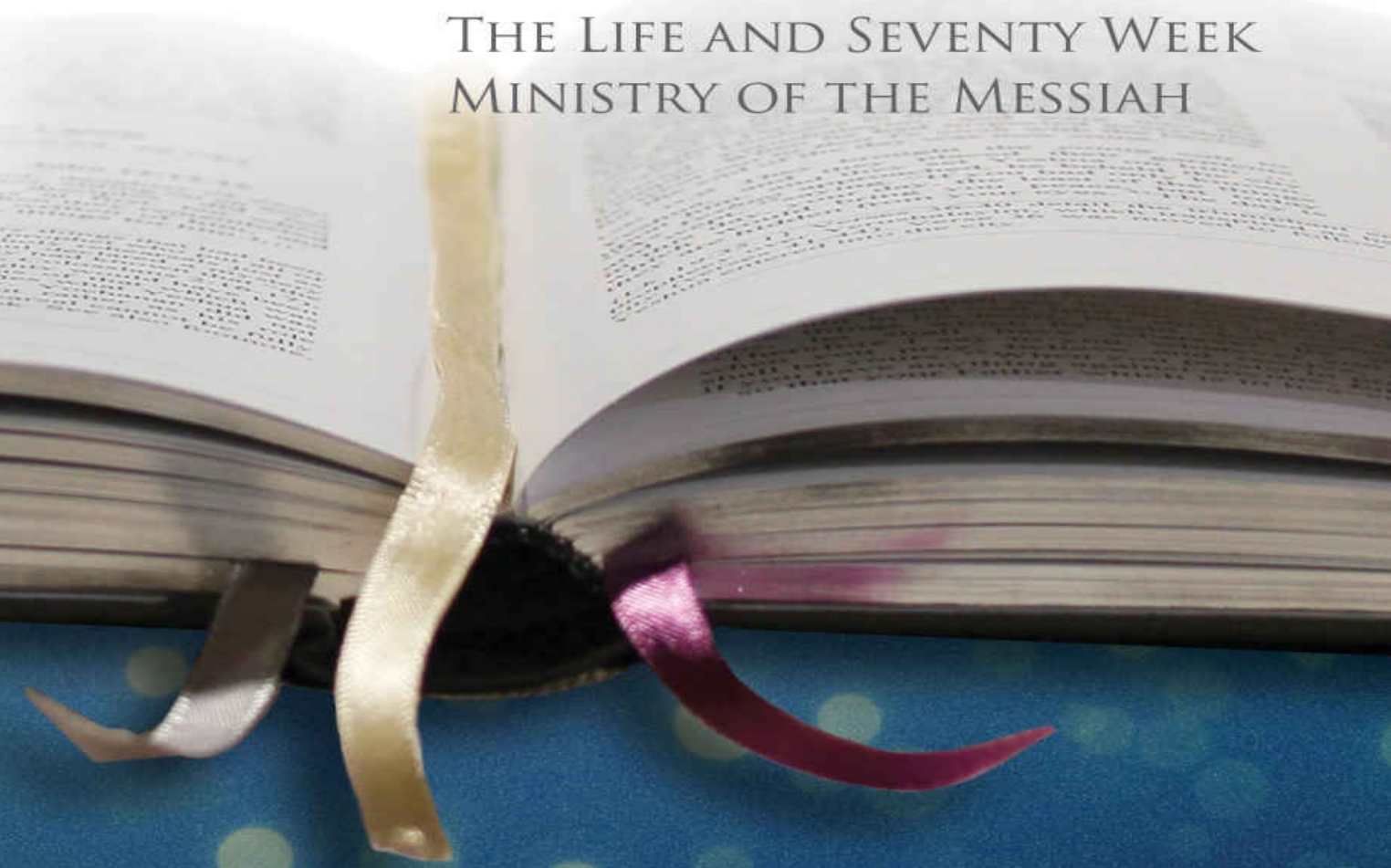
The Chronological Gospels

The Life and Seventy Week Ministry of the Messiah



Matthew, Mark, Luke, John, The Acts of the Apostles, and The Revelation of Yeshua Messiah.

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The Annotated Gospels Reconstructed in Chronological Order

Matthew, Mark, Luke, John, The Acts of the Apostles, and The Revelation

of Yeshua Messiah

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Preface

The Chronological Gospels
The Life and Seventy Week Ministry of the Messiah

The Annotated Gospels Reconstructed in Chronological Order

Matthew, Mark, Luke,

John, The Acts of the Apostles, and The Revelation of Yeshua Messiah

Reconstructed and Annotated by Michael John Rood

The four Gospel authors detail the five-fold ministry of the Messiah – that of the King, the Servant, the Son of Man, the Son of God, and the Almighty Judge – each writer telling the story from his individually inspired

perspective. Some of the events appear in more than one Gospel account; others appear only once; but it is the combined details of all the Gospel records that accurately represent the life and ministry of Yeshua of Nazareth (the Prophet of whom Moses prophesied) the promised Messiah. In The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah, each of the first four Gospel portraits is superimposed over one another by precisely synchronizing them with the one miracle recorded by all four Gospel authors – the feeding of the five thousand. This one common event allows us to lock all four Gospel

accounts into a singular moment in time that occurred in the middle of Yeshua's ministry, making it possible to chronologically align the events preceding and succeeding this propitious miracle.

Every event recorded during Yeshua's ministry is captured within the precise framework of Yeshua going up to each of the Feasts of the LORD (Leviticus 23) and either fulfilling the prophetic shadow pictures embedded within them or interpreting their future fulfillment (Colossians 2:16-17, Hebrews 10:1). Each of these Feasts was reckoned according to the

Creator's lunar calendar, which was still in use for more than 288 years after the destruction of the Temple and can now be accurately reverse-calculated and synchronized with the Julian calendar system instituted more than forty years before the birth of Yeshua. Until the restoration of the Creator's original calendar was accomplished with the indispensable help of Sir Isaac Newton, the National Aeronautic and Space Administration (NASA), Robert Scott Wadsworth, the Israeli New Moon Society, and Nehemia Gordon with the Israel Aviv Search Team, we were unable to piece together the Divine masterpiece that

Heaven had been baiting us to discover. Knowledge has indeed "increased," and men are now "running to and fro" at speeds measured in nanoseconds (Daniel 12:4). We can finally understand the things that were deliberately "sealed up" until the last days. Now the "leaven-free" Gospel of the Kingdom that Yeshua and his disciples taught can be understood with clarity and preached throughout the world with integrity.

After forty years of labor, including three decades of restoring the Ancient Biblical Hebrew Calendar, together with the experiences that accompany

years of living in Jerusalem and the Galilee, I now present the inspired Gospel records in chronological order to advance you in your lifetime quest for truth.

The publication of

The Chronological Gospels

The Life and Seventy Week Ministry of the Messiah

Would not be possible if not for the indispensable help of

Judith Barbara Rood

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The Chronological Gospels – The Life and Seventy Week Ministry of the Messiah

Unless otherwise noted, all Scriptures

are from
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(CKJV)

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Introduction

The Chronological Gospels

The Life and Seventy Week Ministry of the Messiah

The Annotated Gospels Reconstructed in Chronological Order Matthew, Mark, Luke, John, The Acts of the Apostles, and The

Revelation of Yeshua Messiah

The modern Christian world has grown up with a Greek perception of the personality commonly known as "Jesus Christ." In contrast to this inherited perspective, ***The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah*** introduces the life and ministry of Yeshua of Nazareth – an Israelite from the tribe of Judah and of the lineage of King David. In this annotated chronological adaptation of the Gospel records, we will attempt to remove the blinders of

religious tradition so that the true Gospel of the Kingdom, which Yeshua proclaimed, can be understood with clarity and followed with integrity. ***The Chronological Gospels*** presents the events in the life of Yeshua through the eyes of those who were legitimate witnesses of his scathing judgments of the religious system of his day and his illuminating teachings that point the way to the narrow gate. For the first time in the long history of the transmission of the Holy Writ, you will witness the events of Yeshua's life and ministry in chronological order, in cultural context, and with historical accuracy. When every word of the

ancient Gospel records is constrained in the vise of linear chronology, one can see every detail of the Divine screenplay unfold.

Each of the Gospel authors records a different facet of the life and ministry of Yeshua. However, no single Gospel account paints the entirety of the picture, and many a shallow tale spun around the details of a single Gospel storyline has turned the ministry of the Messiah into a one-dimensional caricature. In order to present a "Jesus" more compatible with western gentile sensitivities, Yeshua has been wrongly stripped of his Jewishness

and wrested out of the context of the Creator's eternal covenant with Israel. The Gospels and Renewed Covenant writings are commonly interpreted as though they are only loosely associated with the messianic expectations detailed by Moses and the Prophets. ***The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah*** invites the reader to leave behind inherited perspectives of the Scriptures, two thousand years removed from the land and culture of Israel, and take a fresh look at the Gospels from a Jewish or, even more accurately, a Hebraic perspective. This unique presentation of the life and

ministry of the Messiah takes the reader to the villages along the shores of the Kinneret in the Galilee, through the pagan Roman cities of the Decapolis, and into the streets of Jerusalem during the celebrations of the Feasts of the LORD. The Gospels are restored to their historical context and reconnected to the messianic promise that Moses declared at Mount Sinai – that the Almighty would send ***The Prophet*** whom *we must hear and obey* (Deuteronomy 18:15).

It is impossible to understand the Gospel of the Kingdom that Yeshua and his disciples taught throughout the

Galilee or to comprehend the significance of the conflict between Yeshua and the religious leaders of Israel without a fundamental understanding of both the instructions in the Torah (the commandments given directly by the Almighty to Moses) and the man-made laws of first century Judaism as they were being developed by the Pharisee-ruled Sanhedrin. It is likewise impossible to establish the order of events in Yeshua's ministry without an accurate understanding of both the Feasts of the LORD and the Creator's celestial calendar. In our chronological journey through the Gospels, we will discover that each

one of the Creator's Feasts is embedded with detailed prophetic shadow pictures that the Messiah *must* fulfill. The Gospels of Matthew, Mark, Luke, and John detail how the Messiah fulfilled the Spring Feasts of the LORD as the *Suffering Servant* – the picture of the substitutionary Lamb of God – the acceptable sin offering. Without a knowledge of the Spring Feasts of the LORD, the first four Gospels remain shallow and confusing; and without a knowledge of the Fall Feasts of the LORD, the fifth Gospel, the book of *The Revelation*, will remain to the Western mind an indecipherable time-warp continuum. What has eluded the

gentile Christian world is the basic recognition that the book of *The Revelation* details how the Messiah *will* fulfill the Fall Feasts of the LORD as the Almighty Judge, who rules the earth with absolute justice.

The Gospels record that exactly *seventy weeks* – four hundred and ninety days – transpired from the day that Yeshua was baptized in water until the day he fulfilled his initial mission by baptizing his disciples with the Holy Spirit, a direct fulfillment of *one* of the *three* layers of the cryptic prophecy that the angel Gavriel declared to Daniel. Nearly three

centuries after the death of the eyewitnesses, Eusebius, the bishop of Caesarea, fabricated a unique *three-and-one-half-year ministry* that utterly destroyed any possibility of understanding the chronology of Yeshua's ministry. Unfortunately, Eusebian eschatology made it impossible to accurately determine the years of his birth and resurrection. We have therefore inherited unsolvable textual problems and faith-shaking contradictions that we are obligated to swallow in *faith*. This scripturally unsupportable position has been unwittingly passed down through Catholicism and Protestantism alike,

with scarcely but a rare scholar seriously considering its devious derivation or weighing the critical consequences.

Yeshua had exactly *seventy weeks* to fulfill his mission, and it had to be accomplished in the rare year that would allow him to prophetically fulfill *Pesach* (Passover) and the *Bikkurim* (Firstfruits offering) within the restrictive time parameters of Jonah's prophetic code. Yeshua proclaimed that there would be *one sign, and only one sign*, of his authenticity – the sign of the prophet Jonah: *three days and three nights in*

the grave and *raised on the third day* (Matthew 12:38-40). Even though the sign of the prophet Jonah was the *one and only sign* that Yeshua said would verify his authority to blatantly disregard and overturn rabbinic law (John 2:18), it is a sign that has been ignored by the vast majority of Western Bible scholarship and invalidated by both rabbinic and Western theology. If we cannot calculate one sign correctly by accurately counting three days and three nights, then reason follows that we will not be able to understand even the simplest of the prophetic details elucidated in the Gospels.

The publishing of ***The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah*** is the result of a quest that has enlisted the hearts and minds of innumerable scriptural adventurers who have attempted to unravel the mysteries of the chronology buried in the pages of the Hebrew Scriptures. Sir Isaac Newton, recognized by many of his modern-day counterparts as the greatest scientist who ever lived, spent the last years of his life attempting to decipher the prophecies of Daniel, only to go to the grave with questions that science would not be able to answer for nearly three hundred years. *Apparent*

contradictions in the English versions of the Scriptures also needed to be solved by finding more ancient texts in the languages in which they were recorded two millennia ago. Some of these lost texts were vaulted away in covert archives until long after my forty-year foray into this adventure was first undertaken. *Traditions*, which shape perceptions, must also be stripped from the canvas upon which the original Gospel authors painted the true picture of the Messiah. This is true not only for Jews, but also for gentile Christians. *Theology*, the science of understanding and explaining the nature of the Infinite God, is the hand-ground

lens through which we view the Scriptures until we are freed from the bondage of man-made religion. We must be free to question everything we think we understand if we are to find the narrow path that Messiah maintained most of his *purported* followers would tragically miss (Matthew 7:14).

Yeshua shook his disciples with the terrifying pronouncement that most of those who will stand before him on Judgment Day – those who were confident that they had done the right things, thought the correct theology, and even insisted that they were filled with

and manifested the power of the Holy Spirit – *most* of the very people who proclaimed the name of Jesus to the ends of the earth will be told: "Depart from me! I *never* knew you!" This scenario should cause all those who consider themselves to be "in the faith" to swallow hard and reconsider the *Gospel of the Kingdom* that Yeshua taught (Matthew 7:21-23).

The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah presents an opportunity to read the Gospels and the teachings of Yeshua in the order in which they transpired and in a fresh Hebraic

context, returning life and passion to the words on the page. ***The Chronological Gospels*** solves many of the problems that stem from Western gentile misunderstandings of the language, land, and culture of the ancient Hebrew Scriptures. This is the paradigm shift for which you have been waiting an entire lifetime.

Fatal Errors

Before turning to the first page of ***The Chronological Gospels***, there is one problem that must be addressed: most of the Christian world has grown up with the concept that Yeshua's ministry

was three-and-one-half years in duration. However, no scholar has ever been able to prove this hypothesis, and, in fact, the plain text of the Gospel narrative proves that a three-and-one-half-year ministry is a mathematical *impossibility*. The three-and-one-half-year ministry construct is the theological invention of an age-old religious system that offers no proof for that which it demands its adherents blindly accept. Furthermore, this eschatological creation has tragically destroyed the Gospel chronology and heavily veiled the Gospel of the Kingdom that Yeshua taught.

It was Eusebius who first proposed a three-and-one-half-year ministry, three hundred years after the resurrection of Yeshua. Every church "father" and historian for the first three centuries either clearly stated, or never contradicted, that Yeshua's ministry was "about one year." Eusebius proposed his undocumented assertion as a fulfillment of Daniel's 70 week prophecy, and now, after 1600 years, his eschatological adherents continue to voice his unprovable invention with unwavering conviction. His assumptions destroyed any chance of understanding the prophecy of Daniel that he was purportedly solving.

Furthermore, Eusebius' followers have been left with unsolvable contradictions if his inventions are maintained.

The aforementioned position formed a significant problem in the Gospel record. The account of *the feeding of the five thousand* on a hillside near the Sea of Galilee is recorded in the fourteenth chapter of the Gospel of Matthew, the sixth chapter of the Gospel of Mark, the ninth chapter of the Gospel of Luke, and the sixth chapter of the Gospel of John. This is the *only* miracle that is recorded in *every one* of the four Gospels. This

event provides a synchronizing marker – a quadruple account of a single moment in time – that allows us to chronologically harmonize the Gospel records with absolute precision.

- In all four Gospels, *the feeding of the five thousand* takes place at the end of the summer when the twelve apostles return from their paired assignments throughout the villages of the Galilee (Matthew 10:1-14:12, Mark 6:7-6:31, Luke 9:1-9:10a, John 6:1).
- **The sixth chapter of John** records that *the feeding of the five thousand* took place two days before Yeshua

taught in the synagogue at Capernaum on the Sabbath day. On that Sabbath, Yeshua's exposition was on the subject of *the Last Day and the Resurrection*, the perpetual theme of *Yom Teruah* (Day of Trumpets), which begins when the first sliver of the seventh new moon of the year is sighted.

(The first sliver of the seventh new moon appeared 4.46% illuminated, 15.34 degrees above the horizon just after sunset on Saturday, September 20, 27 CE at the end of the Sabbath – the very day that Yeshua taught in the synagogue at Capernaum. At sunset, the

new moon appeared, and the trumpets were blown throughout the land of Israel to herald the Day of Trumpets. See event <108> for astronomical details.)

- **The seventh chapter of John** opens with Yeshua making plans to go up to the *Feast of Sukkot* (Tabernacles), which begins on the *fifteenth day of the seventh month*, exactly two weeks after the Day of Trumpets.
- According to Matthew, Mark, and Luke, *the feeding of the five thousand* occurred thirteen days before the "Mount of Transfiguration" incident, which

transpired on the *tenth day of the seventh month*, *Yom Kippur* (the Day of Atonement), the most holy day of the year (Matthew 14:22-17:9, Mark 6:45-9:10, Luke 9:17-36). John is the only author who does not record this event.

Hence, every Gospel record confirms that the feeding of the five thousand took place at the end of the summer, exactly eighteen days before the Feast of Sukkot.

However, a *fatal error* has been introduced into an otherwise flawless mathematical system. In the fourth verse of John chapter six, eight words

were inserted into later copies of the Greek text in order to artificially lengthen the ministry of Yeshua. It is the pinnacle of intrigue that these eight words were appended to the very section of Scripture that guaranteed that the forgery would eventually be exposed. And it was revealed by the one miraculous event recorded by all four Gospel authors: ***the feeding of the five thousand***. In modern versions of the Gospel of John we read these eight infamous words (ten words in English):

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

Notice that the King James translators did not deem Passover, a proper noun, worthy of capitalization. While the Greek version of John's Gospel refers to Passover as "a feast of the *Jews,*" the Hebrew Scriptures declare that Passover is one of the *Feasts of the LORD*, which all Israelites were commanded to keep forever (Leviticus 23:14). Paul further proclaimed the *Feasts of the LORD* to be *prophetic shadows* of good things to come (Colossians 2:16-17, Hebrews 10:1). However, the inserted words have much bigger problems than grammar or name. Let us examine whether or not it is even possible to insert a Passover at

this juncture.

Passover occurs in the spring, on the fourteenth day of the first month (the month of the *aviv* barley, Exodus 23:15). The eating of the Passover lamb also begins the seven-day *Feast of Unleavened Bread*, before which all leavened bread must be destroyed. Leavened bread must not be found in any part of the land of Israel until *after* the Feast is concluded (Exodus 12:19). This is also one of the three yearly pilgrim Feasts for which all male Israelites are commanded to *go up* to Jerusalem (Deuteronomy 16:16). One must examine the Scriptures to find out

whether or not leaven has been excluded, or travels to Jerusalem have been undertaken, during this time period.

The Gospel narratives clearly show us that Yeshua *did not go up* to Jerusalem for the *"passover"* referred to in the *modern* versions of John 6:4. Instead of keeping a Feast in Jerusalem, Yeshua assembled thousands of Israelites on a hillside in the Galilee and fed them with leavened barley loaves (John 6:9), which would have been a blatant violation of Torah if this were truly the time of Passover and the Feast of Unleavened Bread. Two days

later, Yeshua taught another large assembly in the Capernaum synagogue who also *did not go up* to *"passover"* in Jerusalem. Instead of delivering a message relevant to Passover on that Sabbath, he taught them about the prophetic significance of the *Day of Trumpets* (John 6:28-59). That year, *Yom Teruah* (the Day of Trumpets) coincided with the close of the Sabbath at the end of the sixth month (see Calendar appendix; 7th month 4027). Yeshua was expounding on the prophetic significance of the Feast of Trumpets that would commence at sunset on that very day. Three days after his Sabbath teaching in

Capernaum, Yeshua assembled another group of nearly four thousand men and fed them with another Divinely multiplied store of *leavened* barley loaves (Matthew 15:32-39, Mark 8:1-9). On this occasion, a group of Pharisees from Jerusalem had arrived in the Galilee to confront Yeshua and his followers on the issue of breaking the rabbinic *takanot* (man-made laws) that concerned their ceremony of hand washing before eating bread. In this incident, even the ultra-orthodox Pharisees showed no concern about keeping a Feast in Jerusalem, but were themselves in the Galilee during this phantom *"passover"* to investigate the

reports that Yeshua was teaching his disciples to disobey the invented rules and religious regulations of the rabbis.

During the following two weeks, Yeshua began his journey to Jerusalem for the Feast of Tabernacles, which occurs exactly six months *before* Passover (John 7:2-10). Every Gospel author clearly shows that he never did go up to Jerusalem for the *phantom passover* indicated in John 6:4. Furthermore, if Passover really did occur in the sixth chapter of John, and if Yeshua went up to the Feast of Tabernacles at the beginning of the seventh chapter of John, what did

Yeshua do for the six months leading up to the *"passover"* of John 6:4 and for the other six months leading back to the Feast of Tabernacles in John 7:1? Does it make sense that all four Gospel records are suddenly dead silent for an entire year? NO! The sixth chapter phantom *"passover"* is a nonsensical theological forgery.

Those conversant in the Divine requirements concerning the Feasts know that either something is seriously wrong with the eight words of John 6:4 – "And the passover, a feast of the Jews, was nigh" – or there is something gravely wrong with Yeshua.

- **If** the eight words of John 6:4 were ***not*** added by forgers, then Yeshua was in direct violation of the Torah – the very commandments he swore he did not come to destroy or change (Matthew 5:17-20).
- **If** the eight words of John 6:4 were ***not*** added by forgers, then John has recorded prima facie evidence that Yeshua cannot be the Messiah since he deliberately disobeyed the Torah and did not fulfill its mandatory commandments (Deuteronomy 4:2, 12:32, 13:1-5, 18:15-22).
- **If** the eight words of John 6:4 were ***not*** added by forgers, then every

Gospel account of the week-by-week ministry of Yeshua stops abruptly and is dead silent for an entire year – except for the *phantom "passover"* and the iniquitous "feast of ***leavened*** bread" supposedly celebrated in the Galilee.

The addition of those eight words to the later texts of John's Gospel artificially extended the ministry of Yeshua to build a foundation for replacement theology and preterist eschatology. In brief, replacement theology is the concept that *Jesus started a new religion* that mysteriously replaced the eternal

covenants with Israel. Preterist eschatology goes on from there to teach that all Scripture and prophecy (including *The Revelation*) were fulfilled by 70 CE, opening the door for "the vicar of Christ" to rule from his millennial throne in Rome. To support this position, it was necessary to artificially fulfill all *seventy sevens* of Daniel's messianic prophecy, and it would take exactly seven more years after Yeshua's ministry began to make this invented *replacement* Christology work. So a *three-and-one-half-year ministry* of Messiah was invented by Eusebius, and an *additional three-and-one-half-year period* was

inserted-by-interpretation from the book of *The Acts* to give Eusebian dogmas theological credence. The support for this doctrine, however brilliant, was manufactured out of the thin air of fourth century Constantinian theology.

Clement of Alexandria, Tertullian, Origen, and Lactantius, early "church fathers" of the second and third centuries, as well as Filastrius, Gaudentius, Evagrius, Orosius, Ephraem and a half dozen other theologians cited by the Catholic Encyclopedia under "Chronology of the Life of Jesus Christ,"{1} all

concurred that the Messiah's ministry lasted ***about one year***. It was Eusebius, in the fourth century, who first expressed the notion in *Demonstratio Evangelistica VIII, 106.8*, that Messiah's ministry was "three years and a half, which is half of a week" – *in obvious reference to the ninth chapter of Daniel*. Eusebius claimed to have deduced this from John's Gospel without ever providing proof for such a claim. In fact, he contradicted over three hundred years of undisputed testimony from the eyewitnesses, their disciples, and the two hundred years of historians that followed them. Eusebius' assertion

was based on nothing more than his own interpretation of Daniel's seventy week prophecy, a prophecy that even Isaac Newton was unable to accurately decipher. Rome's indisputable authority was the sole basis for demanded obedience to this heretical Eusebian eschatological dogma – and yet the Catholic Encyclopedia clearly acknowledges that Eusebius was the sole progenitor of this pedantic pontification. One can determine anything one wants when all percipient witnesses died hundreds of years earlier, and when all Scripture is sequestered from the general population. Unfortunately, time hardens

groundless dogma into tradition, which trumps truth in all too many instances.

{1} Catholic Encyclopedia: Chronology of the Life of Jesus Christ, Relative Chronology, The public life of Jesus: its duration; newadvent.org/cathen/08377a.htm

The *first* Passover of Yeshua's ministry is recorded in the second chapter of the Gospel of John, while his last Passover begins in John chapter twelve. From the testimony of these second and third century scholars, it is obvious that the early texts of John's Gospel, the only texts to which these men had access, could *not* have included the additional *third*

"passover" of John 6:4. It is inconceivable that these scholars could have missed the simple mathematical fact that it would have taken *well over two years* to span *three Passovers*. These early historians were reading the original texts – long before the post-Eusebian forgery was added. They all concurred that the ministry of Yeshua *was about one year.* There was not one dissenting opinion voiced in the ranks of Christendom during the first three centuries. This simply means that no one even considered *then* what modern Eusebian theologians insist *today* – that Yeshua's ministry was longer than *about one year*.

Furthermore, Matthew, Mark, and Luke all record just *one year* in the ministry of Yeshua; it is absolutely impossible to squeeze out more if one understands the Feasts! The resolution of this problem is obvious, and the internal evidence conclusive: *the first century texts to which the early church scholars had access could not possibly have contained the eight words of John 6:4.*

A second fatal error was *interpreted* into John's Gospel with the same maleficent motive – to artificially lengthen Messiah's ministry by adding another year of dead silence into the

Gospel testimony. Yet another ***fictitious Passover*** was *interpreted* into the text where it clearly does not exist. This was done in John chapter five.

John is the *only* Gospel author who records the *first* Passover of Yeshua's adult ministry during which Yeshua met Nicodemus (John 2:13-3:21). Yeshua stayed in the Jerusalem area until the Pharisees got wind of his increasing popularity and then traveled north to spend two days with the Samaritans (John 3:22-4:42). Yeshua then continued on to Cana, where he performed his "*second* miracle after

leaving Judaea" by healing the nobleman's son from afar (John 4:43-54). Then he immediately returned to Jerusalem for another "feast of the Jews" (John 5:1-47) and then directly returned to the Galilee (John 6:1), at which time the day-to-day records of Matthew, Mark and Luke commence. The Feast of *Shavuot* (Pentecost) occurs seven weeks after Passover and perfectly fits the *unnamed Feast* recorded in John 5:1-47. Yet Eusebian replacement theologians resolutely insist that the Feast of John chapter five must be *another* Passover – an entire year after the Passover of John chapters two and three! If the Feast

referred to in John chapter five is truly Passover, then only a few quick baptisms, a two-day ministry among the Samaritans, and the healing of one young man take place during that entire year. That is ludicrous! The Feast spoken of in John chapter five is, without a doubt, not Passover. It is unmistakably the Feast of *Shavuot* (Pentecost). The healing of the man who was lame for thirty-eight years occurred on the seventh Sabbath of the *counting of the omer* in the presence of a multitude gathered to celebrate the Feast of Weeks (or Sevens) the following day on the Temple Mount. At this time Yeshua was informed that

Yochanan had been put in prison by Herod, whereupon he immediately left Jerusalem to spend the entire summer in the Galilee. He was apprised of Yochanan's execution at the end of the summer just before he fed the five thousand – three days before the Feast of Trumpets.

By illegitimately interpreting the John 5:1-47 "feast of the Jews" as another Passover, it will be another wasted year before the four fishermen finally leave their family business and join Yeshua. Matthew will also keep his job at the Roman toll booth for another year before he begins chronicling the

ministry of Messiah. There is apparently nothing Yeshua is doing that is worth recording – and no one is following him! This was the tortuous method employed by replacement theologians to invent a *three-and-one-half-year ministry* – by interpreting the Feast of Shavuot in John 5:1-47 as a Feast of Passover an entire year later. However, since all the original witnesses had been dead for at least 250 years, and it was illegal for the laity to have the Scriptures in their own hands, no one could challenge the orthodox religion of the state. It would be another 1600 years before we would rediscover the manuscript that

would expose the forgery forced upon us by the edge of the Roman sword.

The forged *"passover"* statement of John 6:4 introduces *"another jesus,"* as Paul coined the phrase: a religious renegade who starts a new cult in the Galilee by deliberately violating the Almighty's Divine instructions to Moses and teaching others to do the same (Matthew 5:20). The *"jesus"* who was introduced with the eight words of John 6:4 is not the Messiah who came to fulfill the Torah, but rather an *invented false messiah* – a Hellenized christ who built the house of replacement theology and treated the

commandments with disdain. This *"another jesus"* is definitely *not* the Messiah we were instructed to expect, but rather one of the false prophets we were warned to reject! Moses told us clearly and repeatedly that *no one is ever allowed to add to, or to subtract one single commandment from, the Torah* (Deuteronomy 4:2, 12:32). Moses also cautioned us that if a prophet were to perform signs and wonders – yet teach us to disregard that which the Creator had already instructed us at Mount Sinai – we were *not* to heed him. We were forewarned that the Almighty would supernaturally empower false prophets in order to

determine whether Israel would keep his commandments – as we promised we would – or follow the deceiving performers of miracles who preach a perverted redefinition of law and grace (Deuteronomy 13:1-5, 18:15-22). This *"another jesus"* is not Yeshua of Nazareth, but an invented entity that only exists in the fertile imaginations of modern day religionists and the adherents to Eusebian eschatology.

Fatal Systematic Theology

Every week of Yeshua's seventy week ministry can be accounted for in the records of the four Gospel authors. Yet

Eusebius *invented a three-and-one-half year ministry* because it was essential to his theology, and it all fit into the hand of Rome's dominion theology as well. In order for Rome to control the world stage, it was advantageous to have *the last seven years* of Daniel's *seventy-sevens* prophecy be completely fulfilled so that they could discard the entirety of the prophetic Scriptures as mere history. Once all Scripture was fulfilled, the Torah and Prophets could be ignored, and the "vicar of Christ" could reign from his millennial throne in Rome. But to do this, Eusebius and his successors had to find *another*

seven years to fulfill the precise prophetic equation.

> [24]**Seventy sevens** are determined upon thy people and upon the holy city: to restrain the transgression, and to complete the sin offering, and to atone for iniquity, and to bring in everlasting righteousness, and to authenticate the vision and the Prophet, and to anoint the Most Holy. (Daniel 9:24 CKJV)

It was exactly *sixty-nine sevens* of years (483 years) from the time that Artaxerxes gave the command to "go forth and build Jerusalem" (Ezra 7,

Aviv 1, 457 BCE) until the day that Yochanan ben Zecharyah announced, "Behold! The Lamb of God who takes away the sin of the world!" (KJV John 1:29, Aviv 1, 27 CE). That left seven years, or the final *week*, yet outstanding. To find another seven years *after* this point, agents of Rome invented a *three-and-one-half year ministry by forging one phantom "passover"* into John chapter six, *interpreting* another *fictitious* Passover into John chapter five, and then wresting the remaining three-and-one-half years from the book of the Acts. This contrived fulfillment of Daniel's *seventy-sevens* prophecy was

extrapolated as being the final fulfillment of all the Torah and the Prophets. Thus, they decreed that the *everlasting* covenant with Israel was now nullified, and the Creator's *eternal* Torah – that Yeshua swore that he had not come to destroy – was demolished and replaced by the ever changing edicts of a new religious system that was headed by he who proclaims himself "Almighty God upon earth."

The theological *"proofs"* for this new doctrine were deduced from the incident of Peter being sent to the house of a Roman centurion, Cornelius,

which they incorrectly assert to have occurred three-and-one-half years after the giving of the gift of the Holy Spirit on Shavuot (Pentecost). This incident (Acts chapter ten), in which Peter was instructed to "*call no man unclean,*" was twisted to teach that *the Spirit nullified the Torah by commanding Peter to eat vermin off a filthy sheet*. Alleging that the Creator had suddenly revoked His eternal Torah three-and-one-half years into the book of Acts, it could now be taught that the Almighty also rejected Israel at the same time and turned the "church" over to Roman gentiles at Caesarea (Acts 10:1-11:18). With the last *seven* years of

Daniel's *seventy-sevens* prophecy now allegedly *fulfilled*, the light of the eternal Torah *extinguished*, and the everlasting covenant with Israel *nullified*, the foundations of replacement theology were securely anchored in sinking sand.

Thirty-three years after the church was supposedly turned over to the Roman soldiers at Caesarea, the Roman General Titus, himself soon to be Caesar, conquered and destroyed Jerusalem. That destruction was eventually interpreted as the fulfillment of the book of *The Revelation* and was heralded as proof that the Almighty had

forsaken his covenant with Israel. So now, with the Torah *nullified* and all New Testament prophecies *fulfilled*, Rome had its theological foundation for "another jesus" – "the vicar of Christ" – to *rule with an iron rod* from his millennial throne in Rome (Revelation 19:15, 20:4). Thus the kingdom of dispensational replacement theology was born – and the eight infamous words, insidiously inserted into the Gospel of John, provided the mathematical authority for their arrogant systematic theology.

Those eight infamous words not only destroyed the chronology of the

Gospels, but also buried any possibility of understanding the full significance of Daniel's cryptic prophecy. Older, authentic texts were expunged in order to hide this act of sedition, but they could not eradicate them all. The Almighty watches over his Word. Greek Manuscript #472, an 11th century manuscript that was originally housed in Constantinople, may be the last of a line of manuscripts that maintained the accurate rendering of John 6:3-5. In order to protect what remains of this ancient, mutilated, miniscule text, the manuscript is under lock and key in the Lambeth Palace Library in London. The text reads:

anhlqende eij to oroj Ihsouj kai ekei ekaqhto meta twnmaqhtwn autou eparaj oun ‘o Ihsouj touj ofqalmouj kaiqeasamenoj ‘oti poluj oxloj erxetai proj auton legei proj filppon poqen agorasomen artoj ‘ina qagwsin outoi

and went up into the mountain Iesous and there sat with the disciples his having lifted up then Iesous eyes and having seen a great crowd is coming to him he says to Philip whence shall we buy loaves that may eat these (word by word English

translation).

[3]And Jesus went up into a mountain, and there he sat with his disciples.(4) [5]When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (KJV)

The eight words: hn de egguj to pasxa n eortn twn ioudaiwn (and the passover, a feast of the Jews was nigh) are completely missing from this ancient manuscript.{2}

Verse and chapter markings are

nonexistent in the ancient Greek texts, as is punctuation, but the following statement can only be made by using these modern conveniences: the entirety of *verse four* ("and the passover, a feast of the Jews was nigh") is nonexistent in the Lambeth Palace manuscript. The last words of *verse three* "twnmaqhtwn autou" (the disciples his) is followed by the first word in *verse five* "eparaj" (having lifted up). The wording found in the modern Greek texts, "hn de eggui to pasxa n eortn twn ioudaiwn" *(and the passover, a feast of the Jews was nigh)* simply does not exist in the ancient Lambeth Palace manuscript.

Those eight words were not *expunged* from the text, but rather, just as with all the first and second century texts, ***those eight words were never added***.

> You shall not add unto the word which I command you, neither shall you diminish ought from it, that you may keep the commandments of YHVH (the LORD) our Elohim (God) which I command you. (Deuteronomy 4:2)
>
> For I testify unto every man that hears the words of the prophecy of this book: if any man shall add unto these things, YHVH (the

> LORD) shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, YHVH (the LORD) shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book. (Revelation 22:18-19)

Now we may understand why Dr. Frederick H. A. Scrivener, one of the most respected New Testament Greek scholars in history, heralded manuscript #472 as the most important miniscule text guarded within the

fortress walls of Lambeth Palace.{3} We at last can see the same text that the early Christian historians were reading when they stated, without dissent, that Yeshua's ministry was "about one year" in duration. Now, after 1600 years of enforced acquiescence to deception, the Christian world continues to drone the indefensible "three-and-one-half-year" fabrication of Eusebius, while insisting that no one is capable of making even the simplest of calendrical calculations to find the year of Messiah's birth or the day of his resurrection. The monumental testimony of this ancient manuscript #472 secured by Heaven for its

revealing in the last days, is now presented in ***The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah***.

{2} Novum Testamentum Graece, Nestle-Aland 26th edition, (1979). Deutsche Bibelgesellschaft, Stuttgart. p.263
{3} Scrivener, Frederick Henry Ambrose; Edward Miller (1894). *A Plain Introduction to the Criticism of the New Testament, vol. 1* (4th ed.). London: George Bell & Sons. p. 249.

Illustrated Discontinuity Artificially lengthening Yeshua's ministry to three-

and-one-half years

The Gospel records document Yeshua going up to Jerusalem for each one of the required Feasts of the LORD and fulfilling his mission in exactly 70 weeks (490 days). Eusebius invented a three-and-one-half year ministry in an attempt to support a past fulfillment of the seventy-sevens prophecy of Daniel to reinforce his preterist eschatology. This fabrication, which employed the forgery of texts and absurd interpretations, destroyed the chronological continuity of the Gospels and produced contradictions in secular historical records as well. The first

chart illustrates the day-to-day continuity of the plain text of the Gospel records, as they are understood according to the ancient Hebrew calendar and the precise timing of the Feasts of the LORD. The second chart demonstrates the result of artificially lengthening Yeshua's ministry to three-and-one-half years. This chart clearly illustrates how every Gospel author would have had to cease their day-by-day records at the same moment in time, and remain silent for two separate years. The proposed coincidence that none of the authors found one single thing to comment on for two entire years is biographical

nonsense beyond belief. The third chart synchronizes the two illustrations in a month-to-month comparison. Nothing but absurd contradictions are left in the wake of Eusebius' unprovable three-and-one-half year ministry conjecture. Supposed "proofs" for his unique theory were provided by these two Biblically and logically untenable inventions:

1. The Feast of *Shavuot* in John chapter five (which occurred seven weeks after the Passover of John chapter three) was illegitimately reinterpreted as another Passover occurring an entire year later. During

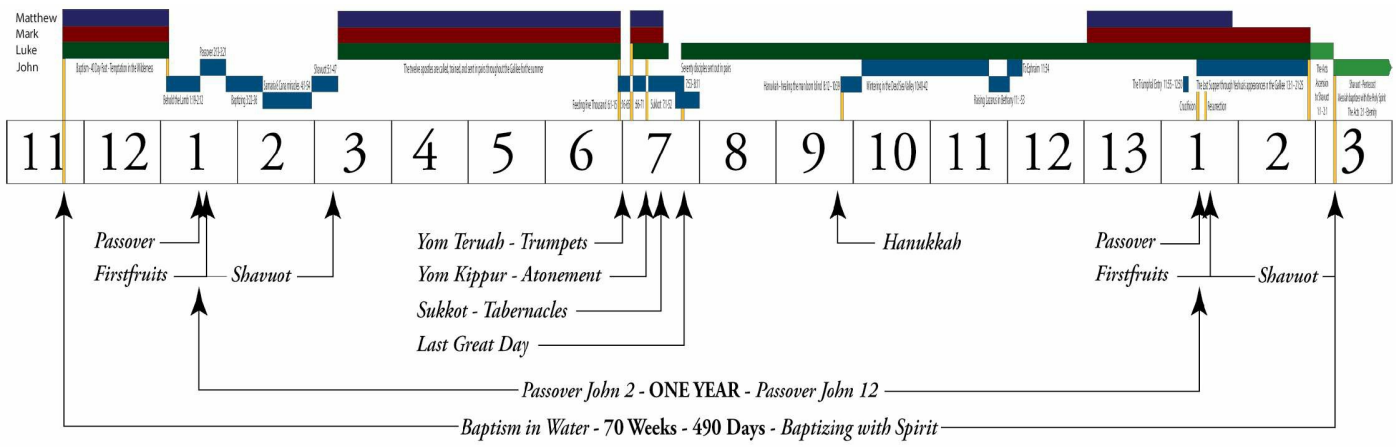
this fictional year, not one single event was recorded by any of the four Gospel authors, and the four fishermen, after accompanying Yeshua to the Feast of Passover, returned to the Galilee and continued their nightly fishing routine for another uneventful year before being called into service.

