter felt the church at Rome required the assistance of such a written narrative, and Mark consented to undertake its preparation. In accordance with the outline approved by Peter and for the church at Rome, he began his writing. The Gospel was completed near the end of AD 68. Mark wrote entirely from his own memory and Peter's memory - (The Urantia Book, [121:8.3](#)).

70 AD - The Roman destruction of Jerusalem.

70 AD - The Gospel by Matthew. Isador escaped from [Jerusalem](#) after the investment of the city by the armies of Titus, taking with him to [Pella](#) a copy of [Matthew's](#) notes. In the year 71, while living at Pella, Isador wrote the Gospel according to Matthew. He also had with him the first four fifths of Mark's narrative - (The Urantia Book, [121:8.7](#)).

[Science note] - Found in Rome, Italy, the Colosseum is also known as the Flavian Amphitheatre. The largest amphitheater in the world, it was built of concrete and stone from 70-80 AD.

74 AD - November 21. Death of Abner, who, living to be 89 years old, died at [Philadelphia](#). To the very end he was a faithful believer in, and teacher of, the [gospel](#) of the heavenly kingdom - (The Urantia Book, [166:5.7](#)).

[**Science note**] - Pompeii, Italy, is an ancient Roman city near current-day Naples, destroyed and buried in ash and pumice after the eruption of Mount Vesuvius in 79 AD.

82 AD - **The Gospel by Luke**. Luke, the physician of [Antioch](#) in [Pisidia](#), was a [gentile](#) convert of Paul, and he wrote quite a different story of the Master's life. He began to follow Paul and learn of the life and teachings of Jesus in AD 47. Luke preserves much of the "grace of the Lord Jesus Christ" in his record as he gathered up these facts from Paul and others. He did not formulate his many notes into the [Gospel](#) until after Paul's death. Luke wrote in [Achaia](#). He planned three books dealing with Christ and [the history of Christianity](#) but died in AD 90 just before he finished the second of these works, the "[Acts of the Apostles](#)." - (The Urantia Book, **121:8.8**, 9).

100 AD - In the first century after Christ, [Hellenistic](#) culture had already attained its highest levels; its retrogression had begun; learning was advancing but genius was declining. It was at this very time that the ideas and ideals of Jesus, which are partially embodied in [Christianity](#), became a part of the salvage of Greek culture and learning - (The Urantia Book, **195:1.9**).

101 AD - The Gospel of John. The Gospel according to John relates much of Jesus' work in Judea and around [Jerusalem](#) which is not contained in the other records. This is the so-called Gospel according to John the son of Zebedee, and though **John did not write it**, he did inspire it. Since its first writing it has several times been edited to make it appear to have been written by John himself. When this record was made, John had the other Gospels, and he saw that much had been omitted; he encouraged his associate, Nathan, a [Greek Jew](#) from [Caesarea](#), to begin the writing. John supplied his material from memory and by reference to the three records already in existence. **He had no written records of his own**. The [Epistle](#) known as "[First John](#)" was written by John himself as a covering letter for the work which Nathan executed under his direction - (The Urantia Book, **121:8.10**).

103 AD - John the [Apostle](#) died a natural [death](#) at [Ephesus](#) when he was one hundred and one years of age. - (The Urantia Book, **139:4.1**, 15).

200 AD - The second century after Christ is the best time in all the world's history for a good [religion](#) to make progress in the [Western world](#) - (The Urantia Book, **195:3.7**).

[**Science note**] - Amphitheatre of El Jem (Mahdia Governorate, Tunisia) is one of the remains of the Roman city of Thysdrus, known today as El Djem. The amphitheatre was capable of seating 35,000 people and was built in the early 3rd century AD.

300 AD - The final decline of the Roman Empire, which had lasted for about **400** years.

([Decline of Rome](#))