2. A Passover that Yeshua never attends, despite the Torah requirement to do so, was forged into later texts of John chapter six. It was apparently during this unattended Feast of Unleavened Bread that Yeshua fed more than 9,000 people

with ***leavened*** barley loaves. This forgery produced another year of dead silence from the four Gospel authors, yet still comes up woefully short of Eusebius' proposed three-and-one-half year ministry. It is noteworthy that a generation earlier, Tertullian proposed an eleven-year ministry of Jesus, which was also based entirely on unsupported conjecture and a wild imagination.

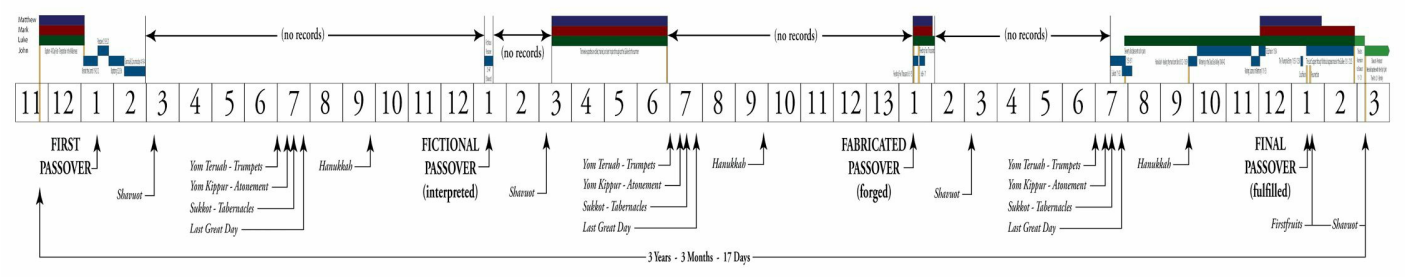
The charts are available for viewing in high resolution on the Chronological Gospels website:
www.TheChronologicalGospels.com

This illustration is a simplified version of the detailed timeline sampled at the back of this volume. The four Gospel authors present a unified and authentic record of the ministry of Yeshua. Seventy weeks transpire from his baptism in water until he baptizes with the gift of the Holy Spirit. This is the second, and until now hidden, layer of Daniel's seventy shevuim (weeks) prophecy.



View full image here.

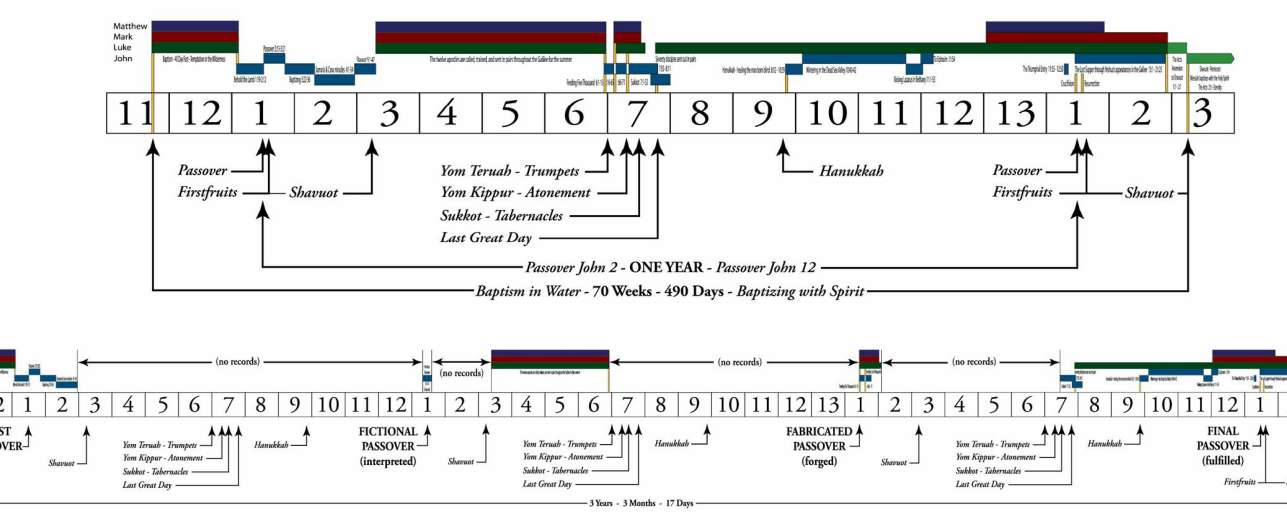
This illustration demonstrates the precisely synchronized gaps and unexplainable cessations in the day-to-day records of the Gospel authors in order to accommodate the Eusebian three-and-one-half year ministry heresy.



View full image here.

This illustration showcases the two charts in a month-to-month comparison. Absurd contradictions and biographical nonsense are left in

the wake of Eusebius' unprovable three-and-one-half year ministry conjecture.



View full image here.

Daniel's Seventy Sevens Messianic Prophecy

The timing and duration of Yeshua's ministry is a direct fulfillment of **the second of three layers** of Daniel's

seventy shavuim (sevens) prophecy. Understanding that Yeshua fulfilled his role as the Passover lamb in exactly *seventy weeks* is prerequisite to understanding the other two layers of Daniel's prophecy, which must and *will* be fulfilled before the Messiah returns.

> [21]While I *(Daniel)* was speaking in prayer and growing weary with fatigue, about the time of the evening oblation I saw a vision that began with the man Gavriel, who touched me [22]and spoke with me, saying, "O Daniel, I have been sent to give you wisdom and

understanding. [23]At the beginning
of your supplications I received
word that I was to come to you
and proclaim that you are greatly
beloved. Therefore, understand
this communication and vision:
[24]**Seventy sevens** are determined
upon thy people and upon the
holy city: to bring an end to the
rebellion, and to complete the sin
offering, and to atone for iniquity,
and to bring in everlasting
righteousness, and to authenticate
the vision and the Prophet, and to
anoint the Most Holy. [25]Know
therefore and understand, *that*
from the going forth of the

commandment to restore and to build Jerusalem, until Messiah the Prince *there shal*l be **seven sevens**, and **sixty two sevens**. (The *Temple* courtyard and the *city* wall shall be built again in troubled times.) [26]And **after sixty two sevens** shall Messiah be cut off – but not for himself. *Then* the people (of the prince that shall come) shall destroy the city and the sanctuary. Its end will come like a flood, and at the end of the battle horrors are decreed. [27]But he [*Messiah the Prince*] shall confirm the covenant with many for **one**

seven. And in the **midst of the seven** he shall cause the sacrifice and the oblation to cease, and because of the overspreading abominations he [the prince that shall come] shall make it desolate until the end. Then that which is decreed shall be poured out upon the desolators." (Daniel 9:21- 27 CKJV)

Seventy-sevens, seven-sevens, sixty-two-sevens, after sixty-two-sevens, one-seven, in-the-midst-of-seven – the angel Gavriel gave Daniel a prophetic code which was so mathematically complex, it could not be deciphered

until the generation in which *"knowledge is increased and men run to and fro,"* as the angel phrased it (Daniel 12:4). By the first decade of the 21st century, the composite knowledge base of humankind had doubled in just one year, and men were actually *running to and fro* at speeds measured in nanoseconds. The scientific knowledge gleaned from NASA's space program has allowed mankind to calculate the celestial and historic events of antiquity to within one-millionth of a day. We can now decipher the Creator's celestial and terrestrial time clock with heretofore-incalculable accuracy. Astrophysics

finally allows us to understand that which was penned thousands of years ago in Genesis 1:14, that the Creator put the heavenly bodies in their courses to determine the passage of days and years, for signs in the heavens, and to set the *moedim, i.e.* the appointed times of our Creator, also called the *Feasts of the LORD*.

The modern Jewish calendar, invented in 359 CE by Hillel II, was based on *mathematical astronomy* rather than on the original method of *observed astronomy* combined with *agricultural considerations* in the land of Israel. The last act of the Sanhedrin, which

had been exiled to the city of Tiberius, was to change the Creator's reckoning of time and the eternal laws that govern when we are to keep the Feasts of the LORD (Daniel 7:25). At that time, the hands were broken from the face of the Creator's clock, and a calculated calendar of convenience was offered in its place. Initially the calculated calendar allowed the Jews in the Diaspora to celebrate the Feasts in unison around the globe, but subsequently, both the Creator's original reckoning of time and the accuracy of *the prophetic shadow pictures of good things* to come that are embedded in the Feasts of the

LORD, were lost to antiquity. The calendar that was in use during the time of Yeshua, as well as the Gospel chronology, became shrouded in the mists of forgotten time. The restoration of the Creator's original calendar in the land of Israel during the past two decades has proven to be the lost master key that has unlocked the chronological mysteries in the Gospels. With unimagined clarity, we can now decipher significant events in the life and ministry of Yeshua, as well as contemplate the ramifications of each compelling layer of Daniel's *seventy sevens* prophecy.

The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah will uncover the prophetic realities that were buried in antiquity, yet are being revealed in the last days as promised to Daniel while he languished in exile. The second layer of Daniel's prophecy, the *seventy week ministry of Messiah*, has now been revealed in the chronology of the first four Gospel records, beckoning us to explore the third layer now knocking at our door. This final layer will be fulfilled in the fifth Gospel, the book of *the Revelation of Yeshua Messiah.*

The Gospel of the

Kingdom Declared

Just two days before his execution, Yeshua instructed his disciples, "This *Gospel of the Kingdom* must be preached in all the world for a witness" (Matthew 24:14). He was referring to the same "gospel" or "good news" that he and his disciples were preaching throughout the Galilee long before the disciples understood anything about Yeshua's death or resurrection. Yes, this was the "good news" that Heaven confirmed with signs, miracles, and wonders – nine months before his passion. Yeshua and his disciples taught the *Gospel of the*

Kingdom in both word and deed, inflaming the wrath of two religious systems: that of the Prushim (Pharisees) and that of the priesthood of the Zadokim (Sadducees). Yet, this "good news" remains relatively unknown and unsung among those who profess to be his followers today.

To understand the Gospel records and the good news Yeshua taught his disciples, it is imperative that we understand the foundational principles of the Torah Moses delivered to us at Mount Sinai, as well as the developing first century religious systems of both the Pharisees and the Sadducees. With

this basic understanding, the Gospel record will come alive as we see Yeshua deliberately violating the rules of man-made religion while clarifying, illustrating, and reinforcing the everlasting instructions in the Torah.

Before discussing the various sects of Judaism that dominated the religious landscape of Israel in the days of Yeshua, one must first dig back to the foundation of the Torah, which had been deliberately buried by the vanguards of Pharisaic Judaism. To this day, this foundational principle of the Scriptures remains completely obscured from the myopic vision of the

gentile Christian world. But without this foundation, the *Gospel of the Kingdom* will never be understood, and Yeshua's proclamation that he *did not come to do away with the Torah* will remain the most ignored prophetic utterance in the history of Christendom. The foundational commandment of the Torah we received at Mount Sinai is a stern warning from the Almighty against adding our own rules, negating the commandments he gave us through Moses, or tampering with his Word.

> You shall not add unto the word which I command you, neither shall you diminish from it, that

> you may keep the commandments of YHVH your Elohim which I command you. (Deuteronomy 4:2)

So serious is this instruction that the Almighty repeats himself in the next breath in Deuteronomy 12:32. Once one adds to the revelation or subtracts from the commandments of the Almighty, we no longer have the commandments of our Creator, but rather, we have a man-made religious system that promises what it cannot deliver. It is a *broken cistern that can hold no water*. That system is, in reality, a different kingdom altogether.

It is often referred to in the prophetic Scriptures as “Babylon.” Its citizens are the populace of an alternate universe that will never see the true Kingdom of Heaven. Yeshua is the King of the true Kingdom, and he came to lay down the rules of his Kingdom and establish the criteria by which we will either enter or be denied access. His rules are uncomfortably absent from almost every denomination practicing religion in today’s burgeoning marketplace of spiritual options.

Moses instructed us to beware of those who do signs, miracles, and wonders

and yet add to or subtract from the Torah. Moses warned that the Almighty would empower such false prophets as a test to see whether we would keep his commandments or follow men who deceive by the manifestation of supernatural power and lead the naive into their own kingdoms.

Prushim

The word Prushim (Pharisees) means separated ones. In their desire to live a holy life, the Prushim devised a system whereby they would keep themselves uncontaminated by the world and separated from the corruption that had

developed among both the priesthood and the uneducated masses. While a desire to remain uncontaminated from the world is a noble goal, the vehicle they used was to invent their own rules. Doing such, as we have discussed, is not noble. Consider the following example: Phariseeism demands that one would only ***eat food in a state of ritual purity***.

When a person brings a sacrifice to the Temple, whether it be meat on the hoof or meal in a container, he must enter the sacrificial courtyard in a state of purity that is prescribed in the Torah. One does not enter the presence of the

Holy One presumptuously. That state of purity includes the confession of sins, a mikveh (complete immersion in running water), and a change of garments. Only then may a person enter the sanctuary and present a sacrifice without blemish – an acceptable sacrifice to the Almighty. When an animal is presented to the Most High, a portion of the meat and all of the fat belongs to him alone, a portion belongs to the priests, and another portion is eaten by the one who brought the sacrifice. That sacrificial offering is referred to as "sanctified meat." Conversely, when a person simply wants to eat a meal of lamb from his

flock or from the market, the animal can be blemished and can be eaten in the gates of one's own city. It is not a sacrifice – it is just a meal. There are very few Torah regulations that pertain to daily food.

In their striving for righteousness, the Prushim developed a system by which they would not eat any food unless they were in a self-defined state of ritual purity. To effect this invented system of holiness, they made hundreds of rules concerning what prayers were to be said over particular kinds of foods or combinations of foods; what plates were to be used for particular kinds of

foods; how one was to wash and sanctify certain kinds of vessels; and whether certain types of ovens and utensils could contract ritual impurity, and if they did, how to purify them. All this they did in order to eat unsanctified meat – or common food – in the state of ritual purity. This entire concept is an invention of the Pharisees; not one word of such sanctifying antics is even suggested in the written Torah.

In his first documented miracle, Yeshua defiled the invented sanctity of the stone purification pots at a Pharisee wedding in Cana. By Pharisee law,

these ceremonial pots were reserved for water only – and water that had the slightest hint of the flavor of wine was ceremonially unclean. Yeshua turned that water into the most delightful wine in the Yezra'el (Jezreel) Valley and then told the servants to give it to the head rabbi! As in all of his repeated, deliberate violations of Pharisaic law throughout his ministry, the endorsement of his authority to castigate the religious leaders and nullify their *takanot* (man-made rules) came in the form of a miracle from Heaven.

The Prushim enacted over 500 laws

governing the keeping of the Sabbath day, including what constituted forbidden work, how far one may walk on the Sabbath, and what one must do *before* the Sabbath in order to carry anything *on* the Sabbath. Yeshua not only broke many of those rules deliberately, such as violating the prohibition of putting saliva on one's eyes on the Sabbath (Talmud, Shabbat 108b:19-25), but he commanded those that he healed on the Sabbath to break other Pharisaic laws. This included his command to the lame man he healed to break the law of the *eruv* by carrying his mat on the Sabbath – an act that any observant Pharisee could do that day

with complete immunity because they could have taken the required steps the previous afternoon that would have allowed such action on the Sabbath (Talmud Mas. Shabbat 6a). By the first century, the Pharisaic religious system had been growing for over 300 years and was fast becoming the largest religious sect in the land of Israel. In Yeshua's day the Pharisees controlled the Sanhedrin, but the Zadokim (Sadducees) still conducted the Temple service with what remained of the dwindling Levitical priesthood.

The Prushim claim to sit in the "Seat of Moses" and that every new

commandment they sanctify has the same authority as the commandments Moses received from the hand of the Almighty. Every synagogue had a "Seat of Moses" upon which the elders sat to pronounce new commandments they invented at will. Their sanctified commandments are, in their parlance, *takanot*, which are legally defined as "laws enacted by the rabbis which change or negate Torah law" (Encyclopedia Judaica - *takanot*). In fact, the Prushim claim that when they make *takanot*, even the Almighty must obey their verdict. They claim that Moses actually gave them an *oral torah*, which gives them supremacy

over the *written Torah*, and that without the esoteric revelation transmitted through the oral torah, no one can properly understand the written Torah given at Mount Sinai. And who were the keepers of the oral torah? The Pharisees, of course.

The word *takanot* usually appears in the English versions of the Gospels as the word "traditions," but that translation misses the point by a mile. *Takanot* are not *traditions* like the American Thanksgiving Day menu of turkey with stuffing, cranberry sauce, and pumpkin pie. Rather, *takanot* are the illegal usurpations of the

everlasting commandments of the Kingdom of Heaven given to us at Mount Sinai. *Takanot* replace the written Torah with the ever-changing rules and regulations of man-made religion. Yeshua emphatically warned his followers to be wary of "the leaven of the Pharisees," which he defined as their <hghn> *nahagah* or illegitimately imposed rules.{4} Likewise, the religious imposition of man-made rules has now leavened virtually every sect of modern Christianity. The everlasting commandments that Yeshua preached, lived, and endorsed have systematically been replaced by the rules of denominational kingdoms that

have no more authority than the takanot of the Prushim and the Zadokim.

Another principle of the Prushim is the claim that their rules form a *secondary* fence around the Torah designed to keep people from breaking the Torah. They purport that, if one does not break the *takanot* of the Prushim, one will not even come close to breaking the Torah. While that sounds very sincere, sincerity and truth are seldom bedfellows in the world of religion. The Torah is indeed described as a protective fence around the people. Everyone is supposed to be obediently inside the *fence* and kept in the

presence of the Almighty. However, the *fence* itself tells us that no one is ever authorized to add to or subtract from the commandments! In other words, no one is allowed to break down any portion of the fence or build another fence. In reality, instead of protecting the sanctity of the Torah, the Prushim deliberately broke down a portion of the fence that forbade men from adding commandments. They then made a completely separate corral into which the *sheeple* could be systematically herded and fleeced at will.

{4} Hebrew Gospel of Matthew, George Howard, Mercer University Press, p. 78,

Matthew 16:12

Zadokim

The Zadokim (Sadducees) were the priesthood who adopted their name from the sons of Zadok, a righteous lineage of priests who served in the Temple before the Babylonian captivity (I Chronicles 24). After the Maccabean revolt (detailed in Maccabees I and II, 1611 KJV), the priesthood was adulterated by political appointees, which, at the time of Rome's occupation, resulted in high priests who were not even from the family of Aaron or the tribe of Levi. Some Zadokim did not even believe in

the resurrection, which led to an *eat, drink, and be merry* philosophy, which led further to using religion to abuse people and to rob widows of their earthly possessions (Matthew 22:23-29; 23:14).

Just before the Temple was destroyed by Rome in 68 CE (accurate Jewish reckoning), the Prushim made a deal with General Titus, and they were allowed to leave Jerusalem and establish an academy at Yavneh. However, the majority of the remaining priests and Levites were slaughtered in the ensuing battle that left a million dead bodies to bloat in the streets of

Jerusalem. With so few remaining alive, the influence of the Zadokim steadily declined. The Essenes, another influential sect hiding out in the Dead Sea Valley, were also exterminated by the Roman military beast. A generation later, when the blood-letting of the 135 CE Bar Kochva revolt against Rome had ended, the Prushim were the only ones left to define modern Judaism for everyone except for the few obedient followers of the Nazarene (*ha Notzrim*). The *Notzrim* continued to keep the Sabbath, the Feasts, and the faith until Rome herded her subjects into her new "universal" religion under

the direction of the self-appointed Pontifex Maximus, Constantine "the great." Since that time the true *Gospel of the Kingdom* has largely gone unsung. This generation has now inherited the Divine commission we first received at Sinai – to be his kingdom of priests and prophets to the entire world (Exodus 19:5-6; Revelation 1:5-6).

As you read Yeshua's words and watch him live the *Gospel of the Kingdom* in these pages, you will understand the religious bondage from which he set us free. We are now at liberty to love our Heavenly Father, keep his

commandments, and learn to walk by the Spirit so that we can fulfill his plan for the ages. You will watch the Divine drama unfold as Yeshua attacks the illegitimate religious system of the Prushim and Zadokim and incurs the wrath of *the god of this age*, who will eventually provoke the religious leaders to crucify the *Lord of Glory*. In so doing, hasatan will illegally shed the *innocent blood* of Yeshua, which will legally allow the innocent one to *buy back* all who call on his name.



The Seat of Moses

from which Pharisees declare *takanot* – laws which change or negate Biblical Law.

Corazin synagogue ruins, Lower Galilee, Israel

The Five Gospels and the Five-Fold Ministry of

Messiah as the *Netzer* and *Tzemach* – *the BRANCH*

Five times in the writings of the Hebrew prophets the Messiah is referred to as the *Tzemach*. The King James translators rendered the word *tzemach* into English as *BRANCH* – often in all capital letters. Both they and the Jewish sages recognized the Messianic reference in each case where the prophets of Israel used the word *tzemach*. Each of the five usages of *tzemach* describes a mission or prophetic role that the Messiah *must*

fulfill. Each of the five occurrences of *tzemach* details a particular quality or perspective of the life and ministry of the Messiah. The fulfillment of each of these five characteristics is detailed in the five Gospel accounts, just as it was foretold by the prophets.

The first four Gospels detail the fulfillment of each facet of Messiah's ministry as the *Suffering Servant*, a scarlet thread that runs through the Torah, the Prophets, and other Scriptures (Luke 24:46; Acts 26:23). This is the *prophetic shadow picture* of Messiah that is embedded in the Spring Feasts of the LORD: a male

lamb provided as the substitute offering for Abraham's son Isaac, just as the Passover lamb was provided as the substitute for the firstborn sons of Israel.

The fifth Gospel, ***The Revelation of Yeshua Messiah*** (The Revelation of Jesus Christ – KJV), details the future fulfillment of the Fall Feasts of the LORD and proclaims the Messiah's role as the Righteous Judge and Conquering King. Yes, the book of *The Revelation* is the fifth Gospel: good news for those who love the appearing of our Messiah, bad news for the tyrannical kings and rulers of the

world, as well as the pew-warmers who live as though the Scriptures are a fairytale (Psalm 2).

One of the most profound prophecies Yeshua fulfilled, indicating both his Davidic genealogy and kingly role, is found in the Gospel of Matthew, which proclaims the *Branch* as a Righteous King.

> And he (Yeshua) came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets; He shall be called a Nazarene. (Matthew 2:23 KJV)

As hard as one may try, no one will ever find a reference in the Prophets where the Messiah is to be called a *Nazarene*. It is often assumed that this must refer to the Messiah entering into a "nazarite vow" (Numbers 6:1-21), the same vow into which Samson was born (Judges 13:5-7). Not so. Yeshua clearly and admittedly broke the scriptural strictures of the nazarite vow several times (Matthew 11:19). Furthermore, nowhere in the writings of the prophets is it indicated that the Messiah would be either a Nazarene or one obligated to a nazarite vow. However, scripture does not leave us in confusion, for several prophets

declared that the Messiah would be a *tzemach*, and Isaiah prophesied that the *Tzemach* would be a particular *type* of branch.

> [1]And there shall come forth a rod (*khoter* – living shoot) out of the stem (*geza* – cut down tree stump) of Jesse, and a **Branch** (***netzer*** – a specific type of branch) shall grow out of his roots (*shorashim*)… [10]And in that day there shall be a root (*shoresh*) of Jesse, which shall stand for an ensign to the people; to the root shall the gentiles seek: and his rest shall be glorious.

(Isaiah 11:1, 10)

Isaiah added astonishing details to the picture of the Messiah as the *Tzemach* – the Branch. He prophesied that the *Tzemach* would be a very particular type of branch – a netzer. The science of horticulture distinguishes many types of branches or offshoots from a tree, which are designated by various Latin and English terms. The same is true in the Hebrew language. The word *netzer* indicates a *shoot from an olive tree that grows out of its original root system but springs up at a later time and somewhat distant from the trunk.* The tree may have already been cut

down because of its inability to bear fruit. The branch that shoots forth out of the root of the stump of the family tree of Jesse (King David's father) will spring forth as a *netzer*.

A *netzer* has absolutely nothing to do with a "nazarite vow." The Hebrew words *nazir* and *netzer* are unrelated – they just appear similar in English. The prophets tell us that the Messiah, the son of David, will be a *Tzemach* (a Branch) out of the trunk of David, but Isaiah is the prophet who tells us something very specific about that *tzemach* – he will be a *netzer*.

The village of *Natzeret* in northern

Israel, known in English as Nazareth, takes its name from the root word *netzer*. Descendants of King David originally established this village. Miriam (Mary), the daughter of Yoseph ben Yaakov of the bloodline of King David through his son Solomon, and Miriam's husband Yoseph ben Eli of the bloodline of King David through another son, Nathan, both grew up in *Natzeret* among near and distant relatives and a few Levites (see event <11>). The inhabitants of *Natzeret* most likely settled in the area during the Greek occupation of Israel when many Judeans fled into the Galilee region to escape persecution during the

cruel reign of Antiochus Epiphanies (detailed in Maccabees I and II, 1611 KJV). The residents of *Natzeret* knew their family history and named their village in recognition of the fact that they were a "shoot" out of the root of the tree of Jesse – *springing up at a distant place and a later time – a village of netzerim*. Now it makes perfect sense for these *netzerim* to travel back to their ancestral home of Beit Lechem to legally register their support for naming Octavius Augustus the "Father of the Roman Empire" in the twenty-fifth year of his reign as Caesar (see event <13>).

No one Gospel writer tells the complete story of the life and ministry of the Messiah. None of them was attempting to tell the entire story. John admits that if the whole of the story were written, the world could not contain the scroll – but these things are written that we might assuredly know that Yeshua of *Natzeret* is *The Prophet* of whom Moses spoke and *The Messiah* of whom the prophets prophesied. It is only by putting the Prophets and the Gospels together that we see Yeshua as the Tzemach, the *Netzer*, the Messiah, the King, the Servant, the Son of Man, the only begotten Son of God, and the Almighty

Judge.

MATTHEW
The Tzemach – The King

The Gospel of Matthew introduces the Messiah as *the King from Heaven* as he lays down the rules of the Kingdom over which he will reign forever. Matthew's record begins by establishing Yeshua's lineage from King David through his only earthly parent, Miriam, the daughter of Yoseph ben Yaakov – all direct descendants of David through Solomon. The record of the Babylonian astronomers delivering a royal treasure to the young king sets

the stage.

Jeremiah prophesied that the Messiah, the *Tzemach*, would be a **King** out of the lineage of David.

> ...I will raise unto David **a righteous BRANCH** [*Tzemach*], **a King** shall reign and prosper, and he shall execute judgment and justice in the earth. (Jeremiah 23:5)

The Gospel of Matthew is written in narrative form rather than chronological sequence.

MARK

The *Tzemach* – The Servant

The Gospel of Mark introduces the Messiah as a servant. No lineage. No fanfare. He is just doing the mission that he was sent to accomplish. *Immediately, straightway,* and *forthwith* are the words Mark chooses to typify Yeshua's actions. There is no grass growing under his feet. He has exactly seventy weeks – 490 days – to complete his mission, or all is lost.

Zechariah prophesied that the Messiah, the *Tzemach*, would be the **servant** of the Most High.

…Behold, I will bring forth **my servant The BRANCH** [*Tzemach*]. (Zechariah 3:8)

The Gospel of Mark is written in chronological sequence.

LUKE

The *Tzemach* – The Son of Man

The Gospel of Luke introduces the Messiah as our example – the Son of Man, who demonstrates how to live the rules of the Kingdom. Luke's record begins by establishing that both Zecharyah and Elisheva were

blameless before the Almighty in their compliance with all the commandments in the Torah – including the additional statutes applicable only to the priesthood. Yeshua's supposed lineage (Luke 3:23) through his stepfather Yoseph ben Eli, a direct descendant of David through Nathan, denotes the shadow of illegitimacy under which the Messiah lived. It was *supposed* that he was the child of Yoseph, conceived out of wedlock. Though he *appeared* to be just a man among men – yet "he shall build the Temple of the LORD."

Zechariah prophesied that the Messiah,

the *Tzemach*, would be not only a man – he would be **The Man**.

> **…Behold The Man** whose name *is* **The BRANCH** [*Tzemach*]. He shall grow up out of his place, and **he shall build the Temple of the LORD**. (Zechariah 6:12)

The Gospel of Luke is written in chronological sequence and punctuated (as is the book of Acts) by summary statements.

JOHN

The *Tzemach* – The Son of GOD

The Gospel of John introduces the Messiah as the incarnation of the eternal Word by whom, through whom, and for whom all things in the physical universe were created. That Word became flesh and "tabernacled" among us as ***The Prophet*** of whom Moses prophesied. John introduces Yeshua with the testimony of Yochanan ben Zecharyah, who declared to an entourage of Levites and priests that when he mikveh-ed (baptized) Yeshua he saw the messianic sign that had been revealed to him by the Spirit. The day following Yochanan's testimony, he saw Yeshua when he returned from his forty-day wilderness experience.

Yochanan did not herald him as the *Son* of God as he heard from heaven, but as the *Lamb* of God – the sacrifice without blemish who would atone for the sins of the world.

Isaiah prophesied that the Messiah, the *Tzemach*, would be the one who would purge the blood and wash away the filth of his people by the blood of the **innocent lamb** – the **sinless Son** of the Most High.

> In that day shall **The BRANCH** [*Tzemach*] of the LORD be beautiful and glorious… [4]The Lord shall **wash away the filth** of the daughters of Zion, and

shall **purge the blood** from the midst of Jerusalem… (Isaiah 4:2, 4)

The Gospel of John is written in precise chronological sequence, detailing the Messiah going up to Jerusalem to each one of the required pilgrim Feasts. Each of these events can be precisely documented to the very day of their occurrence on both the Julian Astronomical Decimal Calendar (the time clock of astrophysics) and ***the Astronomically and Agriculturally Corrected Biblical Hebrew Calendar*** (in short, *the Creator's Calendar*). The Julian

calendar's accuracy in determining the exact day of the week during the first century is better than one millionth of a day, while *the Creator's Calendar,* based on the illumination of the new moon as seen from Jerusalem, can now be mathematically calculated back into the first century with far more precision than can actually be detected by the human eye. The synchronization of these two ancient calendar systems now uncovers breathtaking detail – hidden for millennia – from the Gospel records.

Matthew, Mark, and Luke primarily detail the events between the Feasts

of the LORD, while the Gospel of John shows the Messiah "going up" to each of the Feasts in Jerusalem.

THE ACTS OF THE APOSTLES
The Seventy Week Mission Accomplished

The seventy week ministry of Messiah is not fulfilled until Yeshua "baptizes" his followers with the Holy Spirit at the Feast of Shavuot. In the book of ***The Acts of the Apostles***, Luke shows us the life and death struggle that took place as the

followers of Yeshua learned to walk by the Spirit – the hard way. After being clearly instructed to wait in Jerusalem for "the promise of the Father," the disciples grew impatient in the ten days leading up to the Feast of *Shavuot* and decided to choose a successor to Judas. Praying, yet receiving no guidance from heaven, they decided to take a vote – and they chose a replacement of whom we never hear again. In the book of The Acts we see demonic possession, disobedience, deception, and death – but we also witness miracles, deliverance, and victory. This is what life looks like with the Spirit of the

resurrected Messiah dwelling in believers. *The book of the Acts is still being written today by heavenly scribes who are urging us to fully engage in the glorious battle for the Kingdom.*

THE REVELATION OF YESHUA MESSIAH
The Tzemach – The Coming Judge

The Gospel of the Revelation is written in precise chronological sequence with several parenthetical sections illustrating cause and effect.

The Revelation chronology begins with *seven letters* to the seven Messianic assemblies in Asia Minor. John then details the events that transpire as Yeshua rips *seven seals* from a scroll of eternal significance – and specific events play out across the stage of planet Earth at the stripping of each seal. When the seventh seal is loosed, seven angels blowing *seven trumpets* are introduced. Six angels blow their trumpets in succession and then *seven thunders* follow. When the seven thunders are accomplished, the seventh (and last) trumpet finally sounds (on Yom Teruah), and the saints are miraculously "saved from the wrath to

come" and *gathered to the sea of fire and glass*. After that, seven angels pour out the contents of *seven bowls* full of the smoking wrath of the Almighty onto the inhabitants of the earth who have been left behind. When the wrath is concluded (on *Yom Kippur*), the bride dresses for *the Marriage Supper of the Lamb*. After the *seven-day wedding feast (Sukkot)*, Yeshua returns to earth (on *Shemini Atzeret*) to rule with the Torah and a rod of iron.

Jeremiah prophesied that the Messiah, the *Tzemach*, would be the *Judge* out of the lineage of David and would

execute judgment and pure righteousness throughout the entire earth.

> I will cause **The BRANCH** [*Tzemach*] **of righteousness** to shoot forth from David; and **he shall execute judgment and righteousness** in *all* the earth. (Jeremiah 33:15)

The Gospel record closes with ***The Revelation of Yeshua Messiah***, which reveals how the Messiah *will* fulfill the Fall Feasts of the LORD. At the end of this journey through ***The Chronological Gospels: The Life and***

Seventy Week Ministry of the Messiah we will clearly understand ***why*** we were commanded to keep the Feasts of the LORD, *the prophetic shadow pictures of good things to come,* ***forever***. Come, enjoy the Feast!

The Corrected King James Version (CKJV)

In 1604, King James of England authorized the translation of the Scriptures into English. Over eighty percent of the King James Version was taken directly from William Tyndale's heretofore illegal translation. The King James translators acknowledged in

their dedication, “We never thought from the beginning that we should need to make a new translation...but to make a good one better.” They compared Tyndale’s work with the Textus Receptus, a Greek hybrid text compiled by Robert Stephens (also known as Robert Estienne or Robertus Stephanus) from manuscripts and fragments available to his team of researchers in 1550 and published as ***Novum Testamentum - Textus Stephanici - 1550***. The translators also consulted the Latin Vulgate but Hebrew texts of the Gospel of Matthew were all thought to have been expunged during the persecution of

Diocletian, and were not a part of New Testament scholarship until recently. Twenty-eight copies of authentic primitive Hebrew texts of Matthew's Gospel have now been discovered in the archives of Jewish scribes, as well as in the Vatican library, and are now a part of the *Corrected King James Version*. These ancient Hebrew manuscripts have become an invaluable asset in reconstructing the Gospel of the Kingdom from the original language and in the cultural context of Yeshua's day. This family of manuscripts are herein referred to in the singular form *Ancient Hebrew Matthew* and designated in the text as

[AHM].

In 1611 the scholars completed their translations and then published their first vernacular version. That Bible became known as the "Authorized Version," acknowledging its commission by King James of England. Less than perfect, as any translation invariably is, the 1611 version has been repeatedly revised and corrected since its original publication. As the English language developed and spelling was standardized, archaic forms and words were changed to provide a more comprehensible text for the general public. Although British

law prohibited the exclusion of any of the books from the original 1611 King James Version, the American and British Bible Societies removed several books from their 1880 edition and from all subsequent publications. Once these *inter-testamental* historic books were removed, modern readers were bereft of essential contextual information necessary for a fully informed interpretation of the Gospels. Today, the Feast of Hanukkah (John 8:12 - 10:39) that Yeshua kept in Jerusalem in spite of the Pharisee's threats to kill him, is an enigma to the modern Christian church.

The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah utilizes every verse in the Gospel record from the ***Corrected*** **K**ing **J**ames **V**ersion (**CKJV**) and is assembled in chronological order. The CKJV, appearing for the first time in this publication, is the author's modernized version of the KJV. The CKJV follows in the tradition of several post-1611 KJV revisions by further updating archaic English forms, re-introducing valuable ancient Hebrew forms, and correcting and standardizing Hebrew name pronunciations. In later editions of the KJV, when words that did not appear

in the original text were added for clarity, they were italicized by the translators. The CKJV maintains this same protocol but also brackets [ ] added explanatory phrases where footnotes would be cumbersome to the reader. The CKJV is a critical, dynamic translation that attempts to capture the meaning of the original phraseology and return life and emotion to constructions that were entombed within Elizabethan English. The CKJV updates the language of the KJV without dumbing-down the text. Proper names are added in italics when relative pronouns call for clarity, and, most importantly, the CKJV

utilizes Hebrew, Aramaic, and Greek texts that were unavailable at the time of the original King James translation. The holy four-letter name (Tetragrammaton) of the Almighty, YHVH, was removed from the English versions of the Hebrew Scriptures because of Pharisaic *takanot* which forbade its use except under very strictly defined circumstances.{5} Unfettered from the restrictive rules of Phariseeism, *the Name* is restored to the CKJV in its Hebrew form, YHVH. This allows the reader to pronounce *the Name* according to personal conscience and in accordance with the Divine commandment that *his Name*

should be both *called upon* and *made known* throughout all the earth (Jeremiah 16:21; Joel 2:32).

{5} Talmud: Tamid 33b; Sabbath 115b; Sabbath 120b; Sabbath 61b; Yoma 69b

It is the position of the CKJV editors that the original autographs were without error or contradiction. When apparent inaccuracies occur in any translation, they are *usually* due to a misunderstanding of the language and culture of ancient Israel. They may also be due to translation inaccuracies, which are an inevitable part of any translation attempt. *Occasionally*, they are due to errors in the transmission of

the original text – some by accidental omission and others by deliberate commission.

Every serious student of the Scriptures recognizes that problems exist in the various English translations. The Almighty did not shout the commandments from Mount Sinai in the Greek language, nor did Moses record them in Shakespearean English. Consulting earlier texts has proven critical in correcting conflicts found in many of the English translations. The CKJV is a critical translation that will answer many of the questions that have plagued the Western reader of the

Scriptures for centuries. This work endeavors to illuminate the Living Word, Yeshua the Messiah, in the heart and mind.

Version Notes:

- **Italics:** The KJV protocol of *italics* to indicate "text added by the translators for clarification" is maintained. Explanatory phrases are enclosed in brackets [ ] where footnotes would be a distraction from the text.
- **Inclusion of the Holy Name:** The most obvious departure from King James' authorized version is the

restoration of the proper name of the Almighty to its first-century Hebrew form YHVH. The Name of the Elohim (God) of Avraham, Yitzhak, and Yaakov was revealed to mankind and recorded in the Hebrew Scriptures (Exodus 3:15). The Holy Name YHVH appears at least 6,828 times in the Hebrew Scriptures, but the Name is usually camouflaged behind the capitalized forms "LORD" and "GOD" in the English versions of the Bible. Both "lord" and "god" are nondescript titles commonly used to designate the pagan deities of many different cultures. The Pharisee rabbis

restricted the use of the proper name YHVH early in the second century CE. As a result, the pronunciation of the Name of the Almighty was deliberately hidden by the rabbis, and was purportedly lost to antiquity. Yet, Yirmeyahu (Jeremiah) prophesied that the Holy Name of the Almighty would be restored in the last days, and that even the gentiles would call upon that name – much to the chagrin of the religious leaders, who still to this day forbid its proper use (Jeremiah 16:1-21).

- Flavius Josephus, a priest, Pharisee, historian, and military commander of

the Jews in their last stand against the Roman legions in the first century, reported in *The Jewish Wars 5:5.7* that the High Priest had "four vowels" engraved on the gold plate worn on his turban. y (Yod), h (Hey), w (Vav), and oa (Aleph) are the four consonantal vowels in the Hebrew alphabet. Each can be pronounced as either a consonant or a vowel. If Josephus relayed the Name correctly (albeit cryptically), the four letters on the priest's turban – h w h y – are all pronounced as vowels with an open mouth. These are the same vowel sounds that occur in the Greek language – I (Iota), a (Alpha), o

(Omicron), u (Upsilon), e (Epsilon)iaoue – in English – "i-a-oo-e." Hence, the English pronunciation **i ah oo eh**, commonly spelled *Yahweh* – recognizing that the "y" and "h" are not pronounced as hard consonants. A strict honoring of the input of Josephus might produce a vocalization of the Holy Name as a string of vowels, similar to 'ee-ah-oo-eh,' yet three of these vowels in the Holy Name have alternate pronunciations, so that vocalization is not certain.

An alternative pronunciation, with perhaps a more secure foundation, is

the fact of the relatively recent discovery of the Name with what appears to be the original vowel pointings. The rabbis forbade the pronunciation of the Name at the time that the Romans punished its articulation with death. They did, however, transmit the pronunciation of the Name to their students – in secret – once every seven years (Babylonian Talmud, Kiddushin 71a). In the two oldest surviving vocalized texts of the Hebrew Scriptures, the Aleppo Codex and the Leningrad Codex, the Name is written as **four consonants** and **two vowels**. The third vowel, without which the Name is unpronounceable, is

strangely absent. Yet, in these same ancient manuscripts, there are a few places where the scribes, who heard the Name pronounced every seven years, probably accidentally (or subconsciously) inserted the middle vowel. That missing middle vowel was a long "o" sound in English. According to scholars at Hebrew University, the four-consonant Name, with all three vowels supplied from the ancient vocalized Hebrew sources, should be pronounced Y(e)Ho**Vah** – with the accent on the last syllable.

To further substantiate this finding, many compound Hebrew names

include *the Name* within them. When hy or why occurs at the beginning of a name, it is pronounced as Y(e)H(o). The vowels are indicated in the ancient vocalized manuscripts. On the other hand, when the Name appears at the end of a name, it is pronounced either Yah(u) (why) or the shorter, poetic form, Yah (hy) (Psalm 68:4).

Yeho-shua (Joshua [Jesus]) = **w**hy **saves** = Yesha-Yahu (Isaiah)
Yeho-tzadak (Josedech) = why **is righteous** = Tzedek-Yahu (Zedekiah)
Yeho-natan (Jonathan) = why **gives** = Natan-Yahu (Natanyahu)
Yeho-achaz (Jehoihaz) = why **takes**

hold = Achaz-Yahu (Ahaziah)
Yeho- chanan (Johanan [John]) = why **is gracious** = Chanan-Yahu (Hananiah)

As the Hebrew language developed through the centuries, the vav (w), which formed the oo sound at the end of a name, was commonly dropped to form the shorter construct. This is illustrated in the above names. Yeshayahu was shortened to Yeshayah (Isa-iah). Netan-yahu was shortened to Natanyah, etc. The most important among these names is Yehoshua (Joshua 1:1), which was shortened to Yeshua (Zechariah 3:1). Yeshua was transposed into Greek characters as

Ihsouj (Iesous) and into late English as *Jesus* (with the letter "J" properly pronounced as "Y" – as in the European spelling of "Jugoslavia"). The transposition of Yehoshua to Yeshua is easily traceable in the Hebrew Scriptures. Likewise, the name *Joshua* was transposed to *Jesus* in English. This fact is obvious in the King James Version of Hebrews 4:8 where the name of *Joshua* (the son of Nun) was translated as *Jesus*, which is understandable because they are the very same name in Hebrew.

The CKJV utilizes the first century Hebrew form of Yehoshua – ***Yeshua*** –

when referring to the Messiah. This is the name that the angel Gavriel instructed both his mother and step-father to call him, and ***Yeshua*** < [wvy – *YeHo(VaH)* Saves > is the very name that the angel Gavriel instructed Miriam and Yoseph to name the child, as recorded in the ancient Hebrew text of Matthew's Gospel [AHM].

The two most common positions on the pronunciation of the hallowed Name of our Heavenly Father are: the "*four-vowel name,*" derived from a cryptic clue left by Josephus, and "*the vowel-vocalized consonants*" inadvertently preserved by Jewish scribes. One day

we will hear the name of YHVH pronounced on the lips of the Messiah himself. Until then, the pronunciation is left to the reader's discretion. One thing is certain: no particular pronunciation can be proven in a court of law, and only the chronically overbearing have the luxury of being dogmatic. Regardless of one's preferred pronunciation, the reason YHVH brought us out of the land of Egypt with a mighty hand was so that the entire world would know his name is YHVH. Yeshua stated emphatically that we would not see him again until we say, "*Baruch haba b'shem YHVH*" – "Blessed is he who comes in the

name of YHVH."

- **Divine Titles:** The indistinct Greek title "Theos," which is translated into English as "God," is used without discrimination in the KJV New Testament for both the Hebrew title *Elohim* and the proper name YHVH. The CKJV restores the proper name YHVH where probable, employs the titles of respect *the Almighty and the Holy One* where appropriate, and supplies the Hebrew term *Elohim* when uncertain.
- **Titles of Respect:** *Sir, master,* and sometimes the Hebrew *adoni* (my

master) replaces the British term *lord*, which traditionally refers to a feudal landowner.

- **Spelling:** The spelling of names is standardized to reflect their Hebrew roots and pronunciations, as well as to facilitate identification in the English texts of the Torah, the Prophets, and the Writings.
- **Proper Nouns:** Sabbath, Passover, and all proper Hebrew names that were marginalized in the KJV by the use of the lower case are all restored to the upper case deserving of proper nouns.
- **Bold Text:** The author utilizes bold

text to bring emphasis to particular words or phrases. Bold **ALL CAPS** is used in place of the ancient method of repeating words twice or more to indicate intensity.

- **The Feasts of the LORD:** The proper names of the Feasts of YHVH are restored where they were replaced with the minimalizing expression "a feast of the Jews."

- **Pagan Names:** Paganized names found in the KJV (i.e., Elizeus, meaning "my elohim [god] is Zeus") are changed back to their original Hebrew names (i.e. Elisha, which means "Elohim is my Salvation").

- **Hebrew Names:** Names are changed back to the Hebrew forms commonly used in the first century. For example, John the Baptist is changed back to Yochanan ben Zecharyah haCohen. “John” is an English name and “baptist” is an English transliteration of a Greek word and concept unfamiliar to first century Israel. Yochanan was the son (*ben*) of Zecharyah the priest (*cohen*), and he was performing the *mikveh* (baptism), a meaningful, familiar, and repeated scriptural practice of repentance and renewal.
- **Replacement of Common**

Consonants: The letter “J” is expunged from names in the CKJV, as there is no modern “J” sound in the Hebrew tongue. The archaic and European pronunciation of “J” as “Y” (as in Jugoslavia) may be unfamiliar to Western readers of modern English but is still common throughout Europe today. The letter “J” was introduced into the English alphabet in the early 17th century and was placed directly after the letter “I” as it was a close consonantal variation on that vowel. It was then, and still is, properly pronounced as a consonantal “Y” as in the color “Yellow” (Jellow). Every name that

begins with the letter “J” in any Biblical text should be pronounced as a consonantal “Y.”

- **Forms of Holy Spirit:** The Greek words <pnuema ‘agion – *pneuma hagion*> are from Hebrew <vdq hwr – *ruach kodesh*> which translate as holy spirit. In this work, the term *ruach kodesh* (roo-akh khodesh) is utilized by the author’s preference.

- **Forms of Judah:** Judaea is transliterated back into Hebrew as *Yehudaea*, Jew as Yehudi, Jews as *Yehudim*, and Judah as *Yehudah*. Judas (again, *Yehudah*) is transliterated stylistically as *Yehudas*

to make the betrayer of Yeshua more easily identifiable for the English reader.

- **Forms of the Adversary:** The words "Satan" and "the devil" in the KJV are replaced in the CKJV by the Hebrew word hasatan when it refers to the character "the satan – the adversary," and the term "demon" is used when referring to evil, afflicting spirits.
- **Modernized English:** The archaic English active case suffix "–eth" (receiveth, knocketh, seeketh, etc.) is replaced with the modern English equivalent (receives, knocks, seeks,

etc.).

- **Extraneous Conjunctions:** Conjunctions and conjunctive phrases (and, then, and it came to pass, etc.) that are extraneous and confusing to the chronological flow have been expunged from the text to avoid an inaccurate perception of the passage of time within the event calendar itself. Every word of the original text has been arranged chronologically, and each author's autography is contained within the specific event. All passage of time has been taken into account in the chronology, and the narrative flow

has been preserved.

- **Divine and Secular Dating:** The terms ***BCE*** and ***CE*** are used in this work, not because they describe the ***Common Era*** but because of their accuracy in drawing attention to the ***Common Error*** in conventional chronology. Yeshua was not born in the year -1, +1, or the nonexistent year 0, therefore all dates reckoned by BCE and CE are for convenience rather than acknowledging any point of accuracy. All secular dates are expressed in the ***Julian calendar*** mode, which is the official time clock of astrophysics in antiquity and

was in use more than forty years before the birth of Yeshua. Calendar dates calculated ***From Creation*** are expressed as ***FC***. All Biblical calendar dates are determined by the ***Astronomically and Agriculturally Corrected Biblical Hebrew Calendar*** with lunar illumination percentages calculated by the computations of NASA as interpreted by Biblical Astronomer Robert Scott Wadsworth. The beginning of the yearly calendar is determined in the land of Israel according to the historic parameters documented by the International Aviv Search Team under the supervision of Hebrew

University Karaite scholar Nehemia Gordon.

I. The Origin, Birth, and Childhood of Yeshua and Yochanan (John)

< 1 > Introduction and Background

Yeshua Messiah and

Yochanan ben Zecharyah

The Gospel of John takes us back to the beginning of beginnings before the physical universe was spoken into existence – the ultimate genealogy of Yeshua Messiah.

The Gospel of Luke documents – **in chronological order** – the beginnings and the earthly ministries of both Yeshua as the **Son of Man** and Yochanan ben Zecharyah as the prophet who comes in the spirit and power of Eliyahu to prepare the way of YHVH. Luke continues his chronological record of Yeshua's ministry in "The

Acts of the Apostles," which details the events leading up to the conclusion of Yeshua's seventy-week ministry, which culminated on the final event of the Spring Feasts of YHVH – Shavuot (Pentecost).

[The Gospel of Mark commences with "the beginning of the Gospel of Yeshua the Messiah" in his role as a **servant** – no genealogical background is needed to serve. Mark confirms Luke's chronological order.]

The Gospel of Matthew begins by detailing the genealogical credentials of the Messiah as **the King from Heaven** through Miriam, his only

earthly parent, and a direct descendant of the royal lineage of King David through Solomon. Matthew does not record events in chronological sequence, but paints the picture of **the King** who lays down the rules of his everlasting Kingdom with broad, sweeping strokes. Matthew's detailed account begins soon after he joins the company of disciples in the late spring.

Matthew 1:1 — Mark — **Luke 1:1-4** — **John 1:1-18**

John 1:1 **In the beginning was the Word**, and the Word was with YHVH, and the Word was YHVH. [2]The same Word was in the beginning with YHVH. [3]All

things were made by him, and there was nothing made without him. [4]In him was life, and that life was the light of men. [5]The Light shone into the darkness, but *the* darkness could not overcome *the Light*.

[6]There was a man sent from YHVH whose name *was* Yochanan *ben Zecharyah*. [7]He came as a witness, to bear witness of the Light, that all men through him might believe. [8]He was not the Light, but bore witness to the Light, [9] the true Light, which enlightens every man who comes into the world. [10]He made the world and he came into the world, but the world did not know him.

[11]He came unto his own *people*, but they did not receive him. [12]But as many as believed in him and received him, to them he granted the authority to become sons of YHVH, [13]who were begotten, not according to bloodline, nor according to the desire of the flesh, nor according to the determination of man, but according to *the will* of YHVH *alone*. [14]The Word became flesh, and tabernacled among us. We witnessed his judgment, as the judgment of the only begotten of the Father, full of grace and truth. [15]Yochanan bore witness of him, and proclaimed: “This is he of whom I spoke, ‘He that comes after me is

greater than I *am*, for he was before me.’” [16]From his magnificent majesty we have all received grace upon grace. [17]The Torah was given *by grace* through Moshe (Moses), the reality and grace came through Yeshua Messiah. [18]No man has ever seen the Almighty, *yet* the only begotten Son, who is in the bosom of the Father, has made *him* known.

Luke 1:1 Honored and beloved of YHVH [*theophilus*], seeing that many have endeavored to record a narrative of the things which are with certainty believed among his disciples, [2]and even as they set their hand to the task

(which from the beginning were eyewitnesses and ministers of the Word) [3]it also seemed good to me, having an accurate understanding, **to document these things in *chronological* order from the very beginning**. [4]*This I have done* so that you might become thoroughly acquainted and absolutely certain about the things in which you have been instructed.

Matthew 1:1 *This is* the scroll of **the genealogy of Yeshua Messiah**, the son of David, the son of Avraham.

< Note 1 > Relevance of

the Creator's Calendar The Gospel narrative and the timing of the Feasts of YHVH

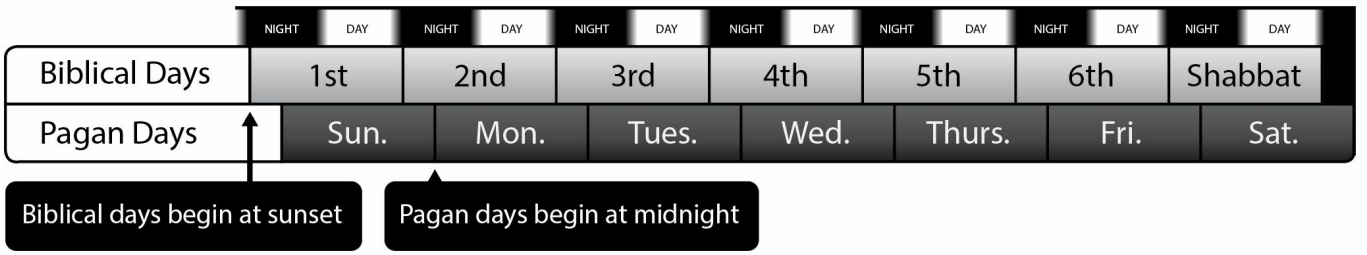
The Chronological Gospels begin their narrative with the Gospel of Luke, which details the events surrounding the birth of Yochanan, the son of the elderly priest Zecharyah and his wife Elisheva, both from the lineage of Aaron. In order to understand the chronological information given in the book of Luke, we must understand the Creator's reckoning of time that frames the

Temple service, the order of the priestly courses in the Temple service, and how they both relate to the Feasts of the LORD.

The Creator's reckoning of time, as indicated in the Scriptures, determines each day by our observance of the **solar** cycle. **The reckoning of the new day begins at sunset** (Gen 1:5 "The evening and the morning were the first day"). Israelite culture, since time immemorial, has likewise borne witness to the fact that the first day of the new week begins at sunset at the end of the Sabbath (the seventh day). Those cultures which have attempted

to deliberately divorce themselves from the Creator's reckoning of time by creating some other calendar (such as the 10 day "week" of the French humanist revolution) have all returned to that which was initiated in the beginning. Though it is impossible to prove that the seven day week has remained in unbroken sequence since creation, or even Mount Sinai, the Sabbath that Yeshua and the nation of Israel kept has remained in an unbroken sequence long before the first century CE. The accuracy of this fact is beyond dispute as the Julian calendar of the 1st century BCE is still the time clock of astrophysics and is accurate to

better than one millionth of a day. Furthermore, if the king from heaven found no need to correct the weekly Sabbath while he was on earth, but kept it with inviolability, it would be the acme of arrogance to correct him.



View full image here.

The reckoning of the month is governed by our observance of the **lunar** cycle. **The new month begins when the first sliver of the new moon is sighted in the land of Israel.** The biblical definition of "new moon"

differs from the modern astronomical term which pinpoints the instant that the earth, moon, and sun are all in alignment, or *conjunction* – a mathematical moment in time that cannot be observed from earth, only calculated. The biblical definition of *new moon* comes from the Hebrew word **khodesh**, which literally means "renewed." *Khodesh* refers to the light of the moon being renewed after a period of darkness. The moon is always 50% illuminated from space, unless it is eclipsed by the shadow of the earth passing between the sun and the moon, but from our vantage point on earth, the illumination of the moon

is observed in a continuous cycle. That cycle is approximately 29.530587 days from one mathematical conjunction to the next. This basically means that each lunar month, from the sighting of the first sliver of one new moon to the next, will be either 29 or 30 days. If the moon is not sighted at the end of the 29th day it is, by default, a full 30-day month. The sighting of the renewed moon, however, is an atmospheric event rather than an astronomical event. Shepherds and priests alike had to be able to determine the day of the month without consulting NASA or a Babylonian astrolabe. The biblical ***new moon*** and the ***new month*** (both

English terms are one word and one concept in the Hebrew language) are based on the observation of celestial bodies rather than mathematical calculations.

The great breakthrough in astrophysics in the past two decades is that we can choose a precise terrestrial coordinate and run the celestial time clock back to any moment in time and determine how much of the moon was illuminated from that location. NASA's claimed accuracy for lunar illumination is better than one-ten-thousandth of a percent – far beyond the distinguishing capability of the human eye. This

means that we can pinpoint the day upon which each one of the Feasts of the LORD occurred during the life and ministry of Yeshua. We can determine, with heretofore unimagined precision, the very day that Yeshua healed the lame man at the pool of Bethesda, the Sabbath day that he taught in the Capernaum synagogue on *the Last Day and the Resurrection*, the Sabbath day that he healed the man born blind at the feast of Hanukkah, the day of his death and the day of his resurrection three days and three nights later. What we had to acknowledge as guesswork nearly forty years ago when embarking on this adventure of deciphering the

chronological events of the Gospels, we can now calculate with exactitude. The only element that we cannot determine with absolute certainty are the seasonal atmospheric conditions that could obscure an otherwise observable moon – but that can only rarely put us off by a single day, and that would be corrected at the beginning of the next month.

It is worthy of note that the science of astronomy still uses the Julian calendar in determining ancient celestial events – the same calendar that was used throughout the Roman Empire in the days of Yeshua. Most historic events in

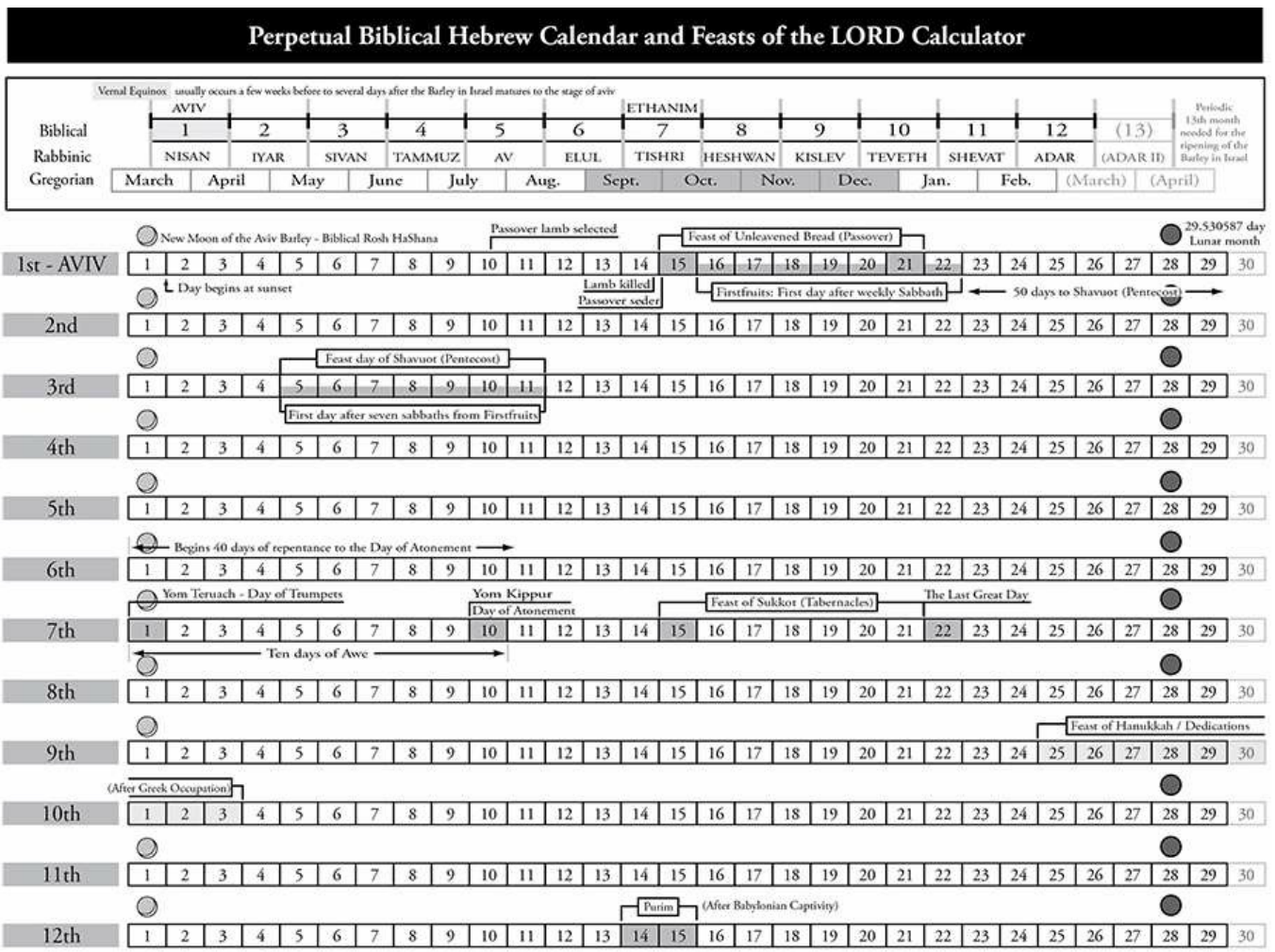
ancient times were marked by their relation to the position of heavenly bodies. We can now roll back the celestial clock and decode these dates with precision. The Julian calendar, initiated on January 1, 45 BCE, has now been accurately synchronized with the Creator's astronomical calendar to within one-ten-thousandth of a second for times in antiquity – and both calendars were in use in Israel when Yeshua walked the Roman roads that still crisscross the Galilee today. NASA's claimed accuracy is better than one-ten-millionth of a day for the 6,000-year duration that man has been on the planet, and these are the

calculations used throughout this work. All secular dates in this work are expressed in the Julian calendar mode and are cross-referenced with the Creator's calendar.

The reckoning of the new year is governed by our observance of the lunar and agricultural cycles in the land of Israel. **The new year begins when the first sliver of the renewed moon coincides with the time that the barley crop reaches the stage of maturity referred to as *aviv*.** This is why the Hebrew Scriptures refer to the first month of the year as **"the month of <u>the</u> *aviv*"** (the definite article **<u>the</u>** is

in every extant Hebrew text). In the month in which the barley is *aviv*, we must keep the Passover and the Feast of Unleavened Bread, at which time we are required to make an offering of the Firstfruits of the barley harvest (Exodus 12:2; 34:18). Until the barley reaches the stage of aviv, we cannot declare the first month of the year. An "additional month" is occasionally added to the end of the calendar year to allow more time for the barley to ripen so that it can be ready to offer in the Temple on *Yom haBikkurim* (Day of Firstfruits) during the Feast of Unleavened bread. This is the very reason that our Creator commanded us

to “observe (*shomer* – guard and protect) the month of the *aviv*” (Deuteronomy 16:1) just as we were commanded to *shomer* the Sabbath (Deuteronomy 5:12).



[View full image here.]

Though the pagan solar calendar and the biblical lunar calendar vary in the amount of days in the year, both have a reckoning of their new year each spring; hence, one thousand years on the solar calendar is equal to one thousand years on the Creator's lunar calendar – those years simply begin at a different time each year. There have been many well meaning, yet erroneous calculations performed by using fractional adjustments between the 365 ¼ day solar year and a 360 day biblical year. However, a 360 day year never occurs on the Creator's calendar. Furthermore, prophecy students will do well to recognize that there are

never 42 months in a three-and-one-half-year period nor are there only 1,260 days in forty two months. In that period of time there will always be at least one Adar Bet – a "thirteenth month" to allow for the solar and lunar calendars to stay synchronized, and this additional month is determined each spring by the state of the barley crop in Israel. A 360 day year is a linguistic device that accurately states the passage of time to those who know ***how*** to determine each day, week, month, year, Sabbath year, and Jubilee year. The Creator instructed us to watch the heavens – and the earth – to determine his times and his seasons. It

can not, was not, and never will be a simple mathematical calculation by which the Almighty runs the universe – we must rely on him to fulfill his prophetic calendar and adjust his Divine time clock.

Now that the understanding of the agricultural term aviv has been restored in the land of Israel during the past two decades, we can calculate the parameters for the *aviv* in antiquity according to its relationship to a mathematical moment in the solar cycle now referred to as the *vernal equinox*. Even though the Babylonian solar concepts of *equinox* and *solstice* are

not in Scripture, we do understand that barley is a phototropic spring crop that ripens according to the amount of sunlight that it receives. From years of scientific analysis in the Land of Israel, we can now say that if the new moon at the end of the twelfth month occurs so many days before the equinox, the barley will never be *aviv*. We can also say that if the new moon at the end of the twelfth month occurs so many days after the equinox, the barley will *always* be *aviv*. We can also say with confidence that if the new moon at the end of the twelfth month appears between certain dates, we are absolutely certain that we will not be

able to tell in advance whether the barley will be *aviv* or not. Reality has repeatedly proven us wrong in our speculative yearly forecasts concerning the *aviv*. That is why the Creator tells us to watch his signs in the heavens and on the earth before we make concrete plans for the future – and that is why our yearly ***Astronomically and Agriculturally Corrected Biblical Hebrew Calendar*** never goes to press before the new moon of the aviv barley in the Land of Israel. For a more thorough understanding of the restoration of the Creators Calendar in the land of Israel over the last 20 years, see the

Resource list at the back of the volume.

< 2 > Zecharyah serves in the Temple according to the course of Aviyah

[Biblical Hebrew Calendar: 7th Day of the 3rd Month, 3997 FC (From Creation) – Saturday, June 2, 4 BCE]

The chronology in the Gospel of Luke begins with the Temple service of Zecharyah, a cohen of the course of Aviyah, which was the eighth of the twenty-four courses (I Chronicles 24:7-18).

Luke 1:5 There was in the days of Herod, the king of Yehudaea, a particular *cohen*{1} named Zecharyah,{2} of the course of Aviyah{3}. His wife *was* of the daughters of Aaron, and her name *was* Elisheva{4}. 6They were both righteous and walked blamelessly{1} in all the commandments and ordinances of YHVH.{2} 7Yet, they had no children and Elisheva was barren and they both were well advanced in years.{1}

{Lk 1:5.1} All of the members of the tribe of Levi were dedicated for Temple service, but

only the family of Aaron served as *cohenim* (priests) in the administration of Temple offerings, and they alone were allowed admittance into the Holy Place. The *Cohen haGadol* (the High Priest) was the sole member of the family of Aaron who was allowed access into the Holy of Holies.

{Lk 1:5.2} The name of the Creator (YHVH) or his title (Elohim) is commonly used in their abbreviated form to make up many Hebrew names. Anglicized names ending in "iah," such as Isa***iah,*** Jerem***iah***, and Zechar***iah*** end with " why" (*yahu*) and are more properly rendered Yeshayahu, Yirmeyahu, and Zecharyahu. It was common in the Second Temple period and in modern Hebrew to drop the last consonantal vowel " w" ("oo" as in mood) and pronounce the end of the name as "yah," i.e. Zecharyah.

{Lk 1:5.3} At the time of King David, the Levitical priests of the family of Aaron were divided into twenty-four courses or service divisions (I Chronicles 24:1-18). Each course served for one week, twice each year. The service courses commenced at the beginning of the Sabbath and concluded at the end of the following Sabbath, so that at least two courses were serving every Sabbath. During the three annual Feasts, which required the attendance of all adult Israelite males, all *cohenim* served concurrently. After the Maccabean revolt, all *cohenim* served during Hanukkah – the eight-day Feast of Dedication. The first course (Yehoyariv) began their service on the first Sabbath of the year in the month of the *aviv*. The eighth course (Aviyah) began on the seventh Sabbath day from the Firstfruits offering, which was also the forty-ninth day of the counting of the

omer. The following morning, the high day of the Feast of Shavuot, the course of Aviyah was responsible for the Temple service. This is the day Zecharyah was selected to offer incense on the golden altar in the Holy Place.

{Lk 1:5.4} KJV: *Elizabeth*

{Lk 1:6.1} By the traditional count of the rabbis, there are 613 commandments in the Torah. Of those commandments, only a few are applicable to children, some only to women and not to men, some only to men and not to women, some only to Levites among the men, and some only pertain to cohenim serving in the Temple during specific feasts. The commandments and ordinances that directly applied to Zecharyah and Elisheva were much more specific and numerous than the commandments that applied to the average Israelite, yet in all of these

commandments they were absolutely blameless. The concept that the commandments of YHVH are grievous and impossible to be obeyed is a gentile invention. The belief that keeping all of the instructions in the Torah would make a person righteous is also a gentile invention. Shaul (Paul) instructed the believers in Galatia who became deluded by the idea that a person could earn righteousness by obedience to rules: "We who are raised Jewish (and not as pagan gentiles) **know** that a man is not justified by works of law, but only by faith in Yeshua Messiah" (Galatians 2:15-16). As it is written, "Avraham **believed** YHVH, and it was reckoned as righteousness unto him" (Genesis 15:6; Romans 4:3).

{Lk 1:6.2} The Name of the Elohim (God) of Avraham, Yitzhak, and Yaakov was revealed to mankind and recorded in the Hebrew

Scriptures (Exodus 3:15). The Holy Name YHVH appears at least 6,823 times in the Hebrew Scriptures, but was commonly camouflaged behind the capitalized forms "LORD" and "GOD" in the English versions of the Bible. Both "lord" and "god" are nondescript titles that are also used to designate the pagan deities of many cultures. The Pharisee rabbis restricted the use of the proper name YHVH as early as the second century BCE and forbade its use after the second century CE. As a result, the name of the Almighty fell into disuse and finally obscurity to where the correct pronunciation was lost to antiquity. Yirmeyahu (Jeremiah) prophesied that the Holy Name of the Almighty would be restored in the last days, and that even the gentiles would call upon that name – to the chagrin of the religious leaders who still forbid its proper use (Jeremiah 16:

1-21). See Version Notes, page 22 for details on pronunciation.

{Lk 1:7.1} The Torah promises a fruitful womb to those who are obedient to the commandments of the Almighty (Deuteronomy 7:14). Zecharyah and Elisheva ***appeared*** to be faithful, but to their friends and family her barrenness revealed displeasure on the part of the One who sees all. Though their hope for an heir was disappointed, neither held any enmity in their hearts against the Almighty, nor toward their lot in life as servants of the congregation of Israel. They remained faithful all the days of their lives.

< 3 > Gavriel's announcement to

Zecharyah

Elisheva, the "barren one"
will have a son
[8th Day of the 3rd Month,
3997 FC; Sunday, June 3, 4
BCE]

The announcement is made while Zechariah is serving in the Temple at Shavuot (Pentecost).

Matthew — Mark — Luke 1:8-22 — John

Luke 1:8 Now, it came to pass while *Zecharyah* executed the cohen's duties

before YHVH in the order of his course,{1} 9according to the instructions concerning the responsibilities of the cohenim, the ballot *fell upon Zecharyah* to burn incense in the Temple of YHVH.{1} 10*At that time*, the entire multitude [*assembled on the Temple Mount for the Feast of Shavuot*] was praying in the outer court at the time of the incense offering. 11*While they prayed, Zecharyah* saw the angel of YHVH standing on the right side of the golden altar of incense. 12When Zecharyah saw *him*, he was terrified, and overcome with dread. 13But the angel said, “Fear not Zecharyah! Your prayer

has been heard, and your wife Elisheva will bear you a son, and you shall call his name Yochanan.{1} 14You will have great joy, and many will be exceedingly glad on account of his birth, 15for he will be great in the eyes of YHVH. He shall not drink wine or any strong drink, and he will be filled with the Ruach Kodesh (Holy Spirit) from his mother's womb. 16He shall turn many of the children of Israel to YHVH their Elohim. 17He shall go before YHVH in the spirit and power of Eliyahu{1} to turn the hearts of the fathers to the children. *He* shall *cause* the disobedient to understand righteousness and make ready a people

prepared for YHVH."

[18]Zecharyah answered the angel, "How shall I father this *son*?{1} I am an old man, and my wife is far past her *childbearing* years!" [19]The angel replied, "I am Gavriel. I stand in the presence of the Almighty, and I was sent to speak unto you and announce these glad tidings. [20]But because you did not believe my words which shall certainly be fulfilled in their appointed time, behold, you will be deaf and unable to speak{1} until the day these things come to pass."

[21]Now, the people were amazed that

Zecharyah delayed so long in the Temple, [22]and when he came out [*to pronounce the Aaronic blessing*], he could not speak. The *multitude* recognized that he might have seen a vision in the Temple because he motioned to them, yet *he* remained speechless.

{Lk 1:8.1} Each year, Zecharyah began his first tour of duty on the Sabbath preceding the High day of Shavuot. He then reported for duty six months later; just before the Feast of Hanukkah. Only on the High Sabbath of the Feast of Shavuot does the order of Aviyah have the responsibility to minister in the Temple when there is "a multitude present at the time of the incense offering." This detail allows us to pinpoint the moment that Gavriel

announced the upcoming birth of "the prophet who comes in the spirit and power of Eliyahu." This theme repeats throughout the Gospels: The Almighty acts to fulfill His promises and His Feasts at His "appointed times." [An alternate method for reckoning the priesthood courses was uncovered in the Dead Sea scrolls of the Essenes. This method, detailed by Eugene Faulstich in ***Bible Chronology and the Scientific Method***, also calculates that the order of Aviyah was serving in the Temple during the Feast of Shavuot in this same year.]

{Lk 1:9.1} The honor of burning incense on the golden altar and pronouncing the Aaronic blessing over the congregation of Israel was bestowed just once in the lifetime of a *cohen**. Once the lot was cast and the responsibility was fulfilled, that particular priest was no longer eligible for selection.

Zecharyah was an elderly *cohen* who had not yet had the honor of fulfilling this priestly duty. When it appeared as though his ministry and life were almost over, Zecharyah and his wife finally received the highest calling of any cohen since the time of Moses – a messenger from the throne room of heaven announced that he and his wife would bring forth the prophet who would herald the coming of the Messiah. [*Incense of the Ketoreth: Temple Treasures Institute, Jerusalem]

{Lk 1:13.1} "Yochanan" means *Yah is Merciful* but is rendered in KJV as "John." Anglicized names beginning with "J" are always to be pronounced as "Y" as there is no "J" sound in Hebrew. The original English pronunciation of the letter "J" is as a hard "Y."

{Lk 1:17.1} "Eliyahu – YHVH is Elohim" – KJV: *Elijah*

{Lk 1:18.1} "How shall I *know* this?" (KJV) The term know <ginwskw> ginosko – Greek, <[dy> *yada* – Hebrew, is an idiom for sexual intimacy (Gen 4:1, 4:17, 19:8, 38:16, Matt 1:25) similar to the modern English idiom "sleep with."

{Lk 1:20.1} The phrase dumb and not able to speak (KJV) is redundant and ignores the context. The Aramaic text reads khresh – meaning "blunted in the senses," and can mean "deaf, dumb, blind, or lame." From the remote context it is clear that Zecharyah was struck both deaf and dumb by the angel in response to his plea for help, "How shall I know this? I am old and my wife well stricken in years" (KJV). Zecharyah apparently had difficulty believing the words of the angel, so

he asked for assistance. The last thing he heard was the promise of the angel, and the last thing he uttered was a cry for help in believing those words. For the next nine months, he could neither hear nor speak. At the circumcision of the child, "they made signs to Zecharyah," asking him what he would name his son (v:62). They would not have needed to "make signs" if he could have heard them speak; they would have simply asked him to write the name of the child. Then Zecharyah "asked for a writing slate" (KJV). We know that he was unable to speak, so he obviously "asked" for the slate by motioning (v:63). As soon as he wrote the name "Yochanan" his mouth was opened and he prophesied.

< 4 > Zecharyah returns

home

the morning after the final Shabbat service of his order is concluded

[15th Day of the 3rd month, 3997 FC; Sunday, June 10, 4 BCE]

Luke 1:23 And it came to pass, as soon as the days of ***Zecharyah's*** Temple service were completed, he departed to his own house.

< 5 > Elisheva conceives a son

[4th Month, 3997 FC; July, 4 BCE]

Matthew — Mark — **Luke 1:24-25** — John

Luke 1:24 After the days of Zecharyah's Temple service, Elisheva conceived{1} and secluded herself for five months.
25 *Elisheva spoke*, "This was YHVH's plan for me! He prepared me for this very moment in which he at *last* looked down upon me and removed the shame and humiliation that I have suffered

among my people."

{Lk 1:24.1} Elisheva (and later Miriam) probably conceived about two weeks after the new moon. It has been observed in primitive cultures, where there is no artificial light or electromagnetic interference with the natural environment, women commonly ovulate at the time of the full moon.* Under these conditions, the timing of the conception of both Elisheva and Miriam would have facilitated the delivery of their sons on the High Sabbaths of the two primary Feasts of YHVH – Passover and Tabernacles – as prophetic shadow pictures of good things to come.

Melatonin, menstruation, and the moon: Cohen, Sari ND, http://www.encognitive.com/node/12275***

< 6 > Gavriel's announcement to Miriam

Last day of Hanukkah – the Feast of Lights

[Shabbat, 2nd Day of the 10th Month, 3997 FC; Saturday December 22, 4 BCE]

Matthew — Mark — **Luke 1:26-38** — John

Luke 1:26 And in the sixth month *of Elisheva's pregnancy*,{1} the angel

Gavriel was sent from YHVH to a village in the Galilee named Natzeret,
{2} [27]to a virgin named Miriam{1} (a descendant of King David), who was betrothed to a man named Yoseph *ben Eli (also a descendant of David)*.
[28]The angel came to Miriam and said, "Rejoice, highly favored *one*! YHVH is with you! Blessed are you among women!" [29]When *Miriam* saw *him*, she was greatly troubled by his greeting and searched her mind as to the meaning of this salutation.

[30]And the angel said to her, "Miriam, fear not! You have found grace with the Almighty.{1} [31]Now, listen very

carefully; you shall conceive in your womb and bear a son, and you shall name him YESHUA [AHM][[wvy]]. [32]He shall be highly esteemed, and his title shall be 'Son of the Highest.' YHVH Elohim shall give unto him the throne of his father David, [33]and he shall reign over the house of Yaakov forever – and of his kingdom there shall be no end."

[34]Miriam asked the angel, "How can this be? I have never been intimate{1} *with* a man." [35]The angel replied, "The Ruach Kodesh{1} will descend upon you, and the power of the Most High will cover you.{2} Therefore, the holy *one who* will be born of you shall be

called ‘the Son of Elohim.’ [36]Listen carefully. Your cousin Elisheva, who was called ‘the barren one,’ {1} has conceived a son in her old age. She is now in the sixth month of her *pregnancy*. [37]With the Almighty, **nothing is impossible**.” [38]Miriam said, “Behold, I am the handmaid of YHVH; let it be done according to your word.” The angel then departed.

{Lk 1:26.1} This is the sixth month of Elisheva’s pregnancy (the tenth month, about December – January) not the sixth month of the year (approximately August – September). Verse 24 states that Elisheva “secluded herself for five months – and in the sixth month…” In verse 36 the angel told

Miriam that this was "the sixth month with Elisheva," not "the sixth month of the year." Some have attempted to construe an alternate chronology by insisting that this is the sixth month of the year – a mathematical impossibility according to the order of the priesthood courses. Verse 56 reports that Miriam stayed with Elisheva "about three months," leaving just before Elisheva delivered at the beginning of Passover.

{Lk 1:26.2} "Natzeret is rendered in the KJV as Nazareth. Miriam is from the village of "Natzeret," which is derived from "*netzer,*" a word describing a shoot that grows out of the root system of an olive tree, but springs up at a later time and somewhat distant from the original trunk. The village of Natzeret was settled by descendants of King David who probably moved from the Beit Lechem area during the Greek occupation of Judaea. They

named their village after the recognition that they were a "shoot" springing forth from the original root of the tree of Jesse, but at a distant place and time. Elisheva, Miriam's cousin, still lived near the ancestral village of Beit Lechem (See Matthew 2:23).

{Lk 1:27.1} "Miriam" is rendered in the KJV as "Mary." Miriam's lineage through her **father** Yoseph ben Yaakov through the kingly line of David is detailed in Matthew 1:1-17. The lineage of Miriam's **husband** Yoseph ben Eli through David's son Nathan, is detailed in Luke 3:23-38.

{Lk 1:30.1} The title "God" in the KJV New Testament is a translation of the Greek word *theos*, which is a nondescript title commonly used of pagan deities. The honorably singular title "the Almighty" is the editor's title of choice to render references to the Holy One

when the name YHVH or the title "Elohim" is not clearly implied by the text.

{Lk 1:34.1} "I know not a man." (KJV) The term "know" is a Hebrew idiom for sexual intimacy (Gen 4:1, 4:17, 19:8, 38:16, Luke 1:18).

{Lk 1:35.1} The Hebrew phrase "*ruach hakodesh*" literally translates into English as "holy the spirit." In Greek this became "*hay pneuma hagion*." Whereas KJV renders *ruach* and subsequently *pneuma* as *Ghost* (which historically is used of disembodied evil spirits), in this work "the Ruach Kodesh" and alternately "the Holy Spirit" is utilized by the author's preference.

{Lk 1:35.2} The figure of speech employed euphemistically expresses that the male seed that begets her child will be created in her by

the Almighty through a supernatural act using natural law. Woman was created in such a way as to never pass her blood to her offspring. The nutrients from the mother's blood pass through the placenta and are picked up by the blood of the child, but the blood never crosses the placental barrier. Yeshua's blood, from his father's seed, was without contamination.

{Lk 1:36.1} Elisheva was called "*barren*" by the community. This was a harsh judgment on her life and on the ministry of her husband; however, just as with Sarah, Rachel, and Hannah, the Almighty had a plan to vindicate his faithful handmaiden.

< 7 > Miriam hastily departs to see "The Sign"

Miriam stays for nearly three months and returns home in the month of the aviv [~1st Week, 10th Month, 3997 FC; December, 4 BCE]

Matthew — Mark — **Luke 1:39-56** — John

Luke 1:39 In those days, Miriam arose and departed with haste into a village in the hill country of Yehudaea. 40 And it came to pass, that as *Miriam* entered the house of Zecharyah and saluted Elisheva, 41 at the moment that Elisheva heard the greeting of Miriam, the babe

leaped in her womb. Elisheva
overflowed with the Ruach Kodesh
42and cried out, “You are blessed
among women, and blessed *is* the fruit
of your womb. 43But why am I so
favored that the mother of Adonai
comes to visit me? 44As soon as the
sound of your greeting reached my
ears, the babe in my womb leaped for
joy. 45Blessed is she who believed the
things which were told to her from
YHVH, for they shall surely be
fulfilled.”

46Miriam cried out, “My soul glorifies
YHVH! 47My spirit rejoices in YHVH
my Deliverer! 48He has considered his

lowly handmaiden, and from this day forward, all generations shall call me blessed. [49]The Mighty One has accomplished magnificent things in me. Holy *is* his name YHVH. [50]His mercy *is* upon those who reverence *and obey* him from generation to generation. [51]He has shown the strength of his arm and has scattered those *who are* proud in the imagination of their hearts. [52]He has cast down the mighty from *their* thrones, and has exalted the lowly. [53]He has filled the hungry with good things, and has sent the rich away empty. [54]In remembrance of *his* mercy, he has helped his servant Israel, [55]just as he promised to our fathers, to

Avraham and to his seed forever."

[56]And Miriam abode with *Elisheva* nearly three months, and *then* returned to her father's house in *Natzeret*.

< 8 > The birth of the son of Zecharyah and Elisheva

on the High Sabbath of the Feast of Unleavened Bread [15th Day of the 1st Month (month of the aviv barley), 3998 FC; March 31, 3 BCE]

Matthew — Mark — **Luke 1:57-58** — John

Luke 1:57 Now Elisheva's full time came that she should be delivered, and she brought forth a son.{1} 58Her neighbors and relatives heard how YHVH had shown great mercy to her, and they *all* rejoiced with her.

{Lk 1:57.1} From the time that the Prophet Malachi (4:5-6) declared that Eliyahu must come before the great and dreadful Day of YHVH, Jewish families have been setting a place of honor for him at the Passover table. Each year during the Passover Seder, a child opens the door to see if Eliyahu has come to join them. After a few moments he returns to the table with the news that their expectation has been temporarily disappointed. In some orthodox traditions, an elder takes wine from Eliyahu's cup and sprinkles it onto Eliyahu's

plate while awaiting the child's return. When the child comes to the table with the news, the elder announces, while pointing to the soiled plate, "Eliyahu came, but we were asleep!" Yochanan ben Zecharyah (John the Baptist) – the cohen of the lineage of Aaron – the prophet who was to come in the spirit and power of Eliyahu – was born on the very night that the Israelites had been setting a place for him at the Passover table. Most of Israel was truly sleeping at that time. In the future, however, another Eliyahu will come as one of the two witnesses during the Day of YHVH, spoken of by the prophet Yochanan in the book of the Revelation.

< 9 > The *brit milah* of Yochanan

The circumcision and naming of Yochanan ben Zecharyah haCohen (the priest) [22nd Day of the 1st Month, 3998 FC; Monday, April 8, 3 BCE]

Order of verses are altered to insert Zecharyah's prophecy chronologically

Matthew — Mark — **Luke 1:59-64, 67-79, 65-66** — John

Luke 1:59 And it came to pass on the eighth day *after his birth* that they

came to circumcise the child. When they called him Zecharyah, after the name of his father, [60]his mother said, "No! He shall be called Yochanan." [61]But they said to her, "None of your relatives are called by that name." [62]So they made signs to Zecharyah, asking him what he would name his son. [63]He motioned for the writing slate, and wrote, "His name is Yochanan." All the people marveled [64]when *Zecharyah's* mouth was immediately opened and he spoke [*for the first time in over nine months*] and praised YHVH, [67]and overflowing with the Ruach Kodesh, Zecharyah prophesied:

[68]"Blessed be YHVH Elohim of Israel,
for he has visited and redeemed his
people [69]and has raised up for us a
horn of salvation from the house of his
servant David. [70]As he spoke by the
mouth of his holy prophets from the
beginning of the age, [71]that we shall be
saved from our enemies and *rescued*
from the hand of all those that hate us.
[72]He has performed the mercy he
promised to our fathers and has
remembered his holy covenant; [73]the
oath which he swore to our father
Avraham [74]that he would grant us
deliverance out of the hand of our
enemies. *That we might* serve him
without fear, [75]*and stand* before him in

holiness and *live in* righteousness all the days of our lives."

[76]"And you, little child, *you* will be called the prophet of the Most High, for you will go before the face of YHVH to prepare his way. [77]*You will* give the knowledge of salvation to his people through the forgiveness of their sins, [78]through the tender mercy of our Elohim whereby the rising sun{1} from heaven has visited us [79]to give light to those who sit in the darkness and *under* the shadow of death, and to guide our feet into the way of peace."

[65]Now when these things were enthusiastically reported throughout all

the hill country of Yehudaea, a great reverence and respect came upon all who dwelt there. [66]Those who heard *these words* pondered *them* in their hearts and said, "What will become of this little child?" And the hand of YHVH was with him.

{Lk 1:78.1} The "dayspring" (KJV) is figurative of the "rising sun," and is also referred to as the "Day Star," or literally, "the Sun." The prophet Malachi stated, "The Sun of Righteousness shall arise with healing in his wings" (Malachi 4:2). The word "wings" is *k'nafaim* in Hebrew: the vertical appendages are the *tzit-tzit* on the four corners of the *tallit*, the woven, one-piece garment worn over the Haluq (Numbers

15:38-41). The rabbinic sages (learned elders of Israel) agreed that "the Sun of Righteousness" referred to the Messiah, and just as the sun was created on the fourth day, it was fervently expected that the Messiah would also appear on the fourth day – or in the fourth millennium. In retrospect, we see the realization of this Messianic prophecy and the accuracy of the sage's expectation. Yeshua **was** born at the end of the fourth millennium – in the year 3998 from creation – two and a half years before the beginning of the fifth millennium. The rabbis, however, having rejected the true Messiah who actually **did** heal all those who took hold of the wings of his *tallit*, instead posthumously awarded the Messianic title to King Hezekiah, who was also born in the fourth millennium [Talmud Sanhedrin 94a].

< 10 > Summary: Yochanan ben Zecharyah's first twenty-seven years

Hunted by Herod, orphaned in the wilderness, led by the Ruach Kodesh

Luke's first summary statement

Matthew — Mark — **Luke 1:80** — John

Luke 1:80 The little boy grew and was made strong in the Spirit, and he lived in the wilderness until the day he was

presented to Israel.

< 11 > The Genealogy of Yeshua

From the royal line of King David through Miriam's father Yoseph ben Yaakov

The genealogy of Yeshua through his only earthly parent Miriam is detailed in Matthew's account of the origin of the "king from heaven." The Messiah *must* be from the lineage of King David (Jeremiah 23:5). Though translations derived from the Greek text of Matthew confuse the genealogy,

the Ancient Hebrew text of Matthew's Gospel, from which the Aramaic and, later, the Greek were translated, clearly details Miriam's lineage through her ***father*** Yoseph ben Yaakov through the kingly line of David through Solomon. Luke's Gospel, on the other hand, details the lineage of Miriam's ***husband*** Yoseph ben Eli through David's son Nathan. Luke's lineage is inserted directly after Matthew's genealogy for comparison. It is clear that the Yoseph ben Yaakov mentioned in Matthew 1:16 and the *Yoseph ben Eli* cited in Luke 3:23 (which is the Yoseph who is Miriam's husband in Matthew 1:19) are two

different men with two distinct genealogical lines back to David – yet they both bear a very common Israelite name. A woman marrying a man with the same first name as her father is very common in every culture – this led a careless translator into profound error.

Matthew 1:1-17 — Mark — Luke — John

Matthew 1:1 *This is* the scroll of the genealogy of Yeshua *the Messiah*, the son of David, the son of Avraham.
2 Avraham begat Yitzhak; and Yitzhak begat Yaakov; and Yaakov begat Yehudah and his brothers; 3 and

Yehudah begat Peretz (and Zerach of Tamar); and Peretz begat Chetzron; and Chetzron begat Ram; [4]and Ram begat Aminadav; and Aminadav begat Nachshon; and Nachshon begat Salmon; [5]and Salmon begat Boaz (of Rachav); and Boaz begat Oved (of Ruth); and Oved begat Yishai; [6]and Yishai begat **David the king**.

David the king begat **Shlomo** (*of Batsheva, the former wife* of Uriyah); [7]and Shlomo begat Rechavam; and Rechavam begat Aviyah; and Aviyah begat Asa; [8]and Asa begat Yahushafat; and Yahushafat begat Yoram; and Yoram begat Uziyahu; [9]and Uziyahu

begat Yotam; and Yotam begat Ahchaz; and Ahchaz begat Hezkiyahu; [10]and Hezkiyahu begat Manashe; and Manashe begat Amon; and Amon begat Yoshiyahu; [11]and Yoshiyahu begat Yechan'yahu and his brothers about the time they were being exiled to Babylon.

[12]After they were exiled to Babylon, Yechan'yahu begat Sh'altiel; and Sh'altiel begat Zerubavel; [13]and Zerubavel begat Avihud; and Avihud begat El'yakim; and El'yakim begat Azur; [14]and Azur begat Tzadok; and Tzadok begat Yachin; and Yachin begat Elihud; [15]and Elihud begat El'ezar; and

El'ezar begat Matan; and Matan begat Yaakov; [16]and **Yaakov begat Yoseph**, the {AHM}**father**{1} of Miriam, of whom was born Yeshua, *who is called Messiah*.

[17]So all the generations from Avraham to David *are* fourteen generations; and from David until the exile into Babylon *are* fourteen generations; and from the exile into Babylon unto Messiah *are* fourteen generations.

{Mt 1:16.1} {AHM}**father** – The Peshitta Aramaic texts of Matthew **1:16** (which was translated from a latter Greek text) indicates that Miriam's ***gevra*** (mighty man) was named Yoseph, and Matthew **1:19** specifies that

Miriam's ***ba'ala*** (husband) was also named Yoseph. Yoseph is a very common name in Israel. Miriam's husband Yoseph had three grandfathers with the same name. This undoubtedly led the translators to make "a mistake of familiarity," thinking that the two "Yosephs" of verses 16 and 19 were one and the same. The Greek translators chose to render both Aramaic words *gevra* and *ba'ala* as the Greek word *aner*, which simply means "a person of full age." The English translators then chose to translate the singular Greek word *aner* as "husband." This created a fatal mathematical error in the Greek and English texts, because it left only thirteen generations "from the carrying away into Babylon until Messiah," while the text itself states that there are fourteen generations listed. In Aramaic, gevra technically means "mighty man" and is commonly used to refer

to the elder patriarch of the family, but it can refer to the "husband" if he is the oldest male of the household. Both the immediate and greater context of Matthew 1:16 demand that gevra be translated as "Yoseph, the ***father*** of Miriam" for the following reasons:

- The genealogy of Miriam's **husband** Yoseph ben Eli, Yeshua's **supposed** father, is clearly stated and detailed by Luke.
- Yoseph ben Eli's ancestors in Luke's genealogy, though they are descendants of David, are not heir to David's throne but are descendants of Nathan.
- Miriam's husband, Yoseph ben Eli, is not related to Yeshua except as a distant Davidic relative of his mother; Yoseph is only Yeshua's stepfather and legal guardian.
- Miriam is Yeshua's only earthly parent and,

as such, must be a direct descendant of the royal line of King David.

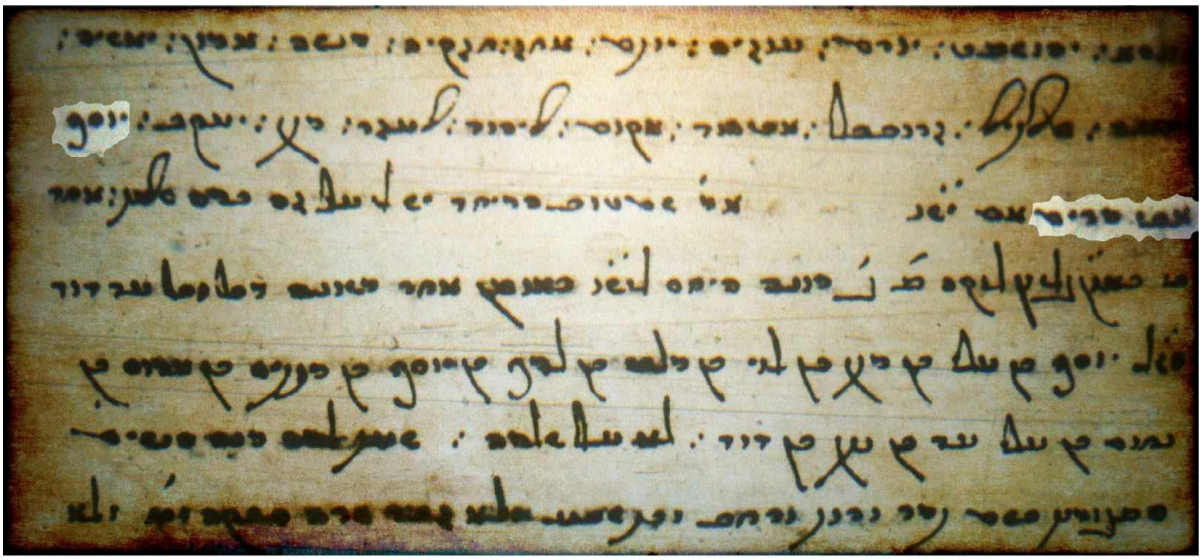
- The Gospel of Matthew, which depicts Messiah as the King, documents Yeshua's genealogical claim to the throne of David, whereas the Gospel of Luke, which depicts Messiah as the "Son of Man," records his **supposed** lineage as Yoseph ben Eli's supposed illegitimate son.

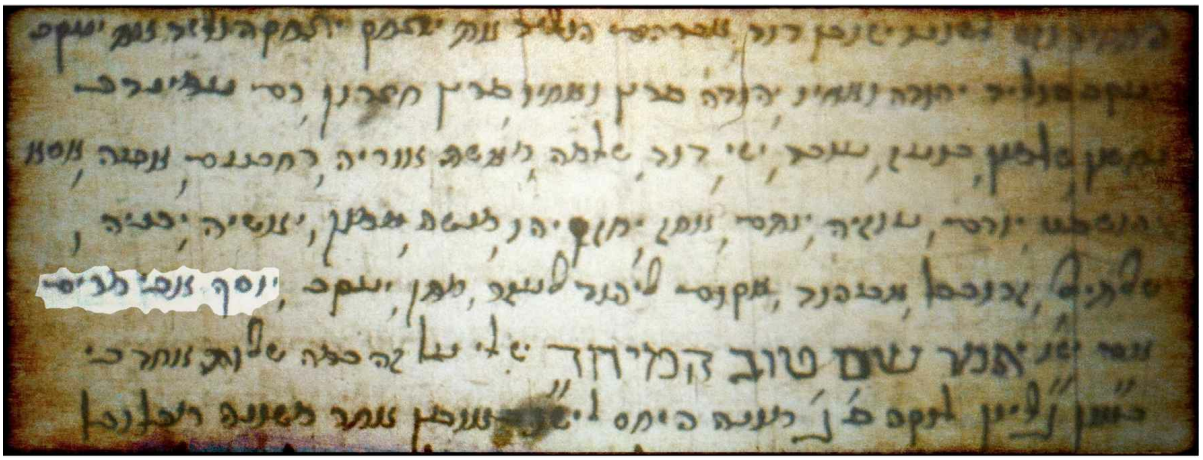
- When Yoseph ben Yaakov is accurately identified as Miriam's **father** in Matthew 1:16, it puts Miriam in the thirteenth generation from the Babylonian captivity. This puts her son Yeshua in the fourteenth generation. The Greek text *reports* that Yeshua is the fourteenth generation, but it did not correctly identify Yoseph ben Yaakov as the *father* (as opposed to the *husband*) of Miriam. Even a novice can

readily see that the Greek genealogy of Yeshua (and all subsequent translations) are in obvious error because they do not add up to fourteen generations.

There is only one ancient Biblical source that maintains the correct lineage of Yeshua, through his mother, to King David – and that is the ancient Hebrew Matthew that has been preserved in Jewish archives. As of Yom Kippur, 2012, twenty-eight separate manuscripts of ancient *original language* Hebrew Matthew have been discovered, fourteen of them by Karaite scholar Nehemia Gordon who discovered the two texts cited below. In two of the oldest manuscripts of the Ancient Hebrew Matthew copied into the appendix of Shem Tov Ibn Shaprut's "Even Bochan" we have the accurate lineage of Yeshua that shows his direct ancestral path to the throne of David – "Yoseph ***avi*** Miriam" –

Yoseph the ***father*** of Miriam of whom was born Yeshua. The words, "yoseph avi miriam" are highlighted in these two manuscript photographs.





Two of the most ancient Hebrew texts of Matthew's Gospel accurately maintaining the royal lineage of Yeshua: "Yoseph avi

Miriam”

Pantaenus, Clement of Alexandria, Cyril, Epiphanius, Eusebius, Irenaeus, Origen, and Jerome, early church historians of the second to fourth centuries, all concurred with the statement of Papias, Yochanan’s disciple, that “Matthew wrote his Gospel in the Hebrew language and several did their best to translate it” (Ecclesiastical History 3:39 – Eusebius). It is apparent that the Greek version of the book of Matthew was not translated from the Hebrew original but from secondary Aramaic manuscripts, because words and phrases in Aramaic, rather than Hebrew, remain intact within the body of the Greek text. Greek quotations from the Tanach that appear in Matthew are not derived from the Septuagint, the Greek translation of the Hebrew Scriptures, but are evident translations or paraphrases from the Aramaic

version of Matthew's Gospel. Conversely, the ancient Hebrew text of Matthew's Gospel contains verbatim quotes from the Hebrew Tanach, and most of the indecipherable constructions in the Greek text are simple Hebrew figures of speech that could not be accurately reflected by the Greek language or culture.

It must be noted that not every generation is listed in Matthew's genealogy – but all those that are listed are numbered. The genealogical line is intact, even though the names of three successive kings are missing from the listing. This can be easily verified by comparing Matthew's list with the Chronicles of the Kings of Judah. The three kings were deliberately omitted from the record so that each of the three sections would add up to fourteen. Matthew's numeration is designed to build a Masorah –

a mathematical fence around the genealogy of the Messiah to protect it for future generations. This device is also used in the Tanakh. In Zechariah 1:1 Zecharyah is listed as the son of Berechiah, the son of Iddo the prophet, but in Ezra 5:1 and 6:14, Zecharyah is listed as the son of Iddo, completely omitting the generation of his father, Berechiah.

Matthew's Account	Luke's Account
14.Yeshua the son of **13.Miriam** *daughter of* **12.Yoseph** the son of **11.Yaakov** the son of **10.Matan** the son of **9. Elezar** the son of **8. Elihud** the son of **7. Yachin** the son of **6. Tzadok** the son of **5. Azur** the son of **4. Elyakim** the son of **3. Avihud** the son of **2. Zerubavel** the son of **1. Shaltiel** the son of (Babylonian captivity) **14.Yechanyahu** son of **13.Yoshiyahu** son of **12.Amon** the son of **11.Manashe** the son of **10.Hezkiyahu** son of **9. Ahchaz** the son of **8. Yotam** the son of **7. Uziyahu** the son of **6. Yoram** the son of **5. Yahushafat** son of **4. Asa** the son of **3. Aviyah** the son of **2. Rechavam** son of **1. Shlomo** the son of (King David) **14.David** the son of **13.Yishai** the son of **12.Oved** the son of **11.Boaz** the son of **10.Salmon** the son of **9. Nachshon** the son of **8. Aminadav** the son of **7. Ram** the son of **6. Chetzron** the son of **5. Peretz** the son of **4. Yehudah** the son of **3. Yaakov** the son of **2. Yitzhak** the son of **1. Avraham**	**Yeshua**, the *supposed* son (the step son) of **Yoseph**, the son of **Eli**, the son of **Matat** the son of **Levi**, the son of **Malki**, the son of **Yanah**, the son of **Yoseph**, the son of **Matityah**, the son of **Amotz**, the son of **Nachum**, the son of **Chesli**, the son of **Nagai**, the son of **Machat**, the son of **Matityah**, the son of **Shimei**, the son of **Yoseph**, the son of **Yodah**, the son of **Yochanan**, the son of **Reisha**, the son of **Zerubavel**, the son of **Shaltiel**, the son of **Neri**, the son of **Malchi**, the son of **Ahdi**, the son of **Kosam**, the son of **Elmadan**, the son of **Ehr**, the son of **Yeshua**, the son of **Eliezer**, the son of **Yorim**, the son of **Matat**, the son of **Levi**, the son of **Shimon**, the son of **Yehudah**, the son of **Yoseph**, the son of **Yonam**, the son of **Elyakim**, the son of **Malah**, the son of **Manah**, the son of **Matata**, the son of **Natan**, the son of **David** the King…etc.

[View full image here.]

< INSERT 1> The genealogy of Miriam's husband

The genealogy of Yoseph

ben Eli, Miriam's *husband* and Yeshua's stepfather, through David's son Nathan, is inserted into the Chronological Gospels at this point for side-by-side comparison with the genealogy of Miriam's *father*, Yoseph ben Yaakov. It is repeated in its original location after the *mikveh* of Yeshua when a *Bat Kol* (a voice from heaven)

witnessed that he was the Son of Elohim, and *not* the illegitimate child of Yoseph ben Eli (Miriam's husband) as was supposed by the general public.

Matthew — Mark — **Luke 3:23-38** — John

Luke 3:23 Yeshua commenced *his ministry*, having not yet reached his thirtieth year of age, being, as was *generally* supposed, the son of **Yoseph, who *was the son* of Eli**, [24]who was *the son* of Mattat, who was *the son* of

Levi, who was *the son* of Malki, who was *the son* of Yanah, who was *the son* of **Yoseph**, [25]who was *the son* of Mattityahu, who was *the son* of Amotz, who was *the son* of Nachum, who was *the son* of Chesli, who was *the son* of Nagai, [26]who was *the son* of Machat, who was *the son* of Mattityahu, who was *the son* of Shimei, who was *the son* of **Yoseph**, who was *the son* of Yodah, [27]who was *the son* of Yochanan, who was *the son* of Reisha, who was *the son* of Zerubavel, who was *the son* of Shaltiel, who was *the son* of Neri, [28]who was *the son* of Malchi, who was *the son* of Ahdi, who was *the son* of Kosam, who was *the*

son of Elimodan, who was *the son* of Ehr, [29]who was *the son* of Yeshua, who was *the son* of Eliezer, who was *the son* of Yorim, who was *the son* of Mattat, who was *the son* of Levi, [30]who was *the son* of Shimon, who was *the son* of Yehudah, who was *the son* of Yoseph, who was *the son* of Yonam, who was *the son* of Eliyakim, [31]who was *the son* of Malah, who was *the son* of Manah, who was *the son* of Matata, who was ***the son* of Natan, who was *the son* of David**, [32]who was *the son* of Yishai, who was *the son* of Oved, who was *the son* of Boaz, who was *the son* of Salmon, who was *the son* of Nachshon, [33]who was *the son* of

Aminadav, who was *the son* of Ram, who was *the son* of Chetzron, who was *the son* of Peretz, who was *the son* of Yehudah, [34]who was *the son* of Yaakov, who was *the son* of Yitzhak, who was *the son* of Avraham, who was *the son* of Terach, who was *the son* of Nachor, [35]who was *the son* of S'rug, who was *the son* of Ra'u, who was *the son* of Peleg, who was *the son* of Ehver, who was *the son* of Shelach, [36]who was *the son* of Cainan, who was *the son* of Arpachshad, who was *the son* of Shem, who was *the son* of Noach, who was *the son* of Lemech, [37]who was *the son* of Metushelach, who was *the son* of Chanoch, who was

the son of Yered, who was *the son* of Mahalal'el, who was *the son* of Cainan, [38]who was *the son* of Enosh, who was *the son* of Shet, who was *the son* of Adam, who was *the son* of Elohim.

< 12 > The marriage of Yoseph ben Eli & Miriam bat Yoseph

Legally finalized but not consummated until after Yeshua is born

[Spring - 3998 FC; 3 BCE]

Matthew 1:18-25a — Mark — Luken

— John

Matthew 1:18 Now the birth of Yeshua transpired in the following manner: At the time that his mother Miriam was espoused to Yoseph *ben Eli*, but before they came together *in marriage*, it became obvious that she was with child (but by the Ruach Kodesh).
[19]Then Yoseph, her husband, being a righteous man yet not willing to make her a public example, was considering how to divorce her privately. [20]But while he considered these things, the angel of YHVH appeared unto him in a dream, saying, “Yoseph, son of David, do not fear to take Miriam as your

wife, for that which is conceived in her is of the Ruach Kodesh. [21]She will bear a son, and you will name him Yeshua, because *yoshia* [he will save] {1} his people from their sins. [22]Now all this was done that it might be fulfilled which was spoken by YHVH through the prophet *Yeshayahu*, {1} [23]"Behold, a virgin [*almah* – young maiden] will be with child and will bring forth a son, and they will call him *by a name* which declares that 'Elohim is with us' [*Immanuel*]." {1} [24]Then Yoseph, being awakened from his sleep, did as he was commanded by the angel of YHVH, and he took *Miriam* as his wife, [25]yet, he did not

know her *intimately* until **after** she had brought forth her firstborn son…

{Mt 1:21.1} Hebrew: Yeshua (YHVH saves) *yoshia* (he will save). *Yeshua yoshia* is a typical Hebrew word pun found throughout the Ancient Hebrew Matthew, attesting to its Hebrew origin. Hebrew word puns only appear in Hebrew originals. Neither the Greek nor the Aramaic texts give us a reason why his name would be called Yeshua – clarifying the fact that neither Aramaic nor Greek was the language that was spoken by Gavriel nor written by Matthew.

{Mt 1:22.1} "Yeshayahu" is rendered in the KJV as "Isaiah."

{Mt 1:23.1} Isaiah 7:14 This prophecy was originally fulfilled as the wife or "young

maiden" of Yeshayahu conceived and delivered their child. In the subsequent fulfillment, recorded in the Gospel of Matthew, the almah was actually a virgin, or maiden who had never known a man intimately. A conception and birth of this miraculous magnitude was foreshadowed in Sarah's conception of Yitzhak – and the angel's statement to Miriam that "nothing is impossible with YHVH." Three hundred years after the prophecy of Isaiah was fulfilled, and three hundred years before Matthew wrote his record, the Septuagint translated the almah of Isaiah 7:14 as parthenos (chaste – virgin). Parthenos is the same word used by later Greek translators to render the almah of the Hebrew Matthew.

< 13 > The decree of

Caesar Augustus
[3 – 2 BCE]

Matthew — Mark — **Luke 2:1-3** — John

Luke 2:1 It came to pass in those days that there went out a decree from Caesar Augustus that all *subjects* of the *empire* must be registered.{1} 2This enrollment was conducted when Cyrenius was serving as an administrative official in Syria.{1}

3*To fulfill this obligation*, everyone was required to register at their ancestral village.

{Lk 2:1.1} In the twenty-fifth year of the reign of Caesar Augustus (3 - 2 BCE), **by the command of Rome**, all subjects of the empire were required to register their support in naming the "Divine Emperor" Octavius Augustus the "Father of the Roman Empire" which was approved by the Roman Senate on February 5, 2 BCE.



Statue of Caesar Augustus in Rome that was sculpted in 2 B.C.E. upon the occasion of naming him "Patri Patriae"

Far more significantly, by the **commandment of YHVH**, all Israelite males are required to "go up" to the Feasts of YHVH three times a year. Yoseph registers with Rome in Bethlehem at his convenience when he takes his pregnant wife Miriam up to the Feast of Sukkot (Tabernacles) as the two cities are only 5 miles apart.

{Lk 2:2.1} Cyrenius served two terms as an administrative official (governor) in Syria. The first time was to oversee this regional registration.

< Astronomical

Observation >

First of seven conjunctions of "his star;" Chaldean astronomers observe "his star" in the east and prepare to travel west

I. Tzedek (Jupiter) comes into conjunction with Nogah (Venus) as it proceeds toward Melek (Regulus)

[19th Day of the 5th Month,

3998 FC; Thursday, August 1, 3 BCE]

< 14 > Astronomical observation: second conjunction

II. The “Great Sign” in heaven

Astronomers observe “his star” Tzedek (Jupiter) as it comes into conjunction with Melek (Regulus) between the feet of Ariyeh (the Lion)

[The Day of Trumpets; 1st Day of the 7th Month, 3998 FC; Thursday, September 12, 3 BCE]

Matthew — Mark — Luke — John — **Revelation 12:1-2**

Revelation 12:1 There appeared a great sign in heaven: a woman{1} clothed with the sun, the new moon under her feet, and above her head a crown of twelve stars. 2Being great with child, she cried, agonizing in labor, about to give birth.

{Rev 12:1.1} Just after sunset on September

12, 3 BCE, while the sky was clothed with the last rays of the setting sun, the first sliver of the new moon (4% illuminated, 7 degrees above the horizon) appeared beneath the feet of the constellation of the woman Betulah (Hebrew), which means "virgin," or Virgo (Latin). At that moment, in the constellation of Ariyeh (the Lion) above her head, the planet Tzedek (the Righteous) came into conjunction with the star Melek (the King) that is astronomically positioned between the front feet of the Lion. The sighting of the new moon that evening announced the Day of Trumpets, and the astronomical display in the constellation above the head of the woman heralded the upcoming birth of the Righteous King – the Lion of the Tribe of Judah (Robert Scott Wadsworth, A Voice Crying in the Heavens). The "Great Sign" in heaven occurred as Miriam herself was about to give

birth. Just fifteen days later, at the beginning of the Feast of Tabernacles, she brought forth "the man child who was to rule all nations." On the first day, the high Sabbath of the Feast of Tabernacles, the Word was made flesh and "tabernacled" (dwelt – KJV) among us (John 1:14).

< 15 > Yoseph and Miriam "go up" to Jerusalem for the Feast of Sukkot

They also register for the Roman census in the nearby village of Beit Lechem

Both being *netzerim* of the house of

David, Yoseph and Miriam are undoubtedly familiar with Micah's prophecy that the Messiah would be born in their ancestral village Beit Lechem (Bethlehem).

Matthew — Mark — **Luke 2:4-6** — John

Luke 2:4 Because Yoseph was of the house and lineage of David, he left the village of Natzeret in the Galilee and went up to Beit Lechem, the village of David in Yehudaea, to register for the census, [5]and he took his espoused wife Miriam, who was great with child. [6]It came to pass that, while they were there, the time was fulfilled for her

child to be delivered.

< 16 > The Word was made flesh and "tabernacled" among us

Yeshua is born in a sukkah on the High Sabbath of the Feast of Sukkot

[Sukkot - 15th Day of the 7th Month, 3998 FC; Thursday, September 26, 3 BCE]

Matthew — Mark — **Luke 2:7-20** — **John 1:14**

John 1:14 The Word became flesh, and tabernacled among us.

Luke 2:7 Because there was no room for them in the village inn, Miriam gave birth to her firstborn son in a sukkah.{1} She wrapped him in swaddling cloths{2} and laid him there. 8In the area there were shepherds abiding in the field, keeping watch over their flocks at night. 9The angel of YHVH approached them, and the glory of YHVH shone round about them, and the *shepherds* became extremely fearful. 10The angel said, “Do not fear! Listen to me! I bring you good tidings of great joy that shall be for all people.

[11]Today, in the village of David, our Deliverer, *the* Messiah, is born. [12]This *shall* be a sign to you: you shall find the babe, lying wrapped in swaddling cloths in a *sukkah*." [13]And suddenly, there was with the angel a multitude of heavenly host praising the Almighty, and saying, [14]"Glory to YHVH in heaven, and on earth; *shalom* and Divine favor upon men."

[15]After the angels departed into heaven, the shepherds said, "Let us now go to Beit Lechem and see this thing which the Almighty has made known to us." [16]So they immediately departed, and found Miriam and Yoseph with the

babe, who lay *wrapped* in *swaddling cloths* in a sukkah.{1} [17]After they had witnessed this *sign*, they heralded abroad all those things which were told to them concerning the child. [18]All that heard *their report* marveled at the things which were told to them by the shepherds. [19]But Miriam deeply pondered all these things in her heart. [20]The shepherds returned *from the sukkah* glorifying and praising YHVH for all the things that they had heard and seen, and it was just as it had been told to them *by the angels*.

{Lk 2:7.1} Primarily because the specific details of the Feast of Sukkot (Tabernacles)

are foreign to Western culture, the word "manger" has been inventively interpreted as everything from an animal stall to a pig feeding trough. However, during Sukkot all males from their thirteenth year and upward are required to build and live in temporary shelters – tabernacles or mangers (*sukkot – Hb., phatne or skene – Gk.*) – for seven days. The birth of Yeshua took place on the first day of the Feast of Sukkot. Miriam, being a pregnant woman, was not required to live in a *sukkah* during the Feast, but since the Bethlehem inn was filled, she brought forth her firstborn son in a *sukkah*. "The Word was made flesh and tabernacled (*sukkah*-ed) among us" (John 1:14) as an intermediate fulfillment of the Feast of Tabernacles. Genesis 33:17 (NIV) likewise records that "Yaakov made temporary shelters for his flocks; therefore, the name of the

place was called *Sukkot*."

{Lk 2:7.2} A child of the king and potential heir to the throne was salted and swaddled as part of the initial dedication of the child and in recognition of the parents' responsibility to raise the child according to the straight path (Ezekiel 16:4). Soon after birth, the child was washed with salted water and bound in the swaddling cloths with all of his limbs made straight. The parents prayed over the child in a short ceremony of thanksgiving and dedication, vowing to raise the child in a straightforward and upright manner. Swaddling cloths were made from the priests' garments that were no longer serviceable. This cloth was used for the wicks in the Temple menorah and for swaddling the sons of kings. There is little doubt that Elisheva, the wife of the *cohen* Zecharyah, would have coveted the opportunity to provide the

swaddling cloths for this momentous event.

{Lk 2:16.1} The shepherds found the "newborn" <breqoj> *brethos* Messiah at the very time he was wrapped in these swaddling cloths and lying in a sukkah near Beit Lechem – literally "house of bread". The astronomers from the East will arrive one year, two months, and six days after the birth of Yeshua, and they will find the "young child" <paidion - paidion> in the house (*beit – Hb., oikia – Gk.*) where the family is then residing.

< 17 > The *brit milah* of Yeshua

Yeshua is circumcised and named on the High Sabbath

of the Last Great Day [The Last Great Day – 22nd Day of the 7th Month, 3998 FC; Thursday, October 3, 3 BCE]

Matthew 1:25b — Mark — **Luke 2:21** — John

Luke 2:21 When eight days were fulfilled, they circumcised the child and named him Yeshua, just as he was named by the angel before he was conceived.

Matthew 1:25b …and *Yoseph* named him Yeshua.

< 18 > Yeshua is “redeemed” in the Temple

Miriam is purified with the “poor man’s offering” on her fortieth day;
Shimon and Hannah prophesy at the time Yeshua is presented for redemption
[24th Day of the 8th Month, 3998 FC; Monday, November 4, 3 BCE]

Matthew — Mark — **Luke 2:22-38** —

Luke 2:22 When the *forty* days of *Miriam's* purification according to the Torah of Moses were fulfilled, they brought *Yeshua* to Yerushalayim to present him to YHVH. [24]They offered a sacrifice *for Miriam's purification*, according to the Torah of YHVH, a pair of turtledoves, or two young pigeons.{1}

[25]There was a man in Yerushalayim whose name *was* Shimon. He was righteous and devout, and he awaited the *coming* of the Comforter of Israel, and the Ruach Kodesh was upon him. [26]It was revealed to him by the Ruach Kodesh that he would not see death

before he had seen the Messiah of YHVH. [27]*It came to pass that Shimon* came by the Spirit into the Temple when *Miriam and Yoseph* brought in the child Yeshua to redeem him according to the instructions of the Torah. [23]As it is written in the Torah of YHVH, "Every male that opens the womb shall be called *kadosh* [holy] to YHVH."{1} [28]Then *Shimon* took him up in his arms and blessed the Almighty, saying, [29]"YHVH, now let your servant depart in peace according to your word, [30]for my eyes have seen your salvation [*yeshua*], [31]which you have prepared before the face of all mankind. [32]A light to illuminate the

gentiles and the glory of your people Israel."

[33]Yoseph and *Miriam* marveled at those things which were spoken by Shimon. [34]And Shimon *also* blessed them, and said to Miriam, "Listen carefully. This *child* is set for the fall and rising again of many in Israel, and for an ensign which shall be spoken against. [35]Truth, a sword shall also pierce through your very soul, so that the thoughts of many hearts may be revealed."

[36]There *also came in* a prophetess, Hannah, the daughter of Peniel, of the tribe of Asher. She was very old,

having been married to her only husband for seven years, [37]and *now* widowed nearly eighty-four years. She never left the Temple, but served night and day with prayer and fasting. [38]She came in at that very moment and also gave thanks unto YHVH, and spoke about *Yeshua* to all of those in Yerushalayim who anticipated the coming redemption.

{Lk 2:24.1} Leviticus 12:1-8 Miriam's post-partum purification offering was presented to the priest at the gate before she was allowed to go into the Temple.

{Lk 2:23.1} Exodus 18:15-16 The redemption price for the firstborn was

presented to the priest in the Temple. Verse 23 is inserted after verse 27, as it refers to the redemption of the child in the Temple rather than Miriam's purification offering cited in verse 24.

< 19 > Summary: Torah commandments are fulfilled

Luke's second summary statement

This statement summarizes the events surrounding Yeshua's birth. After all the requirements of the Torah were fulfilled, they eventually

returned to Natzeret, but not before their escape into Egypt, which occurs over a year later. Matthew documents the visit of the Chaldean astronomers, which was prompted by the astronomical signs in the heavens that announced the birth of the King of the Yehudim. Upon their return from Egypt they planned to return to Beit Lechem, but were diverted into the Galilee because of trouble with Herod's son Archelaus. They returned to their hometown in the Galilee where Yeshua grew to manhood.

Luke 2:39 And when they had performed all the requirements according to the Torah of YHVH, they returned to the Galilee to their own village, Natzeret.

<Astronomical observation>

Third conjunction

III. "His star" *Tzedek* - the Righteous (Jupiter) comes into conjunction with *Melek* (the King)

[11th Day of the 12th Month, 3998 FC; Monday, February

17, 2 BCE]

<Astronomical observation>

Fourth conjunction

IV. "His star" *Tzedek* - the Righteous (Jupiter) comes into conjunction with *Melek* (the King)

[3rd Day of the 2nd Month, 3999 FC; Thursday, May 8, 2 BCE]

<Astronomical observation>

Fifth conjunction

V. “His star” *Tzedek* - the Righteous (Jupiter) comes into conjunction with *Nogah* (Venus)

[14th Day of the 3rd Month, 3999 FC; Tuesday, June 17, 2 BCE]

<Astronomical observation>

Sixth conjunction

VI. “His star” *Tzedek* - the

Righteous (Jupiter) comes into a mass conjunction with *Kobab* (Mercury), *Nogah* (Venus), and *Ma'adim* (Mars)

[26th Day of the 5th Month, 3999 FC; Wednesday, August 27, 2 BCE]

<Astronomical observation>

Seventh conjunction

VII. "His star" *Tzedek* - the Righteous (Jupiter) comes

into conjunction with *Nogah* (Venus)

Astronomers soon leave Babylon in the east for Yerushalayim in the west [13th Day of the 7th Month, 3999 FC; Monday, October 13, 2 BCE]

< 20 > Chaldean Astronomers arrive in Jerusalem

Astronomers meet with

Herod, then rest on the Sabbath
[21st Day of the 9th Month, 3999 FC; Friday, December 19, 2 BCE]

Matthew 2:1-8 — Mark — Luke — John

Matthew 2:1 After Yeshua was born in Beit Lechem of Yehudah, in the days of Herod the king, *Chaldean* astronomers{1} from the east{2} came to Yerushalayim, 2saying, "Where is he that is born King of the Yehudim? We have seen **his star** in the east and have

come to pay homage to him."

[3]When Herod the king heard *these things*, he and all Yerushalayim were troubled. [4]He gathered all the leading *cohenim*{1} and sages of *Israel* together and demanded them to reveal where the Messiah was to be born. [5]They said unto him, "In Beit Lechem of Yehudah – as it is written by the prophet, [6]"'And you Beit Lechem, *in* the land of Yehudaea, are not the least among the princes of Yehudah; for out of you shall come a governor who shall rule my people Yisrael.'"{1}

[7]Herod privately called the astronomers and diligently inquired of

them, “When did *his* star first appear?”
[8]Then he sent them to Beit Lechem, and said, “Go and search diligently for the young child, and when you have found *him*, bring me word so that I may also come and render honor to him.”

{Mt 2:1.1} The timing of the astronomers’ arrival in Yerushalayim is based on their pre-dawn observation of “his star” standing directly over Beit Lechem on the morning of their leaving Yerushalayim [Astronomical Observation <21 >]. The Greek word *magi* is a common term for astronomers from the land of Chaldea. Daniel, Chananyah, Azaryah, and Misha’el were among the members of the royal family who were trained in the Torah and Hebrew astrophysics in Yerushalayim. As captives of Babylon, they were also trained in

Chaldean mathematics, science, and astronomy. Daniel was the overseer of all the astronomers in Babylon for more than sixty years. He was made an extremely wealthy man three different times during his tenure as the *satrap*, or under-ruler, for three different kings, yet having been made a eunuch, he had no direct descendant to whom he could bequeath his wealth. Daniel was given very specific Divine revelation concerning the timing of the coming of the Messiah, some of which he made public, and some of which he was instructed to hide. Apparently, some of the information was for him alone to understand and act upon. When the Judeans were allowed to return to rebuild Yerushalayim in the seventh year of the reign of Artaxerxes (457 BCE), most of the Jews stayed behind in Babylon (Mordechai and Hadassah [Esther] among the most famous).

There is little doubt that many of the Jewish astronomers, secure in their prestigious positions, continued to flourish in Babylon. So what happened to Daniel's treasure? Who originally left detailed instructions and financial provision for the journey of the astronomers? How did they know what signs to look for in the heavens that would announce the birth of the Messiah? Who set aside the treasure that was laid at the feet of the Messiah? And who directed the movement of the stars and planets so that the treasure would arrive on the very day that it would be needed for their flight into Egypt and their continued sustenance? Obviously, someone of wealth and power who had received Divine revelation and supernatural motivation prepared the provisions for the future King of Israel and financed the journey of the astronomers – and the Almighty

directed both the heavenly bodies and Daniel in their courses.

{Mt 2:1.2} The Chaldean astronomers came **from** the east when they saw "his star" **in** the east, yet they traveled **west** to Yerushalayim. They were obviously not following a low-flying "Bethlehem Star"; rather, they were following instructions passed down to them by someone who understood "the signs in the heavens" that would announce the birth of the King of the Judeans. Without a rudimentary understanding of astronomy, the details recorded in the Hebrew Scriptures might appear ludicrous to the untrained reader, and historical events benchmarked on notable celestial conjunctions would have been indecipherable.

{Mt 2:4.1} Note: Although there was but one legitimate *Cohen Gadol* (High Priest), there

were about twenty “chief priests,” who had major responsibilities governing the Temple service during the second Temple period.

{Mt 2:6.1} Micah 5:2

<Note 2> Zecharyah serves with all the cohenim during Hanukkah week

[22nd Day of the 9th Month, 3999 FC; Saturday, December 20, 2 BCE]

All priests are on duty on the Sabbath preceding the Feast through the end of the Feast

(see events <2-3> for details on the course of Aviyah and Zecharyah's service interval).

< 21 > Astronomical observation: Eighth conjunction

VIII. Astronomers see "his star in the rising" in their pre-dawn observations

[23rd Day of the 9th Month, 3999 FC; Sunday, December 21, 2 BCE]

“His star” is positioned directly over Beit Lechem as viewed from Herod’s palace (modern Jaffa Gate) in Jerusalem - the astronomers leave immediately for Beit Lechem with great joy over this propitious celestial event.

Matthew 2:9-10 — Mark — Luke — John

Matthew 2:9 After they heard the king, they departed.{1} In the east they beheld the star which led them, and it came to the point *in the heavens* and fixed itself directly over *Beit Lechem*, where the **young child** was. 10 And when they saw the star, they rejoiced with exceeding

great joy.

{Mt 2:9.1} More than a year after their first sighting of "his star" and the great sign in the heavens which announced the birth of "The Righteous King, the Lion of the Tribe of Judah," the astronomers arrived at the city gates of Jerusalem a few days before Hanukkah with their lavishly appointed caravan. After their interview with Herod, the temporal king in Judaea, they would have rested on the Sabbath and then made their pre-dawn astronomical observations just before leaving for Beit Lechem on the first day of the week. To their amazement, "his star" was in retrograde motion and appeared to be fixed in the heavens directly over their destination. This final sign in the heavens – on the very morning of their arrival – was the source of exceeding great joy (Wadsworth, *A*

Voice Crying in the Heavens).

< 22 > Astronomers present their gifts to the King

Immediately after presenting their gifts, the astronomers defy Herod and return to Babylon

[23rd Day of the 9th Month, 3999 FC; Sunday, December 21, 2 BCE]

Matthew 2:11-12 — Mark — Luke — John

Matthew 2:11 When they came into the **house** and saw the **young child** with Miriam his mother, they bowed down before him. And when they opened their coffers, they presented him with gifts of gold, frankincense, and myrrh. {1} [12]But having been warned *by the Almighty* in a dream that they should not return to Herod, they departed into their own country by another route. {1}

{Mt 2:11.1} These are the three traditional gifts presented to royalty. The pure oils of frankincense and myrrh were more valuable than their weight in gold. Note that there are three types of gifts offered, not three astronomers. These men would not have been "wise men" but "fools" to journey through the

wilderness without being escorted by a large, heavily armed caravan. There may have been a dozen or more Jewish astronomers who took part in this historic journey from Babylon to Yerushalayim, as well as many times more armed guards guaranteeing their safety.

{Mt 2:12.1} Beit Lechem is less than five miles (8 kilometers) from Herod's palace in Yerushalayim. The astronomers would have arrived at the house within an hour of their departure. The dream that warned them of Herod's treachery most likely occurred on the Sabbath. They defied Herod's instructions to notify him of the child's whereabouts and departed immediately for Babylon by the southern route, avoiding the commonly traveled route past the city gates of Yerushalayim.

< 23 > Yoseph, Miriam, and Yeshua flee to Egypt just before Hanukkah

[24th Day of the 9th Month, 3999 FC; Monday, December 22, 2 BCE]

Matthew 2:13-15 — Mark — Luke — John

Matthew 2:13 After the *astronomers* departed, the angel of YHVH appeared to Yoseph in a dream, saying, “Arise, and take the young child and his mother and flee into Egypt. Stay there until I bring word because Herod is scheming

to destroy the young child." [14]Yoseph arose and departed that night, taking the child and *Miriam* into Egypt{1} [15]where they remained until the death of Herod. Thus it was fulfilled which was spoken by YHVH through the prophet *Hoshea* saying, "Out of Egypt have I called my son."{1}

{Mt 2:14.1} The gifts of the astronomers would finance their journey and allow them to get resettled in the land after their flight to Egypt. Luke records that Yoseph and Miriam presented the poor man's sacrifice when Yeshua was taken to the Temple on his fortieth day. This indicates that they were quite poor at the time and, obviously, not yet in possession of the treasure of the

astronomers. These gifts may have also partially financed Yeshua's ministry.

{Mt 2:15.1} Hoshea (11:1) was **literally** referring to Israel's exodus from Egypt by **figuratively** referring to the nation of Israel as His "son." As a prophetic utterance, Hoshea's words were fulfilled when Yeshua, who was **literally** the Son of Elohim, was called out of Egypt by the angel Gavriel.

< 24 > Herod orders the "slaughter of the innocents" in and around Beit Lechem

Male children in a stated age range are executed at the

order of Herod [Hanukkah – 25th Day of the 9th Month, 3999 FC; Tuesday, December 23, 2 BCE]

Matthew 2:16-18 — Mark — Luke — John

Matthew 2:16 When Herod realized that he was deceived by the astronomers, *he* was filled with rage, and he ordered the execution of all children in Beit Lechem and the surrounding area, **from two years old and under according to the time which he had diligently**

inquired of the wise men.{1} [17]This was the fulfillment of the word spoken by the prophet Yirmeyahu, [18]"In Rama there was heard a voice of lamentation, weeping, and great mourning. Rachel weeping *for* her children, refusing to be comforted, because they were no more."{1}

{Mt 2:16.1} The phrase **"from two years old and under according to the time which he had diligently inquired of the wise men"** gives us the parameters for both the signs in the heavens that the astronomers were witnessing and the time frame for the birth of the Messiah. The astronomers arrived in Yerushalayim about one year and four months after the first astronomical sign

(August 1, 3 BCE) and one year, two months and six days after the birth of Yeshua (Tishri 15, 3998 – September 26, 3 BCE). Newborns, as well as children in their third year and older, were most likely exempt from the execution order. Given the meager size of the population around Beit Lechem, the relatively small number of children that would have fit the execution profile and the large number of people whom Herod and the Romans were accustomed to killing on a whim, it is doubtful that this slaughter of children would have warranted much notice outside of the immediate area.

{Mt 2:18.1} Both Yeshua and Yochanan were living in the hill country of Judaea in the vicinity of Beit Lechem just before Herod's execution order was issued. They were both in their second year. Yeshua was born in quiet obscurity with only a handful of shepherds

hearing the announcement by the angel. Yochanan, on the other hand, was born as a result of a miraculous announcement to an old priest serving in the Temple on the High Day of Shavuot. Zecharyah, his father, was struck deaf and dumb, and the multitude of the congregation of Israel were present to witness his malady. At the time of Yochanan's circumcision, when Zecharyah's mouth was opened, he cried out a prophecy concerning his son that was then "noised about throughout all the hill country of Judaea." (Luke 1:65-79) In the political world of Yerushalayim, there was only one obvious candidate for the Messiah, Yochanan ben Zecharyah, the *cohen* – the miracle child of the fourth millennium. Herod would not be able to rest until the son of Zecharyah was dead.

Yochanan was filled with the Spirit from his

mother's womb. The "little child" lived in the wilderness, eating the diet of a homeless nomad (kosher grasshoppers and honey), and was in seclusion until the day his ministry began (the fifteenth year of Tiberius Caesar – 26 CE). The details raise the question, "Why did he need to be led by the Spirit as a child, and where are his aged mother and father?" In Luke 11:51 and Matthew 23:35, Yeshua refers to a man named Zecharyah who was murdered between the altar and the Temple. The Greek translations of Matthew 23:35 presumptuously added the phrase "the son of Barachias," while the ancient Hebrew Matthew text is identical to Luke's account and does not equate this Zecharyah with the prophet of old. This particular Zecharyah was murdered in the Temple court. While it is possible that Yeshua is referring to the execution of the prophet in II Chronicles

24:20-21, it probably refers to the relatively recent execution of Yochanan's father, Zecharyah the *cohen*, for which the Temple guard was directly responsible, according to the Protoevangelion of James (see <Note 3>).

< Note 3 > Herod commands the Temple guard to execute Zecharyah

[Feast of Hanukkah – 25th Day of the 9th Month, 3999 FC; December 23, 2 BCE]

Zecharyah is murdered while serving

in the Temple during Hanukkah and Elisheva flees with their child, who remains secluded in the wilderness for the next twenty-seven years.

[[The Protoevangelion of James 16:3-16]]

The ancient extra-biblical volume ***The Protoevangelion of James*** (preserved in Latin, maintained in Rome, and justifiably suspect in some areas) records the execution of Zecharyah by the Temple guards under the authority of Herod. This also fits with events <142> and <174>. The following record from ***The Protoevangelion of***

James is offered for your consideration.

Protoevangelion 16:3 [[…Elisheva, hearing that her son Yochanan was about to be sought, took him and went up into the mountains, looking for a place to hide him, [4]but there was no secret place to be found. [5]Then she groaned within herself, and said, "O mountain of YHVH, receive the mother of this child," [6]for Elisheva could not climb up. [7]Immediately the mountain was divided and received them, [8]and there appeared to them an angel of YHVH to preserve them. [9]But Herod made search after Yochanan, and sent

servants to Zecharyah when he was *ministering* at the altar, and said unto him, “Where have you hidden your son?” [10]He replied to them, “I am a minister of YHVH and *I am* serving at the altar. How should I know where my son is?” [11]So the servants went back and told Herod everything.

Herod was incensed, and said, “Is not this son of his likely to become king of Israel?” [12]He sent his servants once again to speak to Zecharyah, “Tell the truth! Where is your son? Do you realize that your life is in my hands?” [13]So the servants went and told him all these things. [14]But Zecharyah replied to

them, “I am a witness for the Almighty, and if Herod sheds my blood, God will receive my soul, [15]and you also will have shed innocent blood.”
[16]Nevertheless, Zecharyah was murdered between the altar and the entrance of the Temple.]]

<Astronomical observation: lunar eclipse>

IX. Josephus’ testimony: Herod executed two beloved rabbis on the lunar eclipse that shortly

preceded Herod's death

[12th Day of the 10th Month; 3999 FC; Friday, January 10, 1 BCE]

The lunar eclipse of January 10, 1 BCE is the only astronomical event in a ten-year period that fits with every biblical and Roman record and produces no contradictions. Chronologists and stargazers, both past and present, select lunar eclipses that may well fit their fanciful interpretations of the Bethlehem "star," but every other eclipse of this decade produces

irreconcilable problems with the biblical text and Roman historical records, and produces fatal mathematical errors.

Matthew — Mark — Luke — John — **Josephus**

Antiquities XVII.149 [Herod executed] two of the most eloquent men among the Jews, and most celebrated interpreters of the Jewish laws, and men well beloved by the people because of the education of their youth; for all those who were studious of virtue frequented their lectures every day.

Antiquities XVII.167 Herod deprived this

Matthias of the high priesthood, and burnt alive the other Matthias, who had raised the sedition, with his other accomplices. And that very night there was an eclipse of the moon.

< 25 > Herod dies and Yoseph is commanded to return to Israel

[Spring 4000 FC; 1 BCE]

Matthew 2:19-20 — Mark — Luke — John

Matthew 2:19 When Herod was dead,{1} the
angel of YHVH appeared in a dream to
Yoseph in Egypt, 20saying, “Rise up;

take the young child and his mother and return to the land of Yisrael, for those who sought the child's life are dead."

{Mt 2:19.1} Josephus records the following historical information that allows us to pinpoint the year of Herod's death, the timing of the slaughter of the infants in Beit Lechem, and the year Yeshua was born. Some secular historians, ignorant of the timing of the Feasts of YHVH during the second Temple period, date Herod's death according to lunar eclipses that are mathematically and astronomically unsupportable.

1. Herod had two rabbis burned alive on the night of a lunar eclipse. (This event occurred on the night of January 10, 1 BCE, and was less than a month after the children of Beit Lechem had been

executed.)

2. Soon after the rabbis were executed, Herod became ill and traveled to the hot baths at the Dead Sea.
3. Growing increasingly ill, Herod retired to Jericho.
4. While at Jericho, Herod received a letter from Caesar Augustus giving him the choice to either exile or execute Herod's problematic son Antipater.
5. Herod changed his will, bequeathing the rule of Judaea to his son Archelaus.
6. Herod had Antipater executed, and five days later Herod died.
7. Archelaus held a lavish funeral and mourned Herod's death for seven days.
8. Fearing a revolt, Archelaus slaughtered three thousand Pharisees on the Temple Mount and cancelled Passover that

spring.

9. Archelaus was called to Rome to answer for his brash and destabilizing actions.
10. A rebellion resulted in Judaea, and the Caesar called General Varus out of Syria to quash the uprising.

According to the chronology available in the Scriptures, the Roman records, and the astronomical observations, we can determine the following chronology:

1. Herod's death occurred **after** he had executed the children in Beit Lechem (you can't kill anyone when you are dead).
2. Herod ordered the death of all children "two years and under according to the time that he diligently inquired of the magi" (Matthew 2:16), so…

3. The "great sign in the heavens" – "his star" – had to have appeared one to two years before the execution of the children in Beit Lechem, hence…
4. Yeshua had to have been born in the year 3-2 BCE – one to two years before Herod's death…
5. The lunar eclipse of January 10, 1 BCE was the only lunar eclipse within a ten-year parameter that fits every biblical, Roman, and astronomical record. The eclipses that occurred several years before, which are used by those who want to support their favorite "Bethlehem star," have Yeshua being born 6 to 7 BCE and beginning his ministry in 27 CE at 35 years rather than "nearing (but not having yet reached) 30 years of age" as precisely stipulated in Luke 3:23.

< Note 4 > Archelaus rules in his father's place

After Herod's death
Archelaus slaughters 3,000 Pharisees and disrupts Passover
[1st Month (Month of the Aviv), 4000 FC; April, 1 BCE]

Matthew — Mark — Luke — John — Josephus

Antiquities XVII.217-218 Archelaus thought the

whole situation impossible to salvage, except by checking the crowd's impulse to such a thing. So he sent out his whole army, including the [Roman] cavalry, to prevent those who were camped around Jerusalem from aiding those who were in the Temple. Now the cavalry killed about 3000 men but the rest went up into the hills that lay nearby. So Archelaus proclaimed that all should return to their homes. Even those who were venturesome from lack of education left the feast [of Passover], giving it up in fear of greater harm.

< 26 > Yoseph, Miriam,

and Yeshua return from Egypt

Intending to settle in Beit Lechem but finding trouble in Yehudaea, Yoseph returns to the village of Natzeret in the District of the Gentiles [Spring 4000 FC; 1 BCE]

Matthew 2:19-23 — Mark — Luke — John

Matthew 2:19 When Herod was dead,{1} the
angel of YHVH appeared in a dream to
Yoseph in Egypt, 20saying, “Rise up;

take the young child and his mother and return to the land of Yisrael, for those who sought the child's life are dead."
[21]So *Yoseph* arose and took the child and his mother and returned to the land of Yisrael, [22]but when he heard that Archelaus reigned in Yehudaea in place of his father Herod, Yoseph was afraid to go there. He was also warned *by the Almighty* in a dream to go around *Yehudaea* and into the region of the gentiles,{1} [23]so he went to live in the village of Natzeret. This fulfilled that which was spoken by the prophets, "He shall be called a *netzer*."{1}

{Mt 2:22.1} Isaiah 9:1-2 refers to "galilee of

the nations" or the *region* of the *gentiles*, which would be an eyewitness of the great light of the Messiah.

{Mt 2:23.1} The prophet Yeshayahu (Isaiah 11:1) prophesied that there would be "a branch that shoots forth out of the stump of the family tree of Jesse and out of its roots, a netzer will spring forth." A netzer is a branch that grows out of the original root system but springs up at a later time and somewhat distant from the original trunk. The prophets tell us that the Messiah, the son of David, will be a *tzemach* (a branch) out of the trunk of David. But Isaiah tells us something very ***specific*** about that *tzemach*, in that he will be a *netzer*. The *netzer* will grow up out of the original root but will be removed in time and place from the original family tree of King David. The village of ***Natzeret*** in the Galilee (Gentile) region of Northern Israel was

inhabited primarily by the family of David. Both Miriam, who was of the bloodline of King David through his son Solomon, and her husband Yoseph, who was of the bloodline of King David through his son Nathan, grew up in Natzeret among their distant relatives. The people of Natzeret most likely settled in the area during the Greek occupation of Israel. They named their village in recognition of their identity as a "shoot" springing forth from the original root of the tree of Jesse at a distant place and time. Both Miriam and Yoseph had relatives in Beit Lechem, which made it easy to live there after the birth of Yeshua until they had to flee to Egypt. Upon their return from Egypt, their intention was to return to Beit Lechem, but they were given Divine instructions to return to Natzeret.

< Note 5 > General Varus suppresses the Jewish revolt

[Summer - 4000 FC; 1 BCE]

Rome sends General Varus from Syria to quell the riots resulting from Archelaus' Passover massacre. This occurred while Archelaus was in Rome to secure his father's throne.

Matthew — Mark — Luke — John — **Josephus**

Antiquities XVII.222 When Archelaus sailed off to Rome and Varus went to take care of Antioch, Sabinus advanced on

Jerusalem and took the king's possessions.

Antiquities XVII.295 But Varus sent part of his army around the countryside, seeking those to blame for the revolt. And when they were pointed out, he punished those who were guilty. There were also those he pardoned, but 2000 happened to be **crucified** because of this accusation.

< 27 > Summary: Yeshua Grows up in Natzeret

Luke's third summary statement

Luke 2:40 The child grew and was strengthened in spirit. *He was* filled with wisdom, and the grace of YHVH was upon him.

< 28 > Yeshua "goes up" to Jerusalem for the Passover

Yeshua astonishes the Torah scholars gathered at Jerusalem for the Feast

[Passover: 15th – 21st Day of the 1st Month, 4010 FC; 10

CE]

Matthew — Mark — **Luke 2:41-51** — John

Luke 2:41 Every year Yeshua's parents
went up to Yerushalayim for the
Passover. 42When he was twelve years
old, they *all* went up to Yerushalayim
according to the commandment.{1}
43When they had fulfilled the days of
the Feast of Unleavened Bread, they
returned home, but Yeshua tarried in
Yerushalayim, and Yoseph and his
mother did not realize it. 44They went a
day's journey, **supposing** that he was
among the caravan before they began

searching for him among their relatives and neighbors. [45]When they could not find him, they *immediately* returned to Yerushalayim and *began* seeking him there.

[46]Finally, after three days of *searching*, they found him sitting in the Temple amongst the *Torah* sages, listening to them and asking them questions. [47]Everyone that heard him was astonished at his understanding and his answers. [48]But when at last his parents found him, they were amazed, and his mother said, “Son, why have you dealt with us in this way? Look at us! Your father and I have searched for you with

great anguish!" [49]*Yeshua* replied, "**How** is it that you sought me?{1} Did it not occur to you that it behooved me to be in my father's *house*?"{2} [50]But they did not fully understand what he was telling them. [51]*Yeshua* went down *from Yerushalayim* with them and returned to Natzeret and was obedient to them. His mother *quietly* kept all of these things in her heart.

{Lk 2:42.1} Deuteronomy 16:16

{Lk 2:49.1, 2} Yoseph and Miriam had traveled an entire day without even checking to see if Yeshua was with them. At the end of the day they panicked when they realized he was not in the caravan. They immediately

returned to Yerushalayim and searched for him for the next three days and, no doubt, sleepless nights. When they found him in the Temple, they understandably lashed out at him, but he responded with a very simple question: ***HOW*** did you search for me? Their method of searching for him was the only thing that he questioned – not their right or responsibility to do so. They were the ones who had left him behind. Yeshua went to the Temple where he would be safe and cared for by the priests on duty. He had been in the Temple the entire time "in my Father's *house*"{2} and had to wait *four days* for them to finally look for him there. **Where** did they look for him during those days? If it had occurred to them to look in the Temple as soon as they got back to Yerushalayim, they would have saved themselves a lot of grief. They were understandably upset and

were not thinking clearly. (They probably did not have the T-shirt to prompt them: ***WWJD***?) Verse 51 instructs us that Yeshua was neither belligerent nor disobedient. He returned with them to Natzeret and continued to be subject to them. The KJV translates evn toi/j tou/ patro,j mou dei/ einai, me – "I must be about my father's business," but there is no word *business* in the text. The NAS, NIV, and MRD all render it "I had to be in my father's *house*" and supply the word *house*, which is consistent with the context.

< 29 > Summary: Yeshua matures into a young man in Natzeret

Luke's fourth summary

statement

Matthew — Mark — **Luke 2:52** — John

Luke 2:52 And Yeshua increased in wisdom, and in stature, and in favor with YHVH and man.

The incident at the Temple in Yerushalayim gives us all the information we need concerning Yeshua's formative years. At the age of his *bar mitzvah*, his understanding of the Torah and the Prophets and his answers to the most difficult questions of Torah law utterly confounded the sages of his day. The Greek version relates that Yeshua's understanding was existemi – "completely beyond the comprehension" of the Torah

sages. Yeshua expounded the Scriptures in a manner that left them awestruck. There is nothing more that needs to be said until the day of his *mikveh* seventeen years later.

II. From the Mikveh (Shevat 4026) to Passover Preparations

Introduction to the Gospel of the Kingdom and the ministry of Messiah

The Gospel of Luke documents – **in chronological order** – the ministry of

Yeshua as **the son of man**. After introducing the ministry of Yochanan ben Zecharyah and detailing Yeshua's *mikveh* (baptism), forty-day fast, and temptation in the wilderness, Luke is silent for the next three months until Yeshua leaves Jerusalem after the Feast of Shavuot when he learns of Yochanan's imprisonment. He returns to the Galilee, where he begins teaching in the Pharisee synagogues. Luke closes his Gospel at the ascension but continues his chronological record of Yeshua's ministry in "The Acts of the Apostles." There, Luke details the events leading up to the conclusion of Yeshua's

seventy-week ministry, which culminated on the final day of the Spring Feasts of YHVH – Shavuot (Pentecost), when he *mikveh-ed* (baptized) his disciples with the Holy Spirit.

The Gospel of Mark commences with "the beginning of the Gospel of Yeshua the Messiah" in his role as **the servant** – no genealogical background is either provided by Mark or needed to serve. After a brief introduction of Yochanan, Mark summarizes the *mikveh*, fast, and temptation of Yeshua. He then picks up Yeshua's ministry activities three months later when he begins teaching

in the Galilee after Shavuot. Mark confirms Luke's chronological order.

The Gospel of Matthew does not record events in exact chronological sequence, but it paints the overall picture of **the King** who lays down the rules of his everlasting Kingdom. He details the *mikveh*, forty-day fast, and the temptation in the wilderness, and then is silent until summarizing Yochanan's imprisonment and Yeshua's subsequent impact in the Galilee after the Feast of Shavuot. Matthew was present for the "sermon on the mount" and begins his detailed account soon after as he joins the company of

disciples in the late spring.

The Gospel of John begins forty days after Yeshua's *mikveh*, with Yochanan ben Zecharyah's testimony to the Levites and *cohenim*. The following day, Yeshua came out of the wilderness and Yochanan announced Yeshua as "the Lamb of God" and the day-to-day record of his activities continues until the end of the Feast of Shavuot when Yeshua finds that Yochanan has been imprisoned. John's record pauses as Matthew, Mark, and Luke pick up the narrative when Yeshua departs into the Galilee and begins teaching in the Pharisee synagogues. John will then

join the other Gospel authors to record the one miracle that allows us to synchronize the entire Gospel chronology: the feeding of the five thousand at the end of the summer, two days before the Feast of Trumpets. John closes his record with the declaration, “Yeshua is the Messiah, **the son of God**.”

< 30 > Yochanan ben Zecharyah haCohen calls for the mikveh (baptism) of repentance on the banks of the Jordan river

[Winter - 4026 FC; 15th year of the reign of Tiberias Caesar: 26 - 27 CE]

Matthew 3:1-12 — **Mark 1:1-8** — **Luke 3:1-18** — John

Matthew 3:1 In those days Yochanan ben
Zecharyah came preaching in the
wilderness of Yehudaea, [2]saying,
“Repent, for the Kingdom of Heaven is
at hand.” [3]This is he that was spoken of
by the prophet Yeshayahu (Isaiah),
saying: “The voice of one crying in the
wilderness, ‘Prepare the way of
YHVH: make his paths straight.’”
[4]Yochanan had his garments of camel’s

hair, and a leather girdle about his loins, and his meat was locusts and wild honey.{1} 5Then Yerushalayim, all Yehudaea, and all the kingdom around the Yarden went out to him 6and were mikveh-*ed* (immersed){1} by him in the Yarden, confessing their sins. 7But when he saw many of the Prushim (Pharisees) and Zadokim (Sadducees) {1} come to his mikveh, he said to them, "Who warned you to flee from the wrath to come, you generation of vipers? 8Bring forth fruits indicative of repentance, 9and do not think to say within yourselves, 'Avraham is o*ur* father!' I say to you, that YHVH is able of these stones to raise up children to

Avraham. [10]The axe is now laid to the root of the trees. Every tree that does not bring forth good fruit will be hewn down and cast into the fire. [11]I indeed mikveh you in water [AHM] {in this day of} repentance, but he that comes after me is mightier than I, whose sandals I am not worthy to unloose. He will mikveh you with the fire of the Ruach Kodesh. [12]His winnowing fan is in his hand. He will thoroughly purge his *threshing* floor and gather the wheat into his grain bin, but he will burn up the chaff with unquenchable fire.

{Mt 3:4.1} Yochanan did not live in civilized society. He ate the diet of a nomad in the

wilderness of Judaea, where he lived, and was instructed by the Holy Spirit (with which he was filled "from his mother's womb" Luke 1:15). Locusts (grasshoppers) are kosher and especially delicious when roasted over the fire and dipped in honey (Leviticus 11:20-23).

{Mt 3:6.1} The word "baptize" is a transliteration of the Greek word *baptidzo*, which is laden with pagan connotations. Yochanan was doing that with which every Israelite was familiar from birth, the "*mikveh*," which literally means "running water" and was part of the ongoing practice of repentance, cleansing, and renewal. The *mikveh* is always complete immersion in running water and was most often done in private. The mikveh is unrelated to the pagan practice of baptism, which usually consists of sprinkling water upon the initiate by a priest.

Even though the Temple and every synagogue in every community had a mikveh, Yochanan was calling for a public demonstration of repentance completely outside the religious systems of both the Zadokim priesthood, which conducted the Temple service, and the Prushim (Pharisee) synagogue system – both of which were operating outside of the commandments that Moses had delivered to Israel.

{Mt 3:7.1} Please read ***The Gospel of the Kingdom Declared*** in the Introduction, which details essential information concerning the *Prushim and Zadokim*.

Mark 1:1 *This is* the **beginning of the Gospel of Yeshua Messiah**, the Son of Elohim. [2]As it is written in the

prophets, “Behold, I send my
messenger before your face, which
will prepare your way before you.
[3]The voice of one crying in the
wilderness: ‘Prepare the way of
YHVH; make his paths straight.’”
[4]Yochanan mikveh-*ed* in the wilderness
and preached the mikveh of repentance
for the remission of sins. [5]All the land
of Yehudaea and they of Yerushalayim
went out to him, confessing their sins,
and were mikveh-*ed* by him in the
river Yarden. [6]Yochanan was clothed
with camel’s hair and with a girdle of
leather about his loins. He ate locusts
and wild honey, [7]and preached, saying,
“There comes one mightier than I after

me, the latchet of whose sandals I am not worthy to stoop down and unloose. [8]I mikveh you with water, but he shall mikveh you with the Ruach Kodesh.

Luke 3:1 In the fifteenth year of the reign of Tiberius Caesar,{1} Pontius Pilate was governor of Yehudaea,{2} and Herod was governor of Galilee, and his brother Philip was governor of Ituraea and of the region of Trachonitis,{3} and Lysanias was the governor of Abilene. [2]Annas and Caiaphas were the High Priests.{1} At that time, the word of YHVH came unto Yochanan *ben Zecharyah haCohen* (the Cohen) in the

wilderness, [3]and he came into the country all around the Yarden, preaching the mikveh of repentance for the remission of sins. [4]As it was written in the scroll of Yeshayahu the prophet, “The voice of one crying in the wilderness: ‘Prepare the way of YHVH – make his paths straight. [5]Every valley shall be filled, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough ways shall be made smooth; [6]and all flesh shall see the salvation of YHVH.’”

[7]Then *Yochanan* said to the multitude that came forth to be mikveh-*ed* of him,

“You generation of vipers! Who warned you to flee from the wrath to come? [8]Bring forth fruits worthy of repentance, and do not even start in your imagination to say, ‘Avraham is *our* father!’ I tell you, that YHVH is able of these stones to raise up children to Avraham. [9]Now the axe is laid to the root of the trees. Every tree which does not bring forth good fruit will be hewn down and cast into the fire.” [10]The people cried, “What shall we do?” [11]He answered them, “He that has two coats, let him give to him that has none. He that has food, let him do likewise.” [12]Publicans{1} also came to be mikveh-*ed,* and said to him, “Moreh

(teacher), what shall we do?” [13]He said to them, “Exact no more than that which is appointed you.”

[14]Soldiers also pleaded, “What shall we do?” He said to them, “Do violence to no man, do not make false accusations, and be content with your wages.”

[15]The people were expecting *the Messiah*, and everyone questioned in their hearts whether Yochanan was the Messiah or not. [16]Yochanan said to *them* all, “I indeed mikveh you with water, but one mightier than I comes, the latchet of whose sandals I am not worthy to unloose. He shall mikveh

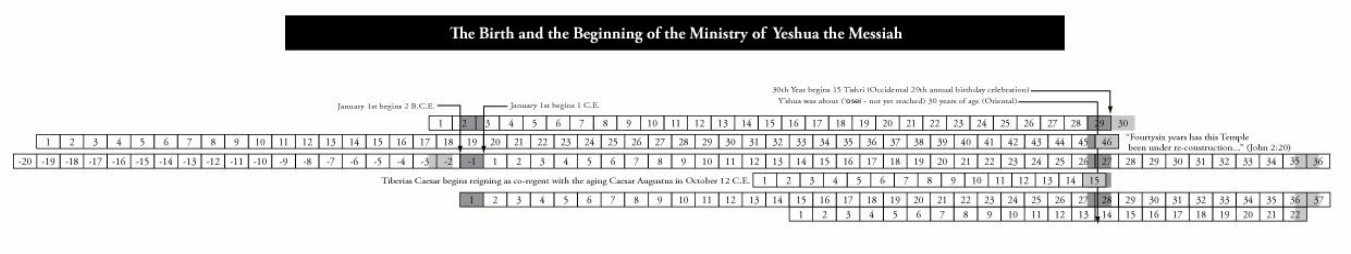
you with the Ruach Kodesh (Holy Spirit) and with fire. [17]His *winnowing* fan *is* in his hand, and he will thoroughly purge his threshing floor. He will gather the wheat into his grain bin, but the chaff he will incinerate with an unquenchable fire." [18]And many other things he preached in his exhortation to the people.

{Lk 3:1.1} Tiberius reigned with the aging Augustus as co-regent beginning in the year 12 CE, and as sole regent beginning in 14 CE His "fifteenth year" is reckoned from 12 CE.

{Lk 3:1.2} The first physical evidence of Pilate's existence was rediscovered in 1961, when a block of black limestone was found in

the Roman theatre at Caesarea Maritima, the capital of the province of Judaea, bearing a damaged stone dedication of a Tiberieum by Pilate. This dedication states that Pilate was [...]ECTVS IUDA[...] (usually read as praefectus iudaeae), that is, prefect/governor of Iudaea. The early governors of Iudaea were of prefect rank; the later were of procurator rank, beginning with Cuspius Fadus in 44 CE. The inscription is currently housed in the Israel Museum in Jerusalem, inventory number AE 1963 no. 104, dated to 26–37 CE. It was discovered in Caesarea (Israel) by a group led by Antonia Frova.

{Lk 3:1.3} Philip and his brother Herod both began ruling in 1 BCE at the death of his father, Herod the Great, making 27 CE the 28th year of their reigns.



The Birth and the Beginning of the Ministry of Yeshua the Messiah. View full image here.

- Yochanan ben Zecharyah began his ministry in late winter of 26-27 CE in the 15th year of the reign of Tiberias Caesar who began reigning as co-regent with the ailing Augustus in 12 CE.
- 27 CE was the 28th year of the reigns of Herod in the Galilee and Philip in Ituraea after the passing of their father, Herod the Great, soon after the lunar eclipse of January 10, 1 BCE.
- 27 CE was the 46th year of the Temple's reconstruction since Herod the Great began the project in 19 BCE.

- 27 CE was also the year that Yeshua, born in 3 BCE, was nearing – but had not reached his 30th year (see event <32>).
- February 16th 27 CE is the date that Yochanan mikveh-ed Yeshua in the Jordan River – beginning his 70 week ministry.

{Lk 3:2.1} Legally, there is only one *Cohen Gadol* (High Priest). Annas and Caiaphas were appointed by Rome, although neither of them met the qualifications for the position. Yochanan the son of Zecharyah, a *cohen*, was the ***divinely appointed High Priest*** who would announce the arrival of the Messiah.

{Lk 3:12.1} Publicans were tax collectors – public servants of the Roman government. Israelites who took jobs as public servants (bureaucrats under the Roman government) collected taxes and enforced the edicts of

Rome on their fellow citizens. They often collected more than that which was required and kept the overage for their personal use. The Romans built toll roads throughout their empire and then charged their subjects to use them. The taxes collected were used to further enslave the people and break their national economies, and trade routes were altered to favor those who were serving the interests of the empire. Matthew, a Levite, was probably a toll collector on one of the many Roman roads connecting the villages and cities of the Galilee.

< 31 > Yeshua's *mikveh* in the Yarden by Yochanan ben Zecharyah; Yeshua begins forty days and

nights of fasting
[Shabbat, 20th Day of the 11th Month, 4026 FC; February 16, 27 CE]

Week 1 — Day 1

Matthew 3:13-17 — **Mark 1:9-11** — **Luke 3:21-22** — John

Matthew 3:13 Yeshua came from the Galilee to the Yarden to be mikveh-*ed* by Yochanan, [14]but Yochanan forbid him, saying, “I need to be mikveh-ed by you, and you come to me?”{1} [15]Yeshua answered him, “Let *it to be so for* now, for it is fitting that we fulfill this

righteous act." Then Yochanan submitted to him. [16]When Yeshua was mikveh-*ed*, immediately upon coming up out of the water the heavens were opened, and he saw the Spirit of YHVH descending like a dove and alighting upon him. [17]A voice from heaven$_{\{1\}}$ spoke, "Behold, my beloved Son, in whom I am well pleased."

{Mt 3:14.1} Even though it does not say this specifically, from Yochanan's statement to Yeshua it can be reasonably surmised that it is at this time that Yeshua reveals himself to Yochanan as the one who Yochanan had been proclaiming as the One coming after him who will mikveh with the Holy Spirit. Yochanan, filled with the spirit from his mothers womb,

understood the importance of being baptized with the Ruach Kodesh, and that Yeshua was the one who would do it – but the time was not yet. Seventy weeks, 490 days after this event, Yeshua baptizes his followers with the gift of the Holy Spirit on the Feast of Shavuot (Pentecosta – Gk.).

{Mt 3:17.1} *bat kol* (Hb.) literally means "daughter of a voice." It is a term the Pharisees gave to *a voice from Heaven*. There are three times in the *seventy*-week ministry of Messiah where a *bat kol* endorses his ministry. These three incidents later induce the Pharisee rabbis to make a ruling "we do not listen to a voice from Heaven." This principle is still taught to rabbinic students today and is illustrated in the trial of Rabbi Eliezar. The Talmud records the final ruling of the Pharisee court: "We pay no attention to a heavenly voice"

(Babylonian Talmud, Baba Metsia 59b).

Mark 1:9 It came to pass in those days that Yeshua came from Natzeret of the Galilee and was mikveh-*ed* by Yochanan in the Yarden. [10]Immediately upon coming up out of the water, he saw the heavens opened and the Spirit like a dove descended upon him, [11]and there came a voice from heaven, "My beloved Son, in whom I am well pleased."

Luke 3:21 Now it came to pass that when all the people were being mikveh-*ed*, Yeshua was also mikveh-*ed*. And while he was praying, the heavens

opened, [22]and the Ruach Kodesh descended upon him in the form of a dove, and a voice came from heaven, saying, “My beloved Son, in whom I am well pleased.”

< 32 > Genealogy of Yeshua’s stepfather Yoseph ben Eli

Yeshua had *not yet reached* his thirtieth year when he commenced his ministry in the spring of 27 CE (He was 28½ in Western reckoning)

Matthew — Mark — **Luke 3:23-38** — John

Luke 3:23 And Yeshua, not yet thirty years of age, commenced *his ministry*.{1} He was considered to be the *illegitimate*{2} son of Yoseph, who was *the son* of Eli, 24who was *the son* of Mattat, who was *the son* of Levi, who was *the son* of Malki, who was *the son* of Yanah, who was *the son* of **Yoseph**, 25who was *the son* of Mattityahu, who was *the son* of Amotz, who was *the son* of Nachum, who was *the son* of Chesli, who was *the son* of Nagai, 26who was *the son* of Machat, who was *the son* of Mattityahu, who was *the son* of Shimei, who was *the son* of Yoseph, who was *the son* of Yodah, 27who was *the son* of

Yochanan, who was *the son*of Reisha, who was *the son* of Z'rubavel, who was *the son* of Sh'altiel, who was *the son* of Neri, [28]who was *the son* of Malchi, who was *the son* of Ahdi, who was *the son* of Kosam, who was *the son* of El'm'dan, who was *the son* of Ehr, [29]who was *the son* of Yeshua, who was *the son* of Eli'ezer, who was *the son* of Yorim, who was *the son* of Mattat, who was *the son* of Levi, [30]who was *the son* of Shimon, who was *the son* of Yehudah, who was *the son* of **Yoseph**, who was *the son* of Yonam, who was *the son* of El'yakim, [31]who was *the son* of Malah, who was *the son* of Manah, who was *the son* of

Matata, who was ***the son*** **of Natan, who was *the son* of David**, [32]who was *the son* of Yishai, who was *the son* of Oved, who was *the son* of Boaz, who was *the son* of Salmon, who was *the son* of Nachshon, [33]who was *the son* of Aminadav, who was *the son* of Ram, who was *the son* of Chetzron, who was *the son* of Peretz, who was *the son* of Yehudah, [34]who was *the son* of Yaakov, who was *the son* of Yitzhak, who was *the son* of Avraham, who was *the son* of Terach, who was *the son* of Nachor, [35]who was *the son* of S'rug, who was *the son* of Ra'u, who was *the son* of Peleg, who was *the son* of Ehver, who was *the son* of Shelach,

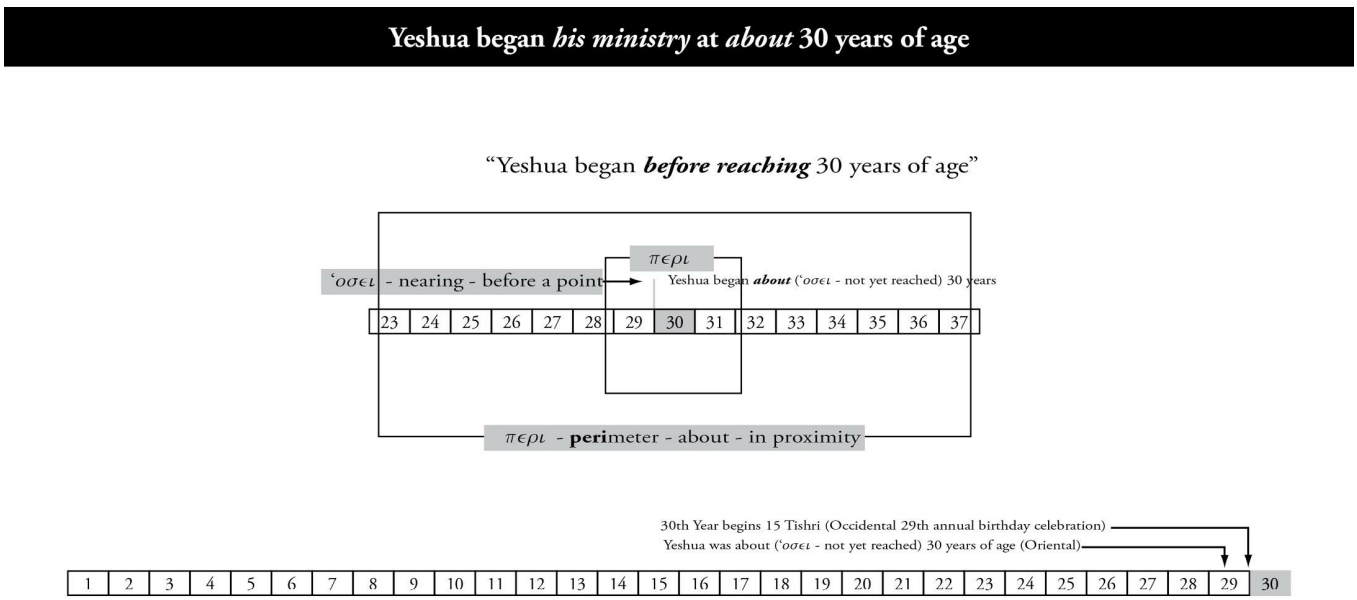
[36]who was *the son* of Cainan, who was *the son* of Arpach'shad, who was *the son* of Shem, who was *the son* of No'ach, who was *the son* of Lemech, [37]who was *the son* of Metushelach, who was *the son* of Chanoch, who was *the son* of Yered, who was *the son* of Mahalal'el, who was *the son* of Cainan, [38]who was *the son* of Enosh, who was *the son* of Shet, who was *the son* of Adam, who was *the son* of Elohim.

{Lk 3:23.1} The KJV rendering: "Jesus himself began to be **about** thirty years of age," resulted in critical chronological confusion. The English word "about" is generally considered to mean "in proximity"

or "around," which would be an accurate rendering of the Greek preposition *peri*, which is mathematically described as "a circle around a point" – the size of the circle being defined either by the author, or left to the discretion of the interpreter. Hence, English interpreters of the Bible have drawn a circle "about thirty years of age" as being anywhere from twenty-five to thirty-five years, depending upon their eschatological or chronological theology. However, the Greek word which was translated "about" is not *peri* but *hosei*, which means "nearing" or "not yet having reached the number or measure of time." Hence, Yeshua had "**not yet reached**" thirty years of age. In the Eastern culture, when a child is born, it is his "first year," whereas in the West, a child is not considered to have reached "one year" until his first annual birthday celebration. At the time of

Yeshua's *mikveh* (baptism), he was **not yet** (*hosei*) thirty; he was in the middle of the twenty-ninth year of his life – or, as he would be considered in Western gentile reckoning, twenty-eight and one half years old. It would be another eight months before he reached the age at which a Levitical priest began active service.

[View Larger Image Here.]



On the Day of Atonement, five days before he reached thirty years of age, he was installed as the *Cohen Gadol* (High Priest)

after the order of the *Melek Tzadek* (Melchizedek – KJV). [Both Matthew 17:1 and Mark 9:2 report that his ordination as the *Cohen Gadol* followed the previously reported event: "**after** (*meta*) six days Yeshua took three of his disciples to a high mountain" where he changed before their eyes and shone with the brightness of the sun. Luke 9:28 records that the same incident occurred "**about** (*hosei*) eight days after" the preceding event. "**After** (*meta*) six days" **is** the seventh day, while "**about** (*hosei* – having not yet reached the point or number) eight days after" **is also** the seventh day. Both Greek constructions record the same event occurring at the same time by using two parallel Greek mathematical equations.

{Lk 3:23.2} The Pharisee leaders, in an attempt to shut his mouth, chided Yeshua, "We be not born of fornication" – directly

implying that it was known throughout the local and religious community that Yeshua was conceived before Yoseph and Miriam were joined together in marriage (John 8:41). Miriam was over three months pregnant before their wedding, and it would have been impossible to keep this situation a secret in the small community of Natzeret, which may have had around 300 closely related members in the village. This was an open invitation for vicious goading by his adversaries.

< 33 > Yeshua led into the wilderness and fasts for forty days and nights

[20th Day of the 11th Month, 4026 FC; February 16, 27

CE through 29th Day of the 12th Month; March 27, 27 CE]

Week 1-6 — Day 1-40

Matthew 4:1-2 — **Mark 1:12-13a** — **Luke 4:1-2** — John

Mark 1:12 Immediately *after coming out of the Yarden*, the Spirit drove him into the wilderness, 13and he was there in the wilderness forty days.

Matthew 4:1 Then Yeshua was led by the Spirit into the wilderness to be tempted by *hasatan*. 2After he had

fasted forty days and forty nights, he was hungry.

Luke 4:1 Yeshua, being full of the Ruach Kodesh, came up from the Yarden and was immediately led by the Spirit into the wilderness 2to be tempted by hasatan. In those forty days he ate nothing, and when they had ended, he was hungry.

< 34 > After fasting for forty days, Yeshua is tempted by hasatan

[30th Day of the 12th Month, 4026 FC; Friday March 28,

27 CE]

Week 6 — Day 41

Matthew 4:3-11 — **Mark 1:13b** — **Luke 4:3-13** — John

Matthew 4:3 Then the tempter came to him
and said, “If you are the Son of the
Almighty, command that these stones
be made bread.”{1} 4But *Yeshua*
answered and said, “**It is written**,
‘Man shall not live by bread alone, but
by every word that proceeds out of the
mouth of YHVH.’” 5Then hasatan took
him up into the holy city, and set him
on a pinnacle of the Temple, 6and said
to him, “If you are the Son of Elohim,

cast yourself down, for it is written,
‘He shall give his angels charge
concerning you, and in *their* hands they
shall bear you up, lest at any time you
dash your foot against a stone.’”
[7]Yeshua said to him again, “**It is**
written, ‘You shall not put YHVH your
Elohim through your tests.’” [8]Again,
hasatan took him up to an exceeding
high mountain and showed him all the
kingdoms of the world and their glory.
[9]He said, “All these things will I give
you, if you will bow down before me.”
[10]Then Yeshua said to him, “Get away
satan, for **it is written**, ‘You shall bow
down before YHVH your Elohim, and
him only shall you serve.’” [11]Then

hasatan left him, and angels came and attended to him.

Mark 1:13b There he was tempted by hasatan, *standing* against that savage beast, and *afterward* angels attended him.

Luke 4:3 Hasatan said to *Yeshua*, "If you are the Son of the Almighty, command this stone to become bread." 4Yeshua answered him, "**It was said**, 'Man shall not live by bread alone, but by every word of YHVH.'" 5Hasatan took him up into a high mountain and showed him all the kingdoms of the world in a moment of time, 6and said, "All this authority will I give you, and

all the glory of these kingdoms, for all that has been delivered unto me – and to whomever I will, I give it.{1}
7Therefore, if you will bow down to me, all will be yours." 8Yeshua answered and said to him, "Get behind me, satan, for **it was said**, 'You shall bow down before YHVH your Elohim, and him only shall you serve.'"
9Hasatan then brought Yeshua to Yerushalayim and set him on a pinnacle of the Temple, and said to him, "If you are the Son of the Almighty, cast yourself down from here, 10for it is written, 'He shall give his angels charge over you, to keep you, 11and in *their* hands they shall

bear you up, lest at any time you dash your foot against a stone.’” [12]And Yeshua answered, “**It was said,**{1} ‘You shall not put YHVH your Elohim through *your* tests.{2} [13]When hasatan concluded all his temptations, he left Yeshua for a season.

{Mt 4:3.1} Even though Yeshua could have turned the stones into bread, he had no revelation from Heaven to do so. He always did the Father’s will, and hasatan’s temptation did not constitute the Father’s will. Yeshua responded with: It is written!

{Lk 4:6.1} Adam was given authority over the earth and was commanded to subdue it and rule over it. In his disobedience, Adam transferred his dominion into the hand of

hasatan, who now holds it until it is legally stripped from him. Shaul refers to hasatan as "the god of this age" (II Corinthians 4:4, …**the god** <qeoj> **of this world** <aion> (**age**) hath blinded the minds of those that do not believe…). Yeshua never challenged hasatan's jurisdiction or authority – he simply refused the offer and followed YHVH's plan to redeem the earth. This is depicted in Revelation 5:1-14, where the title deed to the earth is tragically sealed up. There appears to be no hope of redeeming it until the resurrected Lamb is introduced.

{Lk 4:12.1} This incident of the temptation of Messiah is recorded by Matthew with Yeshua responding to each challenge of hasatan with "It is written," while the Greek version of Luke reports Yeshua's words as "It was said." Both Yeshua and Luke recognize that the commandments given to Moses at

Mount Sinai and written in the scroll of the Torah came directly from the mouth of the Almighty.

{Lk 4:12.2} Deuteronomy 6:16

< 35 > Yochanan testifies to the *cohenim* and Levites sent by the Pharisees

[30th Day of the 12th Month, 4026 FC; Friday March 28, 27 CE]

Week 6 — Day 41

This event occurs on the same day

that Yeshua was being tempted. The Gospel of John begins forty days after Yeshua's *mikveh* with the testimony given by Yochanan ben Zecharyah to the Levites and *cohenim* who were sent by the Pharisees in Jerusalem. They questioned him to clarify whether he was claiming to be the Messiah, the Prophet of whom Moses spoke, or Elijah.

John was the only Gospel author who was also a disciple of Yochanan ben Zecharyah. John records the testimony given by Yochanan to the Levites and *cohenim* (priests) who

were sent by the Pharisee-controlled Sanhedrin in Jerusalem. John then captures the very moment when Yeshua, on the following day, returns from his forty-day wilderness fast and Yochanan proclaims, "Behold, the Lamb of YHVH, who takes away the sin of the world." These two incidents are the first eyewitness accounts recorded by any of the Gospel authors.

Matthew — Mark — Luke — **John 1:19-28**

John 1:19 This is the record of Yochanan, when the Prushim{1} sent cohenim and Levites from Yerushalayim to ask him,

"Who are you?" [20]He confessed without hesitation, "I am not the Messiah." [21]Then they asked him, "Who are you then? Are you Eliyahu?"{1} And he said, "I am not." *Again they asked*, "Are you The Prophet?"{2} He answered, "No." [22]Then they said to him, "Who are you – that we may give an answer to those who sent us. What do you say of yourself?" [23]He said, "I *am* the voice of one crying in the wilderness, make straight the way of YHVH, as said by the prophet Yeshayahu."{1} [24](Now, the *cohenim and Levites from Jerusalem* were sent by the Prushim-*controlled Sanhedrin*.) [25]Then they asked him, "If

you are not the Messiah, nor Eliyahu, nor The Prophet, why do you mikveh?" [26]Yochanan answered, "I mikveh with water, but there stands one among you whom you do not know. [27]Though he comes after me, he is preferred before me. Even his sandal latchet I am not worthy to unloose." [28](These things were done in Beit Abarah$_{\{1\}}$ beyond the Yarden, where Yochanan was immersing.)

{Jn 1:19.1} Jews (KJV) – In the Gospel of John, the term "the Jews" is specifically used in reference to the Pharisee religious leaders, as well as to the Sanhedrin, the Pharisee-ruled legal body. The term is always used in a negative context because of

Yeshua's constant conflict with the invented rules and regulations of the Pharisees. It must be remembered, however, that all who were following Yeshua were Jews, that those who were being healed were Jews, and that Yeshua himself was a Jew. To the outside reader, the term "the Jews" has a tendency to foster an anti-Jewish sentiment, whereas in context, it is understood to show the separation between those who followed Moses and kept the commandments of the Almighty and those who developed a religious system of their own invention by utilizing some of the teachings of Moses but adding to and taking away from the written Torah at their own discretion. "Priests" and "Levites" were terms John always used. The term "the Jews" is used a total of 64 times in the Gospel of John. Where the King James Version of the Gospel of John uses the term "the Jews" to

refer to the Pharisee leaders, the CKJV clarifies the religious affiliations and restores the proper terminology. John 1:24 states plainly that "the Jews" of verse 1 are the Pharisees of verse 24.

{Jn 1:21.1} Malachi 4:5 states that Elijah must come before the Day of YHVH. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful Day of YHVH." (KJV)

{Jn 1:21.2} When the *cohenim* and Levites asked Yochanan whether he was "The Prophet," they were referring to the words of YHVH spoken through Moses in Deuteronomy 18:15-18. Israel did not know whether "The Prophet" and "the Messiah" were one and the same person or two individuals. They were covering all possibilities.

{Jn 1:23.1} Isaiah 40:3 "The voice of him that cries in the wilderness, 'Prepare ye the way of YHVH, make straight in the desert a highway for our Elohim.'"

{Jn 1:28.1} Meaning "house of the ford" – a place on the east bank of the Jordan where John was baptizing (John 1:28). Bethabarah (KJV) is the ancient ford of Jordan of which the men of Ephraim took possession (Judges 7:24). It was the great ford which still bears the name "Makhadhet Abarah" – "the ford of crossing over." Beit Abarah is about 25 miles east of Nazareth, just south of where the Jordan exits the sea of Galilee (also known as the Kinneret and the sea of Tiverias). The name is brought from the Hebrew '*abarah* (cross over) from which comes the English word "Hebrew" in English.

< 36 > “The next day”

Yochanan sees Yeshua return from the wilderness and proclaims him as “the Lamb of YHVH”

[Shabbat, 1st Day of the month of the aviv barley, 4027 FC; Saturday March 29, 27 CE]

Week 6 — Day 42

Matthew — Mark — Luke — **John 1:29-34**

John 1:29 **The next day**{1} Yochanan saw Yeshua coming *out of the wilderness* toward him, and cried out, "Behold the Lamb of YHVH, which takes away the sin of the world!{2} 30This is he of whom I said, 'After me comes a man which is preferred before me, for he was before me.' 31I did not know his *identity*, but I came to mikveh with water so that he could be openly declared to Israel." 32Yochanan bare record, "I saw the Spirit descending from heaven like a dove, and it abode upon him. 33And though I did not know him, *the Almighty*, who sent me to mikveh with water, said to me, 'Upon whom you shall see the Spirit

descending and remaining on him, the same is he which will mikveh with the Ruach Kodesh.' [34]And I saw *this happen*, and I bare record that this is the *very* Son of Elohim."

{Jn 1:29.1} This is *the day after* Yochanan ben Zecharyah gave his record to the *cohenim* and Levites who were sent by the Pharisees in Jerusalem to question his authority. This is also *the day after* Yeshua overcame his temptation in the wilderness after his forty-day fast. This is the first day of the year when Yochanan gave his testimony that Yeshua fulfilled the one sign that Yochanan had been given by the Almighty – that the Ruach Kodesh descended on him in the form of a dove and remained on him. Aviv 1, 27 CE is exactly 483 years (69 x 7 years)

from the commandment of Artaxeres to "go forth and build Jerusalem" (Ezra 7:1-22) which occurred in the seventh year of his reign, on Aviv 1, 457 BCE. According to Daniel's prophecy, there remains the seventieth "7" to fulfill – which will commence at the Confirmation of the Covenant.

{Jn 1:29.2} As the ram in the thicket was the substitute for Abraham's son Isaac, so the male lamb of the first year was the substitute for the nation of Israel at the time of the Passover. Both substitutionary sacrifices foreshadow the Son of the Almighty as the provision for all mankind. This proclamation is made on the first day of the month of the aviv barley, the first day of the new year, which also commenced "the acceptable year of YHVH" (Luke 4:19). Though many Eusebian defenders have attempted to

recharacterize Yeshua as a three year old "red heifer" so they can maintain their three and a half year ministry heresy, we have yet to discover a single Greek text of John that says, "Behold the cow of God who takes away the sin of the world" or a single Hebrew text of Isaiah that proclaims "the acceptable three-and-a-half years of the LORD." In fact, there has never been a three year old red heifer in the history of Israel. The Talmud and Mishna gives the most exhaustive description of the qualifications of the red heifer whose entire carcass, including her dung, was incinerated to ash for the waters of purification. Any qualifying red heifer *less than two years old to even more than five years of age* was deemed by the sages as valid (Mishna - Mas. Parah (cow) chapter one). The Hebrew Scriptures are completely silent on the age of the red heifer. The "Jesus

as a three-year-old red female cow" doctrine, though increasingly common, can only be promulgated among the unlearned.

< 37 > "The next day after"

Yeshua is joined by Andrew, John, and Kefa

[2nd Day of the 1st Month (month of the aviv barley), 4027 FC; Sunday March 30, 27 CE]

Week 7 — Day 43

Matthew — Mark — Luke — **John**

1:35-42

John 1:35 **Again, the next day after,**{1}
Yochanan was standing with two of his
disciples [36]when he saw Yeshua
approaching. He again proclaimed,
"Behold the Lamb of YHVH!" [37]The
two disciples heard him and
immediately followed after Yeshua.
[38]When Yeshua saw them following, he
turned to them and asked, "What do
you want?" They said to him, "Rabbi{1}
where do you dwell?" [39]He said to
them, "Come and see." They came and
saw where he was staying and
remained with him that day (for it was
about the tenth hour). [40]One of the two

disciples of Yochanan who followed Yeshua was Andrew, Shimon's brother.
41 The first thing *he did* was locate his brother Shimon, "We have found the Messiah.{1} 42 Then Andrew brought him to Yeshua. When Yeshua saw him, he said, "You are Shimon the son of Yonah. You shall be called Kefa".{1}

{Jn 1:35.1} The next day after Yochanan proclaimed Yeshua as "the Lamb of YHVH," he gave a second witness directly to his disciples.

{Jn 1:38.1} The disciples, cognizant of Yochanan's declaration, would have addressed him with a title of respect. The title "Rabbi", meaning "Great One," was bestowed by the

Prushim upon their sages, and would have been a safe and comfortable title by which to refer to Yeshua upon first meeting him. The Greek version of this record added a parenthetical phrase after the word *rabbi* "(which is to say, being interpreted, master)", as it is rendered in the KJV. "master" is *didaskalos* in Greek. It is obvious that these Hebrew-speaking disciples would not have said, "Rabbi, which is being interpreted (in a language we don't even speak) *didaskalos*." They would have just said, "Rabbi, where do you dwell?" The term "rabbi" is not native to the Greek language and culture, but didaskalos is readily understood within the Greek nicolaitan social structure of ruling class and laity.

These Greek parenthetical expressions, used several times in the Gospel of John, are used to translate unfamiliar Hebrew cultural terms

into the Greek language. This translation endeavor is even more pronounced in John 5:1, where the Feast of the LORD that is celebrated seven weeks after the Passover of John 3 is simply referred to as "a feast of the Jews." The Feast spoken of is Shavuot – but the word "*Shavuot*" (meaning *sevens* or *weeks*) has no significance in the Greek culture or language – and certainly no prophetic significance. The Greeks simply referred to this very significant event in the history of the nation of Israel as "a feast of the Jews" for lack of cultural understanding and context.

{Jn 1:41.1} Again, the Greek version of this record added a parenthetical phrase after the word *Messiah* "(which is, being interpreted, the Christ)." This is another example of the Greek version of John taking a well known Hebrew term and adapting it to the Greek

culture. *Moshiach*, technically meaning "anointed by the High Priest with sacred oil for service," was adapted into the Greek as *Christos*, which is derived from crestes, which means "to smear with grease" – a useful procedure for preserving Grecian leather battle shields. The CKJV accurately replaces the Grecian concept with the English version of the original Hebrew concept "Messiah."

{Jn 1:42.1} The name Kefa, in Aramaic, means "stone," and would not need to be interpreted for Shimon. Aramaic was a Semitic language, closely related to Hebrew, and in common use throughout Israel and the Middle East in the first century. Yeshua certainly would not have said, "You shall be called Kefa, which [in Greek] means, Rocky." This parenthetical phrase in the Greek text is an explanation of the Aramaic word for the

readers of the Greek version of the Gospel of John. The Hebrew word for "stone" is *evan*, which appears in the ancient Hebrew version of the Gospel of Matthew where Yeshua refers to Shimon, the brother of Andrew, as *evan*, a "stone." We could use either *Evan* or *Kefa* to represent Shimon bar Yonah. We have chosen Kefa, as it is closer to Peter for the comfort of the Western reader. The Greek word for "stone" is "petros," but it would be peculiar to call Shimon by a Greek name when Hebrew and Aramaic were the more common tongues of the day in the land of Israel.

< 38 > "The day following"

They travel up to the Kinneret (Sea of Galilee),

Yeshua meets Philip and travels with him to Beit Saida [3rd Day of the 1st Month, 4027 F.C; Monday March 31, 27 CE]

Week 7 — Day 44

Matthew — Mark — Luke — **John 1:43-51**

John 1:43 **The day following**, Yeshua went into the Galilee and found Philip. He said to him, "Follow me." 44Now Philip was from Beit Saida, the village of Andrew and Kefa. 45Philip then

found Netanel (Nathaniel) and announced, “We have found him of whom Moses in the Torah and *also* the prophets did write – Yeshua of Natzeret, the son of Yoseph.”{1} 46Netanel quipped, “Can any good thing come out of Natzeret?” Philip said, “Come and see.”

47Yeshua saw Netanel approaching and said, “Behold, an Israelite in whom there is indeed no deceit!” 48Netanel said to him, “How do you know me?” Yeshua answered, “Before Philip called you, when you were under the fig tree, I saw you.”{1} 49Netanel answered and said to him, “Rabbi, you

are the Son of Elohim! You are the King of Israel!” [50]Yeshua answered, “Because I said to you, ‘I saw you under the fig tree,’ you believe? You shall see even greater things than these. [51]**TRUTH**,{1} I say to you, hereafter you shall see heaven open, and the angels of Elohim ascending and descending upon the Son of Man.”

{Jn 1:45.1} Though the friends of Netanel could have been speaking of the stepfather of Yeshua and could have been aware of the rumor of his “supposed” illegitimacy, Messiah ben Yoseph is recognized in rabbinic literature as the picture of the Messiah as “the suffering servant,” as opposed to Messiah ben David, the picture of the

Messiah as "the reigning king." Both pictures are a true representation of the prophesied Messiah, but at the time there was strong debate as to whether the Hebrew Scriptures were speaking of one person or two.

{Jn 1:48.1} This statement can refer to one of two things – either the revelation of a current event or the entire story of Netanel's life. Yeshua is either declaring a Divine revelation by retelling a recent event that demonstrated Netanel's absolute honesty in a particular situation, or Yeshua could have recounted Netanel's entire life story from the time he was a young child playing under the fig tree. Either would verify Divine revelation to Netanel.

{Jn 1:51.1} The word **TRUTH** in bold caps is used instead of "verily, verily." Repeating words in the written text of the Hebrew

Scriptures denotes emphasis or volume. The individual word was not repeated twice; it was spoken once with great emphasis. In the age of modern typeface, we have opted for bold capitals to indicate intensity and volume. An example is when the living beings in the throne room of heaven shout "holy" so loudly that the framework of the universe shudders from the thunder of their voices. The volume and intensity of their shout is recorded in the scroll as the word "holy" written three times in succession (Isaiah 6:3). This linguistic device is also used in the ultimate cry of terror, **Lord**! that is recorded in Matthew 7:22-23.

< 39 > "The third day"

On *Yom Shlishi*, Yeshua

defiles stone water pots at a Pharisee wedding in Cana by turning ceremonially impure water into wine
[3rd day of the week, 4th Day of the 1st Month, 4027 FC; Tuesday April 1, 27 CE]

Week 7 — Day 45

Matthew — Mark — Luke — **John 2:1-11**

John 2:1 **The third day**{1} there was a marriage in Cana of Galilee. The mother of Yeshua was there, 2and

Yeshua and his disciples were also
invited to the marriage. [3]They ran out
of wine, so the mother of Yeshua said
to him, “They have no more wine!”
[4]Yeshua said to her, “My lady, why
should this be a concern of mine? It is
not yet my time [*to provide wine for
the wedding party*].”{1} [5][*After a brief
discussion with her son*], Miriam said
to the servants, “Whatever he tells you,
do it!”

[6]Now, there were six water pots of
stone set there which were to be used
for a Pharisee purification ritual. Each
pot held about two or three litres
apiece.{1} [7]Yeshua said to the servants,

“Fill the water pots with water,” and they filled them up to the brim.{1} 8He then told them, “Now, draw out *of the water pot* and give it to the master of *ceremonies*.” This they also did.

9When the master of the feast tasted the water, which was turned into wine, he did not know where it came from (but the servants which drew the water knew). The master of the feast called the bridegroom 10and said, “At the beginning *of the feast* everyone sets forth the choicest wine, and after men have well drunk, then *they bring out* that which is inferior, *but* you have kept the most excellent wine until

now." [11]This miracle *at the wedding* in Cana of Galilee is the first of many that Yeshua performed, which openly declared his *righteous* judgments. His disciples *understood and* believed in him.

{Jn 2:1.1} "The third day" is *yom shlishi*, the third day of the week. It takes nearly a day to get from Beit Saida to Cana, so they probably left early in the morning and arrived in time for the wedding festivities that evening. Yeshua was, no doubt, invited to the wedding months earlier – before he left his home in Natzeret for his *mikveh* in the Yarden.

{Jn 2:4.1} Yeshua's mother is in a position of responsibility at this wedding, and the servants are at her command. When she

informs Yeshua that they have run out of wine, he responds to her in respect of her official capacity (my lady – not "woman") and then states, according to wedding custom, that he is ranked lower on the guest list and is, therefore, not among those who are expected to provide wine for the wedding party. The KJV sounds a bit disrespectful: "Woman, what have I to do with you? Mine hour is not yet come!"

{Jn 2:6.1} We are informed that this is an orthodox Pharisee wedding reception by the notation that the six stone waterpots are for "the purifying of the Jews" (KJV), which speaks of a water purification ritual invented by the Pharisees. These stone water-purification pots are never mentioned in the Torah, but they are meticulously detailed in the ancient Talmudic writings of the Pharisee sages. These hand-hewn stone waterpots held

approximately 2 liters of liquid. Many of these ancient relics are preserved in the museums of Israel today, and their prescribed use by the Pharisees is well documented. (Modern interpretations of a "firkin" (KJV) incorrectly interpret the capacity of each stone vessel to be between 20 and 30 gallons. Even empty, the size and enormous weight of stone waterpots of this capacity would make them utterly impossible to utilize for their designed purpose.) John records that the wedding reception was filled with religious partygoers who apparently expected everyone else to provide the wine for their good time. After an undocumented discussion with her son, Miriam turns to the servants and tells them to do whatever he instructs them to do. Yeshua then directed them to violate the "holy" function of these stone waterpots – and it was kept a secret from the head rabbi,

who was typically the master of ceremonies at Pharisee weddings. If the rabbi had known where the "best wine" had come from, he would have indignantly ended the party right then and there!

{Jn 2:7.1} The servants are literally following the instructions documented in the Talmud (Chillin 26b) as they fill the stone vessels *to the brim*.

< 40 > Yeshua, his family, and disciples travel to Kfar Nahum (Capernaum) and stay "not many days"

[5th Day of the 1st Month, 4027 FC; Wednesday April 2,

27 CE]

Week 7 — Day 46

Matthew — Mark — Luke — **John 2:12**

John 2:12 **After this**, Yeshua went down to Kfar Nahum with his mother, his brothers, and his disciples. They remained there **not many days**.{1}

{Jn 2:12.1} Yeshua and his company "remained there not many days" because they needed to leave to go up to Jerusalem for the Passover. They would have left on the morning of the first day of the week (Sunday) in order to make it in time to prepare for the Feast, which was to start on the following

Sabbath. They would have left for the lakeside village of Kfar Nahum early on the fourth day (Wednesday), stayed through the Sabbath, and left for Jerusalem early in the morning on the first day of the week (Sunday) to give them maximum traveling time.

< Note 6 > Shabbat at Kfar Nahum

[Shabbat, 8th Day of the 1st Month, 4027 FC; Saturday April 5, 27 CE]

Week 7 — Day 49

< 41 > Yeshua and

company leave for Jerusalem and the Feast of Unleavened Bread

[9th Day of the 1st Month, 4027 FC; Sunday April 6, 27 CE]

Week 8 — Day 50

Matthew — Mark — Luke — **John 2:13**

John 2:13 The Passover was at hand, and Yeshua went up to Yerushalayim.{1}

{Jn 2:13.1} The King James translators

rendered this verse "And the Jews' passover was at hand, and Jesus went up to Jerusalem." First, they did not capitalize Passover, a proper noun and one of the Feasts of YHVH. Second, the Greek text refers to this Feast as, "the Jews' passover," indicating that the Greek translation of John's Gospel views the record from an outsider's perspective rather than that of a native Israelite. Further illustrating the outsider's viewpoint, the King James translators chose to render the proper noun "Sabbath" in lower case throughout this record, yet they capitalized the title "satan" according to their theological predisposition. In the CKJV version we attempt to restore an insider's perspective, as the reader is assumed to be either a natural born or grafted-in Israelite – not a pagan gentile estranged from the covenant, without God, without hope (Ephesians 2:12).

III. Passover through Shavuot 4027 (Spring 27 CE)

< 42 > Yeshua arrives in Jerusalem for Passover

He removes “the leaven” from the Temple Mount and makes the first reference to

the Jonah Code
[13th Day of the 1st Month, 4027 FC; Thursday April 10, 27 CE]

Week 8 — Day 54

Matthew — Mark — Luke — **John 2:14-22**

John 2:14 [*When Yeshua went into the Temple*] he found those that sold oxen, sheep, and doves, and the money changers were sitting on the Temple Mount.{1} 15He then made a whip of small cords and drove all the sheep and oxen out of the Temple, and poured

out the changers' money, and overthrew their tables. [16]He said to those who sold doves, "Take these things away! Do not make my Father's house a house of merchandise!" [17]And his disciples remembered that it was written, "The zeal of your house has eaten me up."{1}

[18]Then the Pharisee leaders answered and said to him, "What Divine sign do you show to us, since you do these things *against our authority*? [19]Yeshua answered and said to them, "**DESTROY THIS TEMPLE, AND IN THREE DAYS I WILL RAISE IT UP!**"{1} [20]Then said the Pharisee

leaders, “This Temple has been under construction for forty-six years,{1} and you will raise it up in three days?”
21But Yeshua was speaking *prophetically* concerning the temple of his body. 22(After he had risen from the dead, his disciples remembered that he had said this to them, and they believed the Scripture, and the word which Yeshua had spoken.)

{Jn 2:14.1} The authorized marketplace for selling the sacrificial animals was along the western side of the Temple retaining wall, down below the Temple Mount proper. The Pharisee-controlled Sanhedrin gave the merchants authorization to sell their wares up on the Temple Mount (although not actually

within the Temple courts), thereby securing for themselves a captive audience, and, no doubt, the exorbitant prices one would expect from such a prime location. Those who authorized the ascent of the merchants undoubtedly received a substantial monetary kickback.

{Jn 2:17.1} Psalm 69:9

{Jn 2:19.1} This is Yeshua's first reference to what will become the most repeated prophecy in the Gospels and the only sign of his authenticity as The Prophet and The Messiah – ***the Jonah Code***. (Matthew 12:40 event <81>, Mt 16:4 event <114>, Mt 26:61 event <184>, Mt 27:40 event <212>, Mt 27:63 event <224>; Mark 8:31 event <118>, Mk 14:58 event <184>, Mk 15:29 event <212>; Luke 11:49 event <142>; I Corinthians 15:4)

{Jn 2:20.1} Temple reconstruction under Herod began in 19 BCE. It is now the week of Passover, 27 of the Common Era, which is the forty-sixth year of the rebuilding of the Temple. This is the first Passover of Yeshua's ministry and the fifty-fourth day after his *mikveh*.

< Note 7 > The Passover is sacrificed

Late afternoon of the 14th day (April 11) the Passover is sacrificed and put into the oven

The Feast of Unleavened

Bread begins at sundown (which begins the fifteenth day, but still April 11 until midnight)
[14th Day of the 1st Month, 4027 FC; Friday April 11, 27 CE]

Week 8 — Day 55

< Note 8 > The Passover is eaten

The Feast of Unleavened Bread begins at sundown

The High Sabbath falls on the weekly Sabbath
[Shabbat, 15th Day of the 1st Month, 4027 FC; Friday evening April 11, 27 CE]

Week 8 — Day 56

< 43 > Yeshua keeps the Feast in Yerushalayim

He speaks with Nicodemus after sunset, which is the Day of Firstfruits
Nicodemus becomes the

Firstfruits among the Pharisee-ruled Sanhedrin [16th Day of the 1st Month, 4027 FC; Saturday evening April 12, 27 CE]

Week 9 — Day 57

Matthew — Mark — Luke — **John 2:23-3:21**

John 2:23 While Yeshua was in Yerushalayim during the feast of Passover, many believed in him when they saw the miracles which he did.
24 But Yeshua did not commit himself to

them, because he knew all [25]and did not need anyone to explain the motives of men, for he *already* knew what was in *the heart of* man.

John 3:1 Nicodemus, a leader of the Prushim and member of the Sanhedrin, [2]came to Yeshua at night and confessed to him, "Rabbi, we know that you are a teacher come from YHVH{1} for no man can do these miracles that you do except the Holy One is with him." [3]Yeshua answered and said to him, "**TRUTH**, I say to you, except a man be born again, he will never see the kingdom of Elohim." [4]Nicodemus said to him, "How can a man be born when

he is old? *Obviously* he cannot enter a second time into his mother's womb and be born *again*!" [5]Yeshua answered, "**TRUTH**, I say to you, except a man be born of water and of the Spirit, he will never enter the Kingdom of YHVH. [6]That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. [7]Do not marvel because I tell you that you must be born again. [8]The wind blows where it wills. You hear the sound of it, but cannot tell *from* where it comes or *to* where it goes. So is every one that is born of the Spirit."

[9]Nicodemus answered and said to him,

“How can these things be?” [10]Yeshua answered, “You are a ‘sage’ of Yisrael, and yet you do not understand these *simple* things? [11]**TRUTH**, I say to you, **We** {1} speak of that which we have witnessed and bare testimony of that which we have seen, and yet you do not accept our testimony. {2} [12]If I tell you *about* earthly things and you do not believe *me*, how can you believe if I tell you *of* heavenly things? [13]No man has ascended up to Heaven; however, the Son of Man is from Heaven and came down from Heaven. [14]But just as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, [15]so that whoever

believes in him should not perish but have everlasting life. [16]For YHVH so loved the world that he gave his only begotten Son, that whoever believes in him should not perish but have everlasting life. [17]For YHVH did not send his Son into the world to condemn the world, but that through him the world might be rescued *from everlasting destruction*. [18]He that believes in the Son will not be condemned, but he that does not believe *in him* is already condemned, because he has not believed in the name{1} of the only begotten Son of YHVH.

[19]"And this is the condemnation – the light *of the world* has come into the world, but men love darkness rather than light because their deeds are evil. [20]Everyone that does evil hates the light and refuses to come to the light, lest his deeds should be exposed. [21]But he that walks in truth comes to the light, that his deeds may be revealed as works of YHVH's righteousness."

{Jn 3:2.1} After the Bar Kochva revolt of 135 CE, the Pharisees made stringent regulations forbidding anyone from pronouncing the name of the Almighty "as it is written," YHVH. This *takanot* was initially enacted because Rome executed those who continued to speak and call on the name of

the God of Israel. Eventually, the Pharisees declared that anyone who mentioned the name of the Almighty would have no part in the life to come – which is contrary to the Torah and nearly every page of Holy Writ. Nicodemus was not under any prohibition concerning the open pronunciation of the name during the first century. The holy name YHVH appears 6,828 times in the Hebrew Scriptures. Swearing in the name of YHVH was a required part of every solemn vow that the Israelites made, and at one time it was used in casual greetings exchanged in the streets (Ruth 2:4). Modern Pharisee tradition even goes to the extent of replacing the vowel "o" with a line when it appears between the "G" and "d" when writing the nondescript title "God" (i.e., G–d). This exercise serves as a continual reminder of their invented rule of never speaking the name YHVH.

{Jn 3:11.1} The "we" Yeshua cites in his conversation with Nicodemus refers to the witness of Yochanan ben Zecharyah, who gave his eyewitness testimony to the Levites and *cohenim* who were sent from the Pharisee Sanhedrin, of which Nicodemus is a respected member (John 1:19).

{Jn 3:11.2} When Yochanan declared, "And a voice came from heaven, which said, 'Thou art my beloved Son; in thee I am well pleased," the Pharisees rejected his testimony and justified their rejection, citing the trial of Rabbi Eliezar. The Talmud records the final ruling of the Pharisee court: "We pay no attention to a heavenly voice" (Babylonian Talmud, Baba Metsia 59b).

{Jn 3:18.1} The terminology "in the name of" is a Hebrew figure of speech that embodies everything the person represents.

The Almighty told Isaiah that he would have a son, and "shall *call his name* Immanuel" (Isaiah 7:14), which means "Elohim is among us." Isaiah was told, however, to *name his son* She'ar Yashuv (a remnant shall return) or Maher shalal hash baz (swift to the booty), both prophetically significant names. Even though the child was not *named* Immanuel, his very existence, all that he was and would be, is proof that the Almighty is with us. The prophecy that related directly to Isaiah's son was also a prophetic utterance concerning the Son of YHVH, who would be born of a virgin. The angel said, "Behold, a young maiden shall conceive and bear a son, and shall call his name Immanuel" (Isaiah 7:14), which Matthew records as yet another fulfillment of the prophecy of Isaiah. In this latter fulfillment of the "Immanuel" prophecy, the angel told both Miriam and Yoseph to name

the son of YHVH “Yeshua” (salvation), for “he will save” (yoshia) his people from their sins. The very essence of Yeshua’s existence was proof that the Almighty is among His people to redeem and rescue them from the utter destruction that ensued from Adam’s rebellion. Hence, to “not believe in the name of the only begotten Son of YHVH” is to reject the provision of YHVH for His people – the provision which had been devised and ordained before the foundation of the universe.

< Note 9 > The Feast of Unleavened Bread concludes with a High Sabbath

[21st Day of the 1st Month, 4027 FC; Friday April 18, 27 CE]

Week 9 — Day 62

< 44 > Yeshua leaves Jerusalem after the Feast of Unleavened Bread and the weekly Sabbath

His disciples *mikveh* in rural Judaea while Yochanan *mikvehs* at Aenon of the Decapolis, bearing witness of

Yeshua
[23rd Day of the 1st Month, 4027 FC; Sunday April 20, 27 CE]

Week 10-13

Matthew — Mark — Luke — **John**

3:22-36

John 3:22 After these things Yeshua and his disciples *left Yerushalayim, but* stayed in the region of Yehudaea and mikveh-*ed* there.{1} 23Yochanan was also mikveh-ing in Aenon, near to Yerushalayim, because there was deep water there, and many were mikveh-

ed. [24]Before Yochanan was
imprisoned, [25]there arose a question
between his disciples and the Pharisee
leaders about the mikveh. [26]The
Prushim came to Yochanan and said,
"Rabbi, he that was with you on the
other side of *the* Yarden, to whom you
bare witness, the majority *of men* are
now going to him for the mikveh."

[27]Yochanan answered, "A man receives
only that which is given to him from
Heaven. [28]You yourselves heard my
witness. I said, 'I am not the Messiah,
but I am sent before him.' The bride
belongs to the bridegroom, but the
friend of the bridegroom rejoices

greatly when he hears the voice of the bridegroom calling *for his bride*. This is how my *greatest* joy is fulfilled.
30 He must increase, but I *must* decrease.

31 He who came from Heaven is greater than all, *but* he who came from the earth is *just* earthly. *I* speak of the earth, *but* he who came from above is greater. 32 He bears testimony of that which he has seen and heard, yet no man receives his testimony. 33 Those who have received his testimony have fully endorsed him, declaring that his *testimony* of the Almighty is true. 34 He whom YHVH has sent speaks the

words of YHVH, and YHVH has given to him the Spirit without measure.
[35]The Father loves the Son, and has given all things into his hand. [36]He who believes the Son has everlasting life, and he who does not believe the Son{1} shall never see life, but the wrath of YHVH awaits him."

{Jn 3:22.1} Yeshua did not *mikveh* in water, but his disciples performed this act of sanctification as is stated in John 4:1-2. As was prophesied, Yochanan ben Zecharyah would *mikveh* with water, but Yeshua would mikveh with the Ruach Kodesh and with fire. Yeshua's disciples continued to mikveh with water throughout the book of the Acts and up to the present day. Yeshua is the only one who

can mikveh with the Ruach Kodesh. He leaves the “earthly” work to his earthbound disciples.

{Jn 3:36.1} Yochanan refers to “The Prophet” we must “shema” (hear and obey) and judgment awaits those who do not believe and obey his words (Deuteronomy 18:15-19).

< 45 > Yeshua travels north into the District of the Gentiles

Avoiding a premature confrontation with the Prushim, he leaves Judaea

where his popularity is growing

Week 14

Matthew — Mark — Luke — **John 4:1-4**

John 4:1 When Yeshua learned that the
Prushim had heard he was making and
mikveh-*ing* more disciples than
Yochanan 2(though Yeshua himself did
not mikveh, but his disciples did), 3he
left Yehudaea and departed for the
Galilee. 4*His route* required that he go
through Samaria.

< 46 > Yeshua performs a miracle at the well near Sh'khem

Week 14

He reveals the entire life story of a gentile Samaritan woman and then reveals that he is the Messiah to a gentile. He stays with the believing gentiles for "two days."

Matthew — Mark — Luke — **John 4:5-43**

John 4:5 Yeshua came to the village of Sh'khem in Samaria near the parcel of

ground that Yaakov gave to his son Yoseph, [6]and Yaakov's well was there. About the sixth hour, being weary from *his* journey, Yeshua sat by the well [8](while his disciples went into the village to buy food).

[7]A woman of Samaria came to draw water, and Yeshua said to her, "Give me a drink." [9]Then the Samaritan woman replied, "How is it that you, as a Yehudi, ask a woman of Samaria for a drink? The Yehudim have no dealings with the Samaritans."{1} [10]Yeshua answered her, "If you *only* understood what an *incredible* gift from Heaven *this moment holds for you*, and who it

is that *stands before you* asking you for a drink, you would have, *in return*, asked *a drink* of me, and I would have given you the water of life."

[11]The woman replied, "Sir, the well is deep, and you have nothing with *which* to draw, so where will you get this water? [12]Are you greater than our father Yaakov, who gave us the well and drank from it himself, along with his children and flocks?" [13]Yeshua answered her, "Everyone who drinks of this water will thirst again, [14]but everyone who drinks of the water that I shall give, shall never thirst. The water that I shall give shall be a well that

springs up in him. *That well of water* is everlasting life."

15The woman replied, "Sir, give me this water so that I will never thirst again or return to this well to draw." 16Yeshua said to her, "Go, get your husband, and come back." 17The woman answered, "I have no husband." Yeshua said to her, "You have correctly answered, 'I have no husband' 18because you have had five husbands, and the man you have now is not your husband. In that you spoke the truth."

19The woman said to him, "Sir, I perceive that you are a prophet! 20Our

fathers worshipped in this mountain, but the Yehudim say that Yerushalayim is the place where men should worship."{1} 21Yeshua replied, "Madam, believe me, the day is coming when they will not worship the Father in this mountain or in Yerushalayim. 22You *gentile* Samaritans worship, but you do not know him who is to be worshipped. We *Yehudim* know whom we worship, for salvation comes from the Yehudim. 23But the hour has now come when the true worshippers shall worship the Father in spirit and in truth, for the Father seeks such worship. 24YHVH is Spirit, and they who worship him must

worship in spirit and in truth.” [25]The woman said to him, “I know that the Messiah is coming, and when he comes, he will make all things plain.” [26]Yeshua answered her, “I, the one who is speaking to you *at this very moment*, am *he*.”

[27]Just then his disciples returned, and they marveled that he talked with the woman, yet no one asked, “What do you want?” or “Why are you speaking with her?” [28]The woman then left her water pot, and went her way into the village, and said to the men, [29]“Come and see the man who told me everything that I ever did! Is this not

the Messiah?” [30]They *immediately* left the village and went to *see Yeshua*. [31]During this time his disciples begged him, “Master, eat!” [32]But he responded, “I have bread to eat of which you are completely unaware.” [33]The disciples then said one to another, “Has any one brought him *anything* to eat?” [34]Yeshua said to them, “My bread is to do the will of him that sent me and to accomplish his work. [35]Would you not say that there are four months until the harvest? Look, I am telling you now, lift up your eyes and look upon the fields; they are already white and ready to harvest![1] [36]He that reaps *will* receive *his* wages, and *will* gather

rewards for eternal life. There, both he that sows and he that reaps will rejoice together. [37]This is the *reality* in which the saying is true, 'One sows, and another reaps.' [38]I send you to reap that which you have not planted; others have planted, and *now* you are entering into their harvest."

[39]Many of the Samaritans of that village believed in him because of the testimony of the woman who declared, "He told me everything that I ever did!" [40]When the Samaritans arrived *at the well*, they begged him to stay with them, so he abode there **two days**. [41]Many more believed because of

Yeshua's own words, [42]and *they* said to the woman, "Now we believe, not because of what you said but because we have heard *him* ourselves. We know truly that this is the Messiah, the redeemer of the world." [43]Now after **two days**, *Yeshua* departed from *Sh'khem* and went into the Galilee.{1}

{Jn 4:9.1} The Samaritans are gentiles who were transplanted into the land of Israel by the Emperor of Assyria to replace the Israelites who were carried away into captivity. These gentile transplants were afflicted by wild lions, so the Emperor thought that they were not in synchronization with the "gods of the land." Shalmanezer brought back some of the "government-

authorized" priests (not of the Levitical priesthood), who taught the Samaritans a politically correct version of the Torah, which documented as its tenth commandment, "Thou shalt worship on Mount Gerizim." This "new age" government-authorized version of the Torah was used to manipulate and control the growing gentile population of northern Israel by their hybrid system of religion, but it deliberately separated them from the Jewish population and religious system in the south (II Kings 17:24-31).

{Jn 4:20.1} This gentile Samaritan woman accurately recognized that the Jews have no dealings with the Samaritans. This is true even to the present day. She also rightfully acknowledged that Yeshua was a prophet when she witnessed the miracle of him revealing her entire life story with Divine

accuracy. She immediately asked him to solve a theological dilemma that had plagued her and the entire Samaritan community. She was fully cognizant of the teaching of the Jews that mount Moreh-Yah, the mountain where YHVH will be our *moreh* or "teacher," is the place where the Almighty commanded that He should be worshipped and the place where the Feasts of YHVH were to be carried out. Being raised in Sh'khem, this woman knew that the Samaritan Torah commanded them to worship only on Mount Gerizim. When she heard Yeshua's cryptic answer to her practical question, she responded with the traditional statement that closes all unresolved arguments on scriptural matters – "When the Messiah comes, he will clarify all these things." Luke 17:11-18 also verifies that the Samaritans are gentiles <event 151>.

{Jn 4:35.1}The Hebrew agricultural term *afil*

refers to immature grain, the stalks and leaves of which are "dark" (Exodus 9:32), while barley grain that has reached the stage of aviv is both "light in color" and "ready for the harvest." Yeshua, looking back over the shoulders of his disciples coming from the city, saw thousands of Samaritans walking toward him with their white jalabeas blowing in the breeze. With excitement pounding in his heart and with a lump in his throat, he knew that the time of the harvest of the gentiles was now at hand and not in the distant future. His mission to serve the bread of life far outweighed his desire to eat the temporal bread that his disciples had procured from the Samaritan village.

{Jn 4:43.1}This incident is the first and only time Yeshua openly declared that he is the Messiah, and it was to the gentile Samaritans. These Samaritans were, as Paul put it,

“estranged from the commonwealth of Israel, without YHVH and without hope in the world” (Ephesians 2:12). Yeshua then spent two days with those gentile believers. It is repeated twice, in verses 40 and 43, that he remained with the Samaritan gentiles for “two days.” This prophetic picture of the time of the gentiles is also depicted in Leviticus 23:22, which stands between the fulfillment of the Spring Feasts of YHVH, which depict Messiah as the Suffering Servant, and the fulfillment of the Fall Feasts of YHVH, which depict the Messiah as the Conquering King. Just as David the prophet stated, and has been enjoined by every sage and prophet since his day, “A day with YHVH is as a thousand years, and a thousand years is as a day.” The time of the gentiles, the 2,000 year duration between the fulfillment of the Spring Feasts and the fulfillment of the Fall

Feasts, is when the blindness “in part” that happened to Israel is accompanied by the opening of the eyes of the gentiles so that they can be properly grafted into the root of Israel and, hopefully, by bearing good fruit, they too will not be “cut off” as some of Israel was because of unbelief and blatant disobedience of the Torah.

< 47 > Yeshua returns to Cana of Galilee

He heals a nobleman’s son from Kfar Nahum, which is Yeshua’s second miracle since leaving Judaea after Passover

Week 14

Matthew — Mark — Luke — **John 4:44-54**

John 4:44 Yeshua testified that a prophet
has no honor in his own country, [45]yet
when he came into Galilee, the
Galileans received him, having seen
all the things that he did at
Yerushalayim during the Feast *of*
Unleavened Bread. [46]So when Yeshua
returned to Cana of Galilee, where he
had changed the water *into* wine, there
came a certain nobleman of Kfar
Nahum (Capernaum) whose son was
gravely ill. [47]When he heard that
Yeshua had come out of Yehudaea and

was in *the* Galilee, he went to him and begged him to come down and heal his son, for he was at the point of death.
[48]Yeshua said to him, "Unless you see signs and wonders, you will not believe." [49]The nobleman cried, "Sir, come down before my child dies!"
[50]Yeshua said, "Go your way – your son lives." The man believed the word that Yeshua spoke to him and he went his way. [51]As *the nobleman* was going down to *Kfar Nahum*, his servants met him and reported, "Your son lives!"
[52]He inquired of them what hour he began to mend. They said, "Yesterday at the seventh hour the fever left him."
[53]The father knew that *it was* at the

same hour, in which Yeshua said to him, "Your son lives." *The nobleman* believed, along with his entire household. [54]This is the second miracle *that* Yeshua did when he came out of Yehudaea *to go* into Galilee.{1}

{Jn 4:54.1} The first miracle Yeshua did **after he came out of Judaea** is recorded in John 4:16-19 and is acknowledged in verse 29, when he told the gentile Samaritan woman everything that she ever did. This first miracle opened the door for the gentile Samaritans to believe in him as the Messiah. The second miracle that Yeshua did after he came out of Yehudaea where he was *mikveh-ing* after the Feast of Unleavened Bread is recorded in John 4:50, and is acknowledged in verse 53. Yeshua had done his very first

miracle in Cana of Galilee, and did more miracles during the Feast of Unleavened Bread which Nicodemus alluded to in John 3:2. Yet, as verse 54 indicates, this is the second miracle that Yeshua did after he came out of Yehudaea, when he avoided a premature confrontation with the Pharisee leaders because they all recognized that he was now *mikveh-ing* more disciples than his predecessor Yochanan, who also gave much grief to the Pharisees.

< 48 > Yeshua leaves for Shavuot

Yeshua leaves the Galilee and arrives at Jerusalem for the Feast of “Pentecost” before

the week-long festivities begin

Week 15 — Day 99

Matthew — Mark — Luke — **John 5:1**

John 5:1 After Y*eshua healed the nobleman's son in the Galilee*, the Feast of Shavuot was approaching, and Yeshua went up to Yerushalayim.{1}

{Jn 5:1.1}In the "king james" version, the Greek text of John was rendered, "After this there was a feast of the Jews; and Jesus went up to Jerusalem." It must first be noted that no one remotely familiar with the Hebrew

culture in first century Israel would ever casually refer to one of the Feasts of YHVH as “a feast of the Jews.” Yochanan, the Jewish author, would have named the Feast, and every Israelite would have known that the only Feast that occurs at this time of year is the Feast of Shavuot. The Greek translators, however, being completely unfamiliar with the prophetic significance of this Feast, and having nothing remotely associated to it in their culture, simply classified the divinely appointed Feast of Shavuot as an insignificant “feast of the Jews.” It must further be noted that the British refused to follow their own rules of capitalization and further minimalized the Feasts of YHVH by refusing to capitalize the proper noun, “Passover,” or even “Sabbath.” However, they did painstakingly capitalize both “Satan” (Mark 1:13) and the name of the Babylonian

fertility goddess *Easter* (Acts 12:4) which does not even appear in the Greek text, but replaced the word <pasca> *pasca – Passover* in the original text of the Acts.

< 49 > Yeshua heals a lame man on the 7th Sabbath

[Shabbat – 7th Sabbath of the counting of the omer, 6th Day of the 3rd Month, 4027 FC; May 31, 27 CE]

Week 15 — Day 105

Yeshua heals a lame man at the Pool of Bethesda the day before the Feast

of Shavuot and then tells him to break the Prushim law of the *eruv* in the presence of thousands

Matthew — Mark — Luke — **John 5:2-15**

John 5:2 By the sheep *market* at
Yerushalayim there was a pool named
Beit Chessed – the house of mercy
[Bethesda], which had five porches 3in
which there lay a great multitude of
infirm folk, blind, lame, and withered,
who *all* waited for the stirring of the
water.{1} 5And there was a certain man,
which had an infirmity thirty-eight
years. 6When Yeshua saw him lying
there, and knew that he had been

infirm a long time, he said to him, “Do you desire to be made whole?” [7]The man answered, “Sir, I have no one to put me into the pool when the water is troubled, but while I am descending, another steps down in front of me.” [8]Yeshua replied, “Rise! Roll up your bed and walk.” [9]Immediately the man was made whole, and *he* rolled up his bed and walked, and it was on the Sabbath day. [10]The Pharisee leaders *chastised* the man that was cured, “It is the Sabbath. It is not lawful for you to carry *your* bed.”{1} [11]He answered them, “He that made me whole said to me, ‘Take up your bed, and walk.’” [12]Then they asked him, “Who is the

man who said to you, ‘Take up your bed, and walk?’” [13]But the one who was healed did not know who it was, and Yeshua had disappeared into the multitude gathered there. [14]Afterward Yeshua found him in the Temple, and said to him, “Behold, you are now whole. Sin no more, lest a worse thing come to you.” [15]The man departed, and told the religious leaders that it was Yeshua, which had made him whole.

{Jn 5:4.1} Omit verse 4: 4“For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.”

The explanatory statement contained in verse 4 is not in any of the early texts of John. It was added in later centuries by copyists attempting to explain the moving of the water. However late the addition was, it was also inaccurate. The pool at Bethesda exists to this day and it still bubbles up on occasion. In the Second Temple period there was a tradition – Jewish folklore – that whoever entered the pool at the time that the water was stirred would be healed. The stirring of the water was a natural and recurring event, and had nothing to do with either healing or an angelic visitation. It is the same vein of Jewish folklore that surrounds the cave of Elijah to this day where young Jewish women crowd into the cave, light candles, and pray for Elijah to find them a husband and bring them healthy children. Just like the pool at Bethesda, there is no evidence that jumping

into the water at a certain time, lighting candles to Elijah, or praying at the grave of the Rambam brings about a miracle. The entire verse from the King James is included here for your understanding.

{Jn 5:10.1} The "bed" in question was a lightweight bamboo or woven palm frond mat that weighed less than a grapefruit, and there is absolutely no Biblical prohibition concerning the carrying of such a mat on the Sabbath. When Yeshua commanded the lame man to pick up his bamboo mat and walk, he was commanding this man to violate rabbinic law, thereby demonstrating that no man is authorized to add to or subtract from the commandments in the Torah (Deuteronomy 4:2, 12:32). For over 300 years the Pharisees had been developing their religious system that consisted of thousands of additional rules and regulations to which their followers

must subscribe. The Pharisees claim that they were authorized by Moses to make *takanot*, which are, by their definition, "laws that change Biblical law." Hundreds of these rules govern what one is permitted and not permitted to do on the Sabbath day.

One of these rules is the distance one is allowed to walk on the Sabbath day, which is legally defined by the Pharisees as "a Sabbath day's journey." According to Pharisee law, one was not permitted to carry anything outside of his home on the Sabbath day, and even then, he must not travel more than a Sabbath day's journey. However, to circumvent their own man-made law, the Pharisees ruled that you could take some of your household possessions and place them one or more Sabbath day's journey away from your dwelling the day before the Sabbath. Then, on the Sabbath day, you could carry

anything that you desired to where you had placed the last article – that was your eruv. A Pharisee could extend his "house" almost indefinitely by simply making preparations a day earlier by placing the *eruv* (Talmud, Shabbat 6a, 8b). The Pharisees chastised the man who was lame the previous day for carrying the same burden that they could carry with impunity, but because of his infirmity he was unable to go through the "proper" rabbinic protocols that would have allowed him to do the same. The Sabbath day's journey and the burden carrying protocol are translated into the modern-day rabbinic law concerning the eruv, which consists of a thin metal wire stretched on high poles around any parcel of land that defines the modern-day "house," which the Pharisee is allowed to consider his perimeter for a Sabbath day's journey. It can now

encompass many miles.

< 50 > Yeshua Teaches in the Temple at the Feast of Shavuot

[Shavuot - 7th Day of the 3rd Month, 4027 FC; June 1, 27 CE]

Week 16 — Day 106

Matthew — Mark — **Luke 3:19-20** — **John 5:16-47**

Luke 3:19 Herod the tetrarch, having been reproved by *Yochanan* for *taking*

Herodias his brother Philip's wife, and for other evils which Herod had done, [20]then, added this *infraction* on top of everything else, he shut up Yochanan in prison.{1}

{Lk 3:20.1} Luke's comment concerning the imprisonment of Yochanan is a parenthetical phrase that describes what eventually happened to Yochanan, but it is stated in Luke's account before Yeshua was even *mikveh-ed* by Yochanan. Though his imprisonment may have occurred a few weeks earlier, this statement is inserted into the Gospel chronology before Yeshua's address to the multitudes at the Feast of Shavuot because it is here, in verse 35, that Yeshua states, "Yochanan ***was*** a burning and shining light, and you ***were*** willing to rejoice

in his light for a season." Yeshua and Yochanan were both *mikvehing* in the same area of Judaea immediately after the Feast of Unleavened Bread. Yeshua, then understanding that the Pharisees had taken notice of his ascendancy, left Judaea and went up into the Galilee. When Yeshua returned for the Feast of Shavuot a few weeks later, he learned that Yochanan had been arrested and was now imprisoned in Herod's dungeon. This is the reason why Yeshua spoke of Yochanan in the past tense. Yochanan was still alive, and would not be executed until just before the Feast of Trumpets. Yeshua was brought word of the tragedy by Yochanan's disciples on the day Yeshua fed the five thousand, which was three days before Yom Teruah at the end of the summer. See event <100>.

John 5:16 Because *Yeshua healed the lame man on the Sabbath and ordered him to break their invented law of the eruv*, the Prushim persecuted Yeshua, and sought to slay him. 17But Yeshua answered them, "My Father works on the Sabbath, and so do I." 18Therefore the religious leaders sought even more earnestly to kill him, because he not only had broken their Sabbath *rules*, but he also said that YHVH was his Father, making himself equal with YHVH.

19Then Yeshua answered them, "**TRUTH** I say to you, the Son can do nothing by himself. He does what he

sees the Father do. Whatever the Father does, the Son does likewise.
[20]The Father loves the Son and shows him everything he wants done. He will show him even greater works than these, so that you may marvel. [21]Just as the Father raised the dead and quickened *them*, even so the Son quickens all whom he will. [22]The Father judges no man, but has committed all judgment to the Son.
[23]This is why all *men* should honor the Son, even as they honor the Father. He that refuses to honor the Son, dishonors the Father who sent him. [24]**TRUTH**, I say to you, he that hears my word and believes on him that sent me, has

everlasting life. He shall not come into condemnation, but has passed from death to life. [25]**TRUTH**, I say to you, the hour is coming, and now is, when the dead shall hear the voice of the Son of YHVH and they shall live. [26]Just as the Father has life in himself, so he has given the Son the power of life, [27]and has also given him sole authority to execute judgment because he is also the Son of Man.{1} [28]I recognize that this reality is far beyond your capacity to grasp, but the hour is coming in which all those who are in the graves shall hear my voice [29]and shall come forth – those who have done good, to the resurrection of life, and those who

have done evil, to the resurrection of damnation.{1} 30Of myself I can do nothing. As I hear, I judge. My judgment is just because I do not seek my own will, but the will of the Father who has sent me."

31"If I bear witness of myself, my witness is not sufficient.{1} 32However, there is another that bore witness of me, and I know that his witness of me is true. 33You sent *emissaries* to Yochanan, and he bore a true witness *of me*. 34And even though I did not receive my witness from man, I am telling you these things so that you might be fully informed. 35*Yochanan*

was a burning and shining light, and you **were** willing to rejoice in his light for a season.{1} [36]But I have even a greater witness than *that* of Yochanan – the works which the Father has given me to accomplish. **The works that I do bear witness that the Father has sent me.** [37]The Father who sent me has already borne witness of me, but you have never heard his voice, nor have you seen his image. [38]The one he has sent, you refuse to believe. *Why?* Because his word does not live in you. [39]Search the Scriptures. In them you **think** you have eternal life, but it is they which testify of me. [40]But you will not come to me so that you might have

life."

41"You dishonor me. 42But I know you, and you do not have the love of the Father in you. 43I have come in my Father's name, and you reject me, yet another will come in his own name, and you will receive him. 44How can you possibly believe? You honor each other, but you are oblivious to *true* honor that *comes* from YHVH alone! 45Do not think that I need to accuse you before the Father. Your accuser is the one in whom you trust – Moses! 46**If you had believed Moses, you would *now* believe me, because he wrote of me**. 47But because you do not believe

his writings, you can not believe my words."

{Jn 5:27.1} "The Most High is not a man that he should lie, or the son of man that he should change his mind" (Numbers 23:19). "He cannot be tempted with sin, nor does he tempt any man" (James 1:13). "Yeshua was in all points tempted, just as we are, yet he remained without sin" (Hebrews 4:15). All mankind will be judged by a peer – the Son of Man – the Messiah. Because he was the son of man, he could experience all the temptations that are common to man, could overcome them, and can now judge man as a peer. The Son of YHVH could do only what he saw his father do, and was constrained by the nature of his heavenly Father to do the will of his Father in every given circumstance with which he was confronted, and therefore

his judgment will be uncontaminated by either the will of men or their lame excuses.

{Jn 5:29.1} 1 Thessalonians 1:9

{Jn 5:31.1} "…at the mouth of two witnesses…shall the matter be established" (Deuteronomy 19:15).

{Jn 5:35.1} Yeshua is in Jerusalem on the High Day of the Feast of Shavuot, the day after he healed the lame man on the seventh Sabbath of the Counting of the Omer. Here he publicly recognizes Yochanan ben Zecharyah, the Immerser, in the past tense: "Yochanan **was**" and "you **were**." Yochanan's testimony concerning him was heard by the very Pharisees who are now plotting to kill Yeshua. Yochanan's testimony is repeated and again dismissed by the ruling members of the Sanhedrin.

< 51 > Summary: Yeshua returns to the Galilee immediately after the Feast of Shavuot

when he learned that Yochanan has been imprisoned by Herod

This is Luke's fifth summary statement

[8th Day of the 3rd Month, 4027 FC; June 2, 27 CE]

Week 16 — Day 107

Yeshua teaches in the synagogues for the first time during his ministry.

Matthew 4:12 — **Mark 1:14a** — **Luke 4:14-15** — John

Matthew 4:12 Now when Yeshua heard that Yochanan was cast into prison, he departed into *the* Galilee.

Mark 1:14 Now after Yochanan was put in prison, Yeshua came into *the* Galilee, preaching the Gospel of the Kingdom of YHVH.

Luke 4:14 Yeshua returned in the power of the Spirit into *the* Galilee. His fame spread through all the region round about, 15and he was greatly praised as

he taught in their synagogues.

IV. Shavuot to Yom Teruah 4027 (Summer 27 CE)

< 52 > Yeshua proclaims "The Acceptable Year of YHVH"

and violates Pharisee law in the Nazareth synagogue [Shabbat - 13th Day of the

3rd Month, 4027 FC; June 7, 27 CE]

Week 16 — Day 112

Matthew — Mark — **Luke 4:16-30** — John

Luke 4:16 *Yeshua* came to Natzeret where
he had been brought up and, as his
custom was, he went into the
synagogue on the Sabbath day. When
he stood up to read, [17]the scroll of the
prophet Yeshayahu (Isaiah) was
delivered to him. When he opened the
scroll, he found the place where it was
written, *and he read*: [18]"The Spirit of

Adonai YHVH is upon me, because YHVH has anointed me to preach good tidings unto the meek; he has sent me to heal the brokenhearted, to proclaim deliverance to the captives ‘and recovering of sight to the blind,’ to set at liberty those who are bound, [19]to preach the acceptable year of YHVH.”{1} [20]He closed the scroll, gave *it* back to the rabbi, and sat down.{1} Every eye in the synagogue was riveted on him. [21]He began, “This day is this Scripture fulfilled in your ears.”

[22]All who witnessed this *incident* marveled at the profound words which came out of his mouth, but they

questioned, “Is not this Yoseph’s son?”
[23]Yeshua then said to them, “You will surely speak the saying to me: ‘Physician, heal yourself!’ and ‘Do in your own community what we have heard you have done in Kfar Nahum.’”{1} [24]He continued, “Truth I say to you, no prophet is accepted in his own community. [25]I will also tell you another truth – there were many widows in Israel during the days of Eliyahu, when the heaven was shut up three years and six months and there was a great famine throughout all the land. [26]But to none of them was Eliyahu sent, except to Sarepta, *a city* of Zidon, unto a gentile widow woman. [27]There

were also many lepers in Israel during the time of Elisha{1} the prophet, and yet none of them were cleansed except a gentile, Naaman, a Syrian."

28When they heard these things, everyone in the synagogue was filled with wrath. 29They rose up, forced him out of the city, and took him to the cliff of the hill upon which their city was built so that they might cast him down head first. 30But he passed right through the midst of them and went his way.

{Lk 4:19.1} This event occurred on the first Sabbath after Shavuot. One year later, on the Feast of Shavuot, the Messiah will mikveh his followers with the Ruach Kodesh. This

pronouncement of "the acceptable year of YHVH" and the Passover lamb being a one year old male are two of the most ignored prophetic statements in the history of Christendom because of the inherited heresy of Eusebius who fictionalized a three-and-one-half-year ministry. Eusebian replacement theologians attempted to turn Yeshua's proclamation into a declaration of a Jubilee year, but even a novice can see that there are four months until the time a Jubilee year is announced at Yom Kippur – and they are years away from any possible reckoning of a Jubilee for the nation of Israel. Yeshua accurately proclaimed the final "one year" countdown in which the Spring Feasts of the YHVH would be fulfilled.

{Lk 4:20.1} Isaiah 61:1-2a; Yeshua also violated the synagogue "three verse rule" which caused a shocked silence. According

to rabbinic law, one may read any portion of the Torah or the Prophets in the service, but they must read a full section – which is now interpreted as *at least* three verses (Talmud; Ta'anith 27:4). Yeshua stopped cold in the middle of the second sentence and sat down (there were no chapter markings until 1250 CE or verse markings until 1550 CE). If he had read the second part of the statement, he could ***not*** have proclaimed: "This day is this Scripture fulfilled in your ears!" He did not come the first time as the reigning king who wields the sword in "the day of vengeance of our God."

{Lk 4:23.1} John 4:46-54

{Lk 4:27.1} The King James translators rendered the name of the prophet Elisha, meaning "salvation is of Elohim," as Eliseus, "Zeus is Elohim."

< 53 > Yeshua moves from Natzeret

to his new home base in Kfar Nahum

[14th Day of the 3rd Month, 4027 FC; Sunday June 8, 27 CE]

Week 17 — Day 113

Matthew 4:13-16 — Mark — **Luke 4:31a** — John

Luke 4:31a And *Yeshua* moved down to Kfar Nahum, a village *on the north*

shore of the Sea of Galilee.

Matthew 4:13 *Yeshua* left Natzeret, and
came and dwelt in Kfar Nahum, which
borders the sea of Galilee in the land
of Zevulun and Naphtali. [14]Thus it was
fulfilled which was spoken by
Yeshayahu the prophet, [15]"In the land of
Zevulun and Naphtali, beyond the way
of the sea and the Yarden, in the region
(Galilee) of the Gentiles, [16]the people
which sat in darkness saw a great light,
and to those in the region who sat
under the shadow of death, a light is
sprung up." {1}

{Mt 4:16.1} Isaiah 9:1-2

< 54 > King Yeshua begins to proclaim the Kingdom of Heaven

throughout the Galilee from his home base in Kfar Nahum

Week 17

Matthew 4:17 — Mark 1:14b-15 — Luke — John

Mark 1:14 Yeshua preached the Gospel of the Kingdom of YHVH, 15saying, “The time is fulfilled, and the Kingdom of YHVH is at hand. Repent and believe

the gospel."

Matthew 4:17 From that time Yeshua began to preach, "Repent! The Kingdom of Heaven is at hand!"

< 55 > Yeshua invites four fishermen to join him for the Sabbath

[19th Day of the 3rd Month, 4027 FC; Friday June 13, 27 CE]

Week 17 — Day 118

Matthew 4:18-22 — Mark 1:16-20

Matthew 4:18 As Yeshua was walking by the sea of Galilee, he saw two brothers, Shimon (whom he called Kefa) and Andrew his brother, casting a net into the sea. They were fishermen. [19]Yeshua called out to them, "Follow me, and I will make you fishers of men." [20]Immediately they left *their* nets and followed him. [21]Continuing on down the shore, he saw two more brothers, Yaakov and Yochanan, *sons* of Zebedee. They were mending their nets in a boat with their father when *Yeshua* called them. [22]They immediately left the boat and their

father, and followed him.

Mark 1:16 As Yeshua walked along the sea of Galilee, **he saw Shimon and Andrew his brother casting a net into the sea**, for they were fishermen.
17 Yeshua said to them, "Follow me, and I will make you to become fishers of men." 18 Straightway they forsook their nets and followed him. 19 When he had gone a little further, **he saw Yaakov ben Zebedee and Yochanan his brother who were in a boat mending their nets**. 20 Immediately Yeshua called them. They left their father Zebedee in the boat with the hired servants, and *they* followed him.

< 56 > Yeshua heals a demon possessed man

on Shabbat in the Kfar Nahum synagogue

[Shabbat - 20th Day of the 3rd Month, 4027 FC; Saturday June 14, 27 CE]

Week 17 — Day 119

Matthew — **Mark 1:21-28** — **Luke 4:31-37** — John

Mark 1:21 *Yeshua and the four fishermen* went into Kfar Nahum, and straightway on the Sabbath day they entered into

the synagogue, and *Yeshua* taught.
[22]Everyone was astonished at his
message *because* he taught them with
authority, and not as the sages. [23]There
was in their synagogue a man with an
unclean spirit who cried out, [24]"Leave
us alone! What have we to do with
you, Yeshua of Natzeret? Have you
come to destroy us? I know who you
are! *You* are the Holy One of YHVH!"
[25]Yeshua rebuked him, "Silence! Come
out of him!" [26]When the unclean spirit
had thrashed him and cried out with a
loud voice, he came out of him. [27]They
were all amazed, and questioned
among themselves, "What was that all
about? What new revelation is this? He

commands unclean spirits, and even they must obey his authority." [28]*This incident* caused his fame to immediately spread throughout all the region around the Galilee.

Luke 4:31 *Yeshua* came down to Kfar Nahum, a village of the *lower* Galilee, and *he* taught them on the Sabbath days. [32]They were astonished at his doctrine, and his speech was with authority. [33]In the synagogue there was a man who had a spirit of an unclean demon, and *he* cried out with a loud voice, [34]"Leave *us* alone! What have we to do with you, Yeshua of Natzeret? Have you come to destroy us? I know

who you are! The Holy One of YHVH!” [35]Yeshua rebuked him, “Hold your peace! Come out of him!” When the demon had thrown him in the midst, he came out of him, and did not hurt him. [36]They were all amazed, and spoke among themselves, “What a word! With authority and power he commands the unclean spirits, and they come out!” [37]*Because of this*, his fame spread into every corner of the country round about *the Galilee.*

< 57 > Yeshua heals Shimon Kefa’s mother-in-law

after the Synagogue Shabbat Service
[Shabbat - 20th Day of the 3rd Month, 4027 FC; June 14, 27 CE]

Week 17 — Day 119

Matthew 8:14-15 — **Mark 1:29-31** — **Luke 4:38-39** — John

Matthew 8:14 When Yeshua entered into
Kefa's house, he saw his wife's mother
lying down, being sick of a fever.
15 *Yeshua* touched her hand and the
fever left her. She arose and ministered

to them.

Mark 1:29 When they came out of the synagogue, they entered into the house of Shimon and Andrew, along with Yaakov and Yochanan. 30But Shimon's wife's mother lay sick of a fever, and immediately they told him of her *situation*. 31He took her by the hand and lifted her up. Immediately the fever left her and she ministered to them.

Luke 4:38 *Yeshua* left the synagogue and entered into Shimon's house. Shimon's wife's mother was taken with a great fever, and they entreated him on her behalf. 39So, he stood over her and rebuked the fever, and it left her. She

immediately arose and ministered to them.

< 58 > Yeshua healed many after sunset

as they left their places after Shabbat

[21st Day of the 3rd Month, 4027 FC; Saturday evening, June 14, 27 CE]

Week 18 — Day 120

Matthew 8:16-17 — **Mark 1:32-34** — **Luke 4:40-41** — John

Matthew 8:16 When the evening came, they brought to him many who were possessed with demons, and he cast out the spirits with *his* word and healed all that were sick. 17Thus it was fulfilled which was spoken by Yeshayahu the prophet, "He took our infirmities, and bore *our* sicknesses."{1}

{Mt 8:17.1} Isaiah 53:4

Mark 1:32 That evening, when the sun set, they brought to him all that were diseased and possessed with demons. 33The entire village was gathered together at the door, 34and he healed many that were sick of various

diseases, and cast out many demons (but he did not allow the demons to speak, because they knew him).

Luke 4:40 Now when the sun was setting, all those who had *acquaintances* who were sick with various diseases brought them to *Yeshua*, who laid his hands on every one of them and healed them. [41]Demons also came out of many, crying out, "You are Messiah! The Son of YHVH!" He rebuked *them and* did not allow them to speak further because they knew that he was Messiah.

< 59 > Yeshua departs from

Kfar Nahum

The fishermen refuse to follow him on his first itinerary

[21st Day of the 3rd Month, 4027 FC; Sunday, June 15, 27 CE]

Week 18 — Day 120

Matthew — **Mark 1:35-38** — **Luke 4:42-43** — John

Mark 1:35 In the morning, rising up a great while before day, he left *Kfar Nahum* and departed into a solitary place; *and*

there *he* prayed. [36]Shimon, and those with him, followed after *Yeshua*. [37]When they found him, they said, "Everyone wants you!" [38]But Yeshua replied, "Come! Let us go into the other villages so that I can preach there also. This is the reason I was sent." {1}

Luke 4:42 When it was day he departed and went into a deserted place, but the people searched until they found him. They held him fast and pleaded that he would not depart from them. 43But he said to them, "I must preach the Kingdom of YHVH in other villages also. This is the reason I was sent."

{Mk 1:38.1} Though Yeshua invited the fishermen to accompany him on his teaching itinerary around the Galilee, **they went back to their fishing business**. Yeshua will return in 3 weeks to make another invitation (event <61>).

< 60 > Yeshua preaches in synagogues throughout the Galilee

Great multitudes respond to his ministry

Week 18-20

Matthew 4:23-35 — Mark 1:39 —

Luke 4:44 — John

Matthew 4:23 Yeshua went around all the Galilee, teaching in their synagogues and preaching the Gospel of the Kingdom. He healed all manner of sickness and all manner of disease among the people. [24]His fame also spread throughout all Syria. They brought to him all sick people that were taken with diverse diseases and torments, and those who were possessed with demons, and those who were lunatics, and those that had the palsy. He healed them all. [25]Great multitudes from *the* Galilee, and *from* the Decapolis, and *from* Yerushalayim,

and *from* Yehudaea, and from beyond the Yarden followed him.

Mark 1:39 *Yeshua* preached in their synagogues throughout all *the* Galilee, and cast out demons.

Luke 4:44 Yeshua preached in the synagogues of *the* Galilee.

< 61 > Yeshua returns to the Kinneret

After teaching from Kefa's fishing boat and the "miracle catch" the four disciples ***forsake*** the fishing business

and follow him

Week 21

Matthew — Mark — **Luke 5:1-11** — John

Luke 5:1 It came to pass, as the people pressed on *Yeshua* to hear the word of YHVH, he stood by the lake of Ginasaur.{1} 2**He saw two boats standing by the lake *shore*, but the fishermen had left them and were mending *their* nets**.{1} 3He climbed into one of the boats, which was Shimon's, and asked him to push out a little way from the land. Then he sat

down and taught the people from the boat. [4]When he finished speaking, he said to Shimon, “Launch out into the deep, and let down your **nets**{1} for a haul.” [5]Shimon retorted, “Master, we have toiled all night and have taken nothing – nevertheless, since you insist, I will let down a **net**.” [6]When they had done so, they enclosed a great multitude of fish and broke their nets. [7]They motioned to *their* partners in the other boat to come and help them. When they came, they filled both boats and they began to sink. [8]When Shimon Kefa saw *this*, he fell at Yeshua’s feet and cried, “Depart from me! Master, I am a sinful man!” [9]Kefa and all that

were with him were astonished at the haul of fish which they had taken, [10]and so *were* Yaakov and Yochanan, the sons of Zebedee, who were Shimon's partners. Yeshua replied to Shimon, "Fear not! From now on you will catch men." [11]When they brought their boats to land, they forsook all and followed him.{1}

{Lk 5:1.1} The lake of Ginasaur is also called the Sea of the Galilee, the Sea of Tiverias, the Sea of the coast, and the Kinneret or "Harp Lake." The village of Ginasaur and the city of Tiverias is on the shore of the lowest freshwater lake on planet earth (220m below sea level) which is in the shape of a kinnor – a twenty-two stringed

harp played in the Temple service.

{Lk 5:2.1} When Yeshua first called the fishermen, two of them were still fishing and the other two were in their boat mending their nets (event <55>). A few weeks later, when he returns to the shore of the Kinneret, they are all out of their beached boats mending their nets. These two incidents set up the scene where the fishermen finally forsake their family business and follow Yeshua full time from this point on.

{Lk 5:4.1} Yeshua tells Kefa to let down his nets (plural), and yet he lets down only a net (singular) in remonstration of Yeshua's seemingly ignorant order to fish during the daytime. After the net-breaking load, Kefa confesses his sins: first, that he did not follow Yeshua when he was invited to do so a few weeks before (probably citing the need

to provide for his family) and second, that he responded with minimal effort and no belief in the words of Yeshua when instructed to let down his nets.

{Lk 5:11.1} The fishermen were invited to go with Yeshua on this itinerary but stayed behind to work. After the harvest of fish, they had the means to take care of their families and followed Yeshua.

< 62 > The first "Sermon on the Mount" Yeshua proclaims "the rules of the Kingdom"

to the disciples who climb the mountain to hear in direct

opposition to the rules of the Pharisees

Week 21

Matthew 5:1-7:29 — Mark — Luke — John

Matthew 5:1 Seeing the multitudes, *Yeshua* went up into a mountain. When he was set, his disciples came unto him, 2and he opened his mouth, and taught them, saying, 3"Blessed *are* the humble, for theirs is the kingdom of heaven. 4Blessed *are* those who mourn, for they shall be comforted. 5Blessed *are* the teachable, for they shall inherit the

earth. [6]Blessed *are* they which do hunger and thirst after righteousness, for their hunger shall be satisfied. [7]Blessed *are* the merciful, for they shall obtain mercy. [8]Blessed *are* the pure in heart, for they shall see YHVH. [9]Blessed *are* the peacemakers, for they shall be called the children of YHVH. [10]Blessed *are* they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. [11]Blessed are you, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. [12]Rejoice, and be exceeding glad, for great *is* your reward in heaven, for so persecuted

they the prophets which were before you.

13“You are the salt of the earth; but if the salt has lost its flavor, how shall the earth be salted? The *salt* is then good for nothing, but to be cast out, and to be trodden under foot of men. 14You are the light of the world. A city that is set on an hill cannot be hid. 15Men do not light a lamp and put it under a basket, but on a lampstand; and it gives light to all who are in the house. 16Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.”

17“Do not think that I have come to

destroy the Torah, or the prophets. I did not come to destroy, but to fulfill."{1} 18Truth I say to you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Torah till all be fulfilled. 19Whoever therefore shall break one of these least commandments *in the Torah*, and shall teach men to do so, he shall be called the least in the kingdom of heaven! But, whoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. 20For I say to you, that except your righteousness shall exceed *the righteousness* of the sages and Prushim, you shall in no case enter into the kingdom of heaven."{1}

{Mt 5:17.1} In Shem Tov's personal comments in the ancient Hebrew Matthew concerning the double negative, "Think **not** that I have come to destroy…I have **not** come to destroy," he writes, "In all these words, **not** to add a word to the words of the Torah nor to subtract any." His comment includes the double negative found in Deuteronomy 4:2 and 12:32, "You shall **not** add to the word which I command you, **neither** shall ye diminish from it…," which are the same two prohibitions closing the Book of the Revelation. Even this Jewish physician in Spain understood that Yeshua did not violate, nor did he teach others to violate the Torah. In fact, this was Shem Tov's defense to the Catholic Bishops who were persecuting the Jews in Spain.

{Mt 5:20.1} The Scribes and Pharisees

taught that "You can be forgiven if you break the commandments of the Almighty, but anyone who deliberately violates the takanot of the Pharisees will not see the world to come." Yeshua turns their own pronouncement upon them, declaring to all present that the true standard of righteousness in the kingdom will not permit the Scribes and Pharisees to "see the kingdom of heaven."

Matthew 5:21 "You have heard that it was said by *the sages and Prushim* of old time, 'Thou shall not kill; and whosoever shall kill shall be in danger of the judgment.' [22]But I say to you that whoever is angry with his brother without a cause shall be in danger of

the judgment! Whoever shall say *to his brother*, 'You empty-headed ignoramus!'{1} shall be bound for punishment by the judges. And whoever shall say to his brother, 'You godless moron!' shall be bound for punishment in the fires of the Hinnom.
{1} 23Therefore, if you bring a gift to the altar, and then remember that your brother has something against you, 24leave your gift before the altar and go your way. First, reconcile with your brother, and then come and offer your gift. 25Agree with your accuser quickly, while you are in the way with him, lest the adversary deliver you to the judge, and the judge deliver you to the officer,

and you are cast into prison. [26]Truth I say to you, you shall by no means come out of there until you have paid the last penny."

{Mt 5:22.1} ***rhaka*** – from Aramaic: empty headed simpleton

{Mt 5:22.2} ***moron*** <mwroj> a godless fool. The Scribes and Pharisees, whom Yeshua already said "will not see the kingdom of heaven" pronounced vindictive judgments and derided those who refused to submit to their rules and authority. They insulted them with derogatory slurs which insulted their spirituality and intelligence. They called everyone outside their cult "*am ha aretz*," literally "people of the land," a term of derision applied scornfully to the masses

who were uneducated in the *takanot* (man-made laws) of the Pharisees, or refused to submit to their authority. In contrast to the slurs "*rhaka*," "godless fool," and "*am ha aretz*," the Pharisees referred to their students as "*talmidea chachamim*" – or "wise students."

Matthew 5:27 "You have heard that it was said by *the sages and Prushim* of old time, 'You shall not commit adultery.'{1} 28But I say to you, that whoever looks on a woman to lust after her has committed adultery with her already in his heart. 29And if your right eye offend you, pluck it out, and cast *it* from you; for it is profitable for you *that* one of your members should

perish, and not that your whole body should be cast into hell. [30]And if your right hand offend you, cut it off, and cast *it* from you; for it is profitable for you that one of your members should perish, and not *that* your whole body should be cast into hell."

{Mt 5:27.1} The Pharisees taught, and it was common knowledge among Yeshua's hearers, that in order to avoid adultery, you must divorce your wife before taking up with another woman. They then made landmark rulings concerning grounds for divorce: (1) If you find a woman more beautiful than your wife, you may divorce your wife and marry the more attractive woman, and (2) If your wife burns your dinner, you may divorce her

(Talmud; Gittin 90a). Yeshua clarifies the real issue: "You have already committed adultery in your heart" – in other words, you cannot cover your adultery by initiating a divorce on illegitimate grounds. Yeshua also repeats this principle in the incident recorded in Mark 10:11-12 in which either party who initiates a divorce *in order to marry another* is in fact committing adultery – and the one whom they are marrying is committing adultery with them. The legal term for this should be "*Premeditated Remarriage*."

Matthew 5:31 "It has been said, 'Whoever shall put away his wife, let him give her a **get**.'{1} 32But I say to you that whoever shall put away his wife, except for the case of adultery (an

ervah matter)$_{\{1\}}$ causes her to commit adultery;$_{\{2\}}$ and whoever shall marry her that is divorced commits adultery."$_{\{3\}}$

{Mt 5:31.1} A "get" is a formal divorce decree that must be presented to a wife by her husband regardless of which party initiates the divorce. In short, a get states, "You are hereby permitted unto all men." The woman is then single. Another Pharisee ruling concerning grounds for divorce: If your wife burns a meal, you may divorce your wife (Talmud; Gittin 90a).

{Mt 5:32.1} Yeshua clarifies the grounds for one person divorcing his or her mate: the case of an *ervah* matter. Leviticus 18:1-30 and 20:10-23 detail those things that are

toavah (abominations KJV) which are the depths of sexual perversion, and *ervah* matters (translated as "nakedness" KJV) which are forbidden sexual activities. Yeshua is properly interpreting the Torah concerning the grounds upon which a man may legitimately give his wife a bill of divorcement without her consent: "Because he hath found some uncleanness (*ervah* matter) in her" and is authorized to put her away for such without her consent.

The Torah authorized a mutual divorce, which must be initiated by the husband on their behalf, which Yeshua recognizes "for hardness of heart" as recorded in Mark 10:2-9. The Torah is very clear in this matter, and Yeshua would in no way nullify the instructions of the Almighty given through Moses: When a man and woman divorce for hardness of heart, they are no longer married;

they are single and as such are free to marry anyone – even each other. One stipulation remains: if the woman re-marries and she is later divorced from her subsequent husband, or he dies, her former husband may not marry her a second time (Deut. 24:1-4). A cohen, a priest of Israel who serves in the Temple, may never marry a divorced woman (Lev. 21:7).

{Mt 5:32.2} In context, the phrase "…**causes** her to commit adultery" means that if a man puts away his wife illegitimately – not giving her a ***get*** – *if* she later commits adultery (because she is still legally married), her husband who refused to give her a ***get*** is the *cause* of her adultery and he will bear the responsibility for her actions. This cannot be construed to say that a man who divorces his wife on illegitimate grounds (she burns his meal or he finds a more beautiful woman)

causes her (even if she remains celibate) to be an adulteress. She is only an adulteress if she commits adultery after being illegitimately *put away* by her husband – yet her husband, who put her away without a ***get***, is culpable if she commits adultery. He is, in the eyes of Heaven, the ***cause*** of her adultery.

{Mt 5:32.3} The instruction, "whoever shall marry her that is divorced commits adultery" is reiterated in Mark 10:11-12 which states that if the woman initiates the divorce **in order to marry another**, she is, in fact, committing adultery – again the prohibition is against ***Premeditated Remarriage*** by either party.

Matthew 5:33 "Again, you have heard that it has been said by *the sages and*

Prushim of old time, ‘You shall not swear falsely, but shall perform the oaths you make to YHVH.’ {1} [34]But I say to you, do not swear **falsely** at all. {1} Not by heaven; for it is YHVH’s throne; [35] nor by the earth; for it is his footstool; neither by Yerushalayim, for it is the city of the great King. [36]Neither shall you swear by your head, because you cannot make one hair white or black. [37]But let your communication be ‘yes *means* yes, and no *means* no.’ Anything other than that is wickedness.”

{Mt 5:33.1} We are, by Divine commandment, to make our oaths by

swearing in the name of YHVH (Deuteronomy 6:13; 10:20; Numbers 30:2). This is the *only* oath that is authorized by the Almighty, and the oath repeated throughout the history of Israel.

{Mt 5:34.1} The Pharisees circumvented the commandment in Deuteronomy 6:13, "Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name" and negated their responsibility to speak the truth by swearing by any number of things that sounded holy while secretly claiming that they were under no obligation to honor (See Matthew 23:16-22). In Leviticus 19:12 the Torah specifically warns, "Ye shall not swear by my name **falsely**, neither shalt thou profane the name of thy Elohim: I *am* YHVH." Yeshua extrapolates on this commandment and states that we are not to swear ***falsely*** by anything! The ancient

Hebrew text of the Gospel of Matthew clearly has the word "***falsely***" accurately maintained, but the modern Greek texts have omitted it – probably because gentile copyists were not familiar with the text or commandments in the Torah that Yeshua exclaimed "will not pass away." Yeshua is actually proclaiming the veracity of the eternal Torah with every denouncement of Pharisee *takanot* and their modern day equivalents found in every man-made religion on the planet.

Matthew 5:38 "You have heard that it has been said, 'An eye for an eye, and a tooth for a tooth.' [39]But I say to you, that you do not demand recompense for evil *done against you*. But whoever smites you on your right cheek, turn to

him the left. [40]If any man sues you in court and takes away your coat, give him the shirt *off your back*. [41]Whoever compels you to go a mile, go with him two. [42]Give to him that asks you, and do not turn away from him that would borrow from you."

[43]"You have heard the saying, 'love your neighbor, and hate your enemy.' [44]But I say to you, love your enemies. Bless those who curse you. Do good to those who hate you. Pray for those who despitefully use you and persecute you. [45]Then you will *truly* be the children of your Father in heaven. He makes his sun to rise on the evil and on the good,

and sends rain on the just and on the unjust. [46]If you love those who love you, what reward do you have? Do not even the publicans *do* the same? [47]If you joyfully receive only your brothers, what great deed is *that*? Do not even the publicans *do* so? [48]Strive for perfection, even as your Father in heaven is perfect."

Matthew 6:1 "Take heed that you do not give a donation to the poor in front of men in order to be seen of them, otherwise you have no reward of your Father who is in heaven. [2]So, when you give a donation, do not sound a trumpet before you, as the hypocrites do in the

synagogues and in the streets, that they may have glory of men. Truth I say to you, they have their reward. [3]But when you give, do not let your left hand know what your right hand does, [4]so that your giving may be done in secret. Then your Father who sees in secret will reward you openly. [5]When you pray, you will not be as the hypocrites *who* love to pray standing in the synagogues and in the corners of the streets, so that they may be seen of men. Truth I say to you, they have their reward! [6]But when you pray, enter into your closet and shut the door. Pray to your Father in secret, and your Father, who sees in secret, will reward you

openly. [7]And when you pray, do not use
vain repetitions like the heathen. They
think that they will be heard because of
their incessant chatter. [8]Do not be like
them. Your Father knows what things
you need before you ask. [9]Therefore,
pray in this *pattern*:

Our Father in heaven.
We sanctify your Holy name.
[10]May your kingdom come.
May your will be done on earth, as it is
in heaven.
[11]Give us our daily bread.
[12]Forgive us our debts, as we forgive
our debtors.
[13]Do not lead us into the hands of a

test, but deliver us from peril.
Amen.”{1}

{Mt 6:13.1} The doxology, “For thine is the kingdom, and the power, and the glory, for ever,” is not in any of the early Greek texts or in the ancient Hebrew Matthew, nor does it appear in the pattern of the prayer taught to another group of disciples seven months later in event <141>.

Matthew 6:14 “If you forgive men their
trespasses *against you*, your heavenly
Father will also forgive you; 15but if
you do not forgive men their
trespasses, your Father will not forgive
your trespasses. When you fast, do not

be as the hypocrites who put on a sad face. They feign a tortured expression *so* that they may appear to men to be fasting. I say to you, truth, they have already received their reward. [17]But when you fast, anoint your head and wash your face [18]so that you do not appear to men to fast, but to your Father, who is in *the* secret *place*. Then your Father, who sees in secret, will reward you openly."

[19]"Do not lay up treasures for yourselves on earth, where moth and rust corrupt, and thieves break in and steal. [20]But lay up for yourselves treasures in heaven, where neither

moth nor rust corrupts, and where
thieves do not break in or steal.
[21]Where your treasure is, there your
heart will be also. [22]The light of your
life is your perspective.{1} Therefore,
if your perspective is positive, your
whole life will be full of light! [23]But if
your perspective is negative, your
whole life will be full of darkness.
Therefore, if the light that is in you is
darkness, how great *is* that darkness!

[24]No man can serve two masters, for
either he will hate one and love the
other – or hold to the one and despise
the other. You cannot serve YHVH and
serve your material possessions.

[25]That is why I say to you, do not be anxious over the things in your life – what you shall eat, or what you shall drink. Do not be overly concerned for your body – what you shall put on. Is not your life more than food, and your body *more* than clothing? [26]Behold the fowls of the air – they do not sow nor reap, nor gather into barns – yet your heavenly Father feeds them. Are you not much better than they? [27]Which of you by anxious thought can add a cubit{1} to his stature? [28]And why have such grief over clothing? Consider how the lilies of the field grow. They do not work. They do not spin. [29]And yet I say to you that even Solomon, in

all his glory, was not arrayed like one of these. [30]Now, if the Almighty so clothes the grass of the field, which today is and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? [31]Therefore, do not be distracted *by continually chasing* after what you shall eat, or what you shall drink, or what you shall wear [32](for the gentiles endlessly pursue all these *insignificant* things.) Your heavenly Father knows that you have need of all these things! [33]Seek first the kingdom of YHVH, and his righteousness; and all these things shall be added to you. [34]Do not be distracted about the concerns of tomorrow;

tomorrow will have its own concerns. Sufficient to each day is its own problems."

{Mt 6:22.1} Literally: eye – figuratively: world view

{Mt 6:27.1} one cubit: The sacred cubit is 20.62 inches and is the unit of measurement used throughout the Scriptures. It is the measurement for the Tabernacle and can still be found in the dimensions of the gates of the cities that Solomon built – Hazor, Gezer, Megiddo – that have been excavated in Israel. It is the cubit measurement of Noah's Ark, found in the mountains of Uratu in northern Turkey as measured with modern surveying equipment. It is also the "cubit and a handbreadth" of Ezekiel 40:5 which refers to

the common cubit measurement that every man carries with him on a daily basis: from the elbow to the tip of the middle finger, and the width of the hand across the knuckles.

Matthew 7:1 “Judge not, that you be not judged, 2for with the standard by which you judge others, you shall be judged. The very same measurement you use *to measure others*, will be used to measure you. 3Why do you stare at the twig that is in your brother’s eye, but do not consider the timber that is in your own eye? 4How can you say to your brother, ‘Let me pull the twig out of your eye,’ when a log *is* in your own eye? 5You hypocrite, first pull the log

out of your own eye and then you will see clearly to pull the twig out of your brother's eye!"

6"**Do not give that which is holy to the dogs, and do not cast your pearls before swine. They will *only* trample them under their feet and turn back to *bite and* gore you.**"

7"Ask, and it shall be given to you. Seek, and you shall find. Knock, and it shall be opened to you. 8Everyone that asks, will receive. He that seeks, will find. To him who knocks, it shall be opened. 9What man is there among you, who, if his son asks bread, will he give him a stone [that looks like a loaf of

bread]? [10]Or if he asks for a fish, will he give him a *venomous* serpent? [11]If you, being *influenced by* evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him?" [12]"Therefore, anything whatsoever that you would want men to do unto you, do the same unto them. **This is the Torah and the prophets**.

[13]Enter in at the narrow gate. The gate that leads to destruction is very wide and the path is broad. Most will follow *that path*. [14]But the gate that leads to life is narrow, and the path is

restrictive. Very few will find *that path*. [15]Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. [16]You will know them by their fruits. Do men gather grapes from a thorn bush or figs from thistles? [17]Even so, every good tree brings forth good fruit; but a corrupt tree brings forth bad fruit. [18]A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. [19]Every tree that does not bring forth good fruit will be hewn down and cast into the fire. [20]Therefore by their fruits you will know them. [21]Not every one that said to me, '**Lord!**' shall enter into the kingdom of

heaven; but **he that does the will of my Father in heaven**. [22]Many will say to me in the day *of judgment*, '**Lord! Lord!** Have we not prophesied in your name, and in your name have cast out demons, and in your name done many wonderful works?' [23]Then, I will pronounce the verdict, '**I never knew you! Depart from me, you violator of *the* Torah!**'"{1}

{Mt 7:23.1} KJV "Depart from me, ye that work <*ergazomai* = produce, end result> iniquity <*a nomia* = without Torah>." Yeshua begins his declaration of the Gospel of the Kingdom with, "Think not that I have come to destroy the Torah, or the prophets" (5:17) and concludes with the horrifying scene from

the throne room on Judgment Day for those who missed the extremely narrow gate that leads to eternal life. His entire discourse is an endorsement and clarification of the Torah, just as Moses instructed us to expect from *The Prophet*. He elucidated the teachings of the Torah that had become grossly twisted in practice, and contrasted the Torah to the rules of the prevailing religious systems of the day. He then took us to the throne room where he will, one day, pronounce judgment in compliance with the Torah. Those who *thought* that they were following him will truly have a terrifying awakening on that day.

Matthew 7:24 "Therefore, whoever hears these teachings of mine, and does them, I will liken him to a wise man, which

built his house upon a rock. [25]The rain descended, and the floods came, and the winds blew, and beat upon that house. But it did not fall because the foundation was built upon a rock. [26]But everyone that hears these teachings of mine, and does not do them, will be likened to a fool who built his house upon sand. [27]The rain descended, and the floods came, and the winds blew, and beat upon that house. And it collapsed – and great was the fall of it."

[28]When Yeshua ended his teaching, the disciples{1} were astonished at his doctrine. [29]He taught them with

authority, and not like the sages.

{Mt 7:28.1} Only his disciples who climbed the mountain were there to hear this message (Matthew 5:1) while the multitude stayed below and waited for him to meet them on their ground. Matthew the Levite was there, but was not yet following Yeshua full time until event <67> (Matthew 9:9).

< Note 10 > Mattiyahu the Levite reports several incidents

occurring in the fourth month

The chronological order of events is established by Mark

and Luke

< 63 > Yeshua heals a leper

Week 22

Matthew 8:1-4 — **Mark 1:40-45** — **Luke 5:12-15** — John

Matthew 8:1 When *Yeshua* came down from the mountain, great multitudes
followed him. [2]And a leper came and bowed before him, saying, ”Master, if you will, you can make me clean.”
[3]Yeshua put forth *his* hand and touched him, saying, “I will. Be clean.”
Immediately his leprosy was cleansed.
[4]Then Yeshua said to him, “See that

you tell no man, but go your way, show yourself to the priest, and offer the gift that Moses commanded as a testimony to them."

Mark 1:40 A leper came to him, beseeching him, and kneeling down to him, said to him, "If you will, you can make me clean." 41Yeshua, moved with compassion, put forth *his* hand and touched him, and said to him, "I will. Be clean." 42As soon as he had spoken, the leprosy immediately departed from him, and he was cleansed. 43Yeshua strictly charged him and immediately sent him away, 44saying, "See that you say nothing to anyone! Go your way,

show yourself to the priest, and offer for your cleansing those things which Moses commanded as a testimony to them." [45]But he went out and began to herald *it* greatly, and to blaze abroad the *whole* matter, so that Yeshua could no more openly enter into the village, but stayed outside *the city* in a deserted place. Yet they came to him from every quarter.

Luke 5:12 It came to pass, when he was in a certain village, there was a man covered with leprosy. When he saw Yeshua, he fell on his face and besought him, saying, "Master, if you will, you can make me clean." [13]*Yeshua*

put forth *his* hand and touched him, saying, “I will. Be clean.” And immediately the leprosy departed from him. [14]He charged him to tell no man, but, “Go, and show yourself to the priest and *make an* offering for your cleansing just as Moses commanded, as a testimony to them.” [15]But more and more his fame was spread abroad and great multitudes came together to hear, and to be healed of their infirmities by him.

< 64 > Yeshua withdraws into the wilderness for prayer

Week 22

Matthew — Mark — **Luke 5:16** — John

Luke 5:16 Then Yeshua withdrew into the wilderness and prayed.

< 65 > Yeshua continues to teach in the region around the Kinneret

He returns to Kfar Nahum where he heals a paralyzed man on a weekday in the presence of Pharisees and

sages

Week 23

Matthew 9:2-8 — **Mark 2:1-12** — **Luke 5:17-26** — John

Mark 2:1 After *some* days *Yeshua* entered
again into Kfar Nahum, and it was
noised that he was in the house.
[2]Immediately many gathered together,
so many that there was no room to
receive *them*, no, they could not even
get in the door. *Yeshua* preached the
word unto them. [3]And they came to
him, bringing one sick of the palsy,
which was borne of four. [4]When they
could not come near to him for the

press, they uncovered the roof over where Yeshua was, and when they had broken *it* up, they let down the bed on which the sick of the palsy lay. [5]When Yeshua saw their faith, he said to the sick of the palsy, "Son, your sins be forgiven you." [6]There were certain of the sages sitting there, who reasoned in their hearts, [7]"Why does this *man* thus speak blasphemies? Who can forgive sins but YHVH only?" [8]Immediately Yeshua perceived in his spirit that they so reasoned within themselves, he said to them, "Why reason you these things in your hearts? [9]Is it easier to say to the sick of the palsy, '*Your sins* be forgiven you,' or to say, 'Arise! Take

up your bed, and walk?' [10]But just so that you know that the Son of Man has power on earth to forgive sins." (He then spoke to the sick of the palsy.) [11]"I say to you, arise, and take up your bed, and go your way into your house." [12]Immediately he arose, took up the bed, and went forth before them all. They were all completely amazed and glorified YHVH, saying, "We have never seen anything like this."

Matthew 9:2 They brought a man to *Yeshua* who was sick of the palsy and lying on a bed. Yeshua, seeing their faith, said to the sick of the palsy, "Son, be of good courage, your sins are forgiven."

[3]And certain of the sages said within themselves, “This *man* blasphemes.” [4]Yeshua, knowing their thoughts, said, “Why do you think evil in your hearts? [5]Which is easier to say, ‘*Your* sins are forgiven,’ or to say, ‘Arise, and walk?’ [6]But just so you know that the Son of Man has authority on earth to forgive sins,” (he said to the sick of the palsy) “arise, take up your bed and go to your house.” [7]So he arose, and departed to his house. [8]When the multitudes saw *it*, they marveled, and glorified YHVH, who had given such power to men.

Luke 5:17 It came to pass on a certain day that there were Prushim and Torah

scholars sitting around *Yeshua* as he was teaching those who came out of every town of Galilee, and Yehudaea, and Yerushalayim – and the power of YHVH was *present* to heal them.
[18]Then men brought a man who was taken with a palsy in a bed. They were looking for a way to bring him in, and to lay *him* before *Yeshua*. [19]But when they could not find a way that they might bring him in because of the multitude, they went upon the housetop, and let him down, with *his* couch, through the ceiling into the midst before Yeshua. [20]When he saw their faith, he said to him, "Sir, your sins are forgiven." [21]The sages and the Prushim

began to reason, saying, “Who is this that speaks blasphemy? Who can forgive sins, but Elohim alone?” [22]But when Yeshua perceived their thoughts, he said to them, “Why do you reason such *evil* in your hearts? [23]Which is easier to say, ‘Your sins are forgiven,’ or to say, ‘Rise up and walk?’ [24]But so that you may know that the Son of Man has authority upon earth to forgive sins.” (He spoke to the sick of the palsy.) “I say to you, Arise! Take your bed and go to your house.” [25]Immediately he rose up before them, and took up that upon which he lay, and departed to his own house, glorifying YHVH. [26]And they were all amazed,

and they glorified YHVH, and were filled with awe, saying, “We have seen strange things today.”

< 66 > Summary: Yeshua teaches multitudes along the Kinneret

Week 23

Matthew 9:9a — **Mark 2:13** — Luke — John

Mark 2:13 Yeshua went out by the seaside again and all the multitude resorted to him, and he taught them.

Matthew 9:9a Yeshua left Kfar Nahum…

< 67 > Yeshua invites Mattiyahu haLevi to follow him

Matthew invites Yeshua, tax collectors, Pharisees, and assorted sinners to the Rosh Khodesh feast at his home

Week 23 — Day 158-159

Matthew 9:9b-14 — **Mark 2:14-22** — **Luke 5:27-39** — John

Matthew 9:9 *As Yeshua passed out of Kfar Nahum*, he saw a man named Mattiyahu sitting at a toll booth, and he

said to him, “Follow me.” And he arose, and followed him. [10]As Yeshua reclined at dinner in *Mattiyahu’s* house, many publicans and sinners came and reclined with him and his disciples. [11]When the Prushim saw *it*, they said to his disciples, “Why does your rabbi eat with publicans and sinners?” [12]But when Yeshua heard, he said to them, “Those who are whole do not need a physician, only those who are sick. [13]Go you and learn what *this* means: ‘I will have mercy, and not sacrifice.’ {1} I have not come to call the righteous, but sinners to repentance.”

{Mt 9:13.1} Hosea 6:6 “For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.” Yeshua will again call them on this verse at event <68> a week later (Matthew 12:7).

Mark 2:14 As *Yeshua* passed by, he saw a Levite, the *son* of Alphaeus, sitting at a toll booth, and *he* said to him, “Follow me.” He arose and followed him. 15As Yeshua reclined at *the* dinner *table* in his house, many publicans and sinners also reclined together with Yeshua and his disciples, for there were many who followed him. 16When the sages and Prushim saw him eat with publicans and sinners, they said to his disciples,

“How is it that he eats and drinks with publicans and sinners?” [17]When Yeshua heard *it*, he said to them, “Those who are whole have no need of a physician, only those who are sick. I came not to call the righteous, but sinners to repentance.”

[18]The disciples of Yochanan and the disciples of the Prushim *were* accustomed to fast, and they came to *Yeshua* and said, “Why do the disciples of Yochanan and of the Prushim fast, but your disciples do not fast?” [19]Yeshua replied, “Can the family of the bridal party fast while the bridegroom is with them? As long as

they have the bridegroom with them, they cannot fast. [20]The day will come when the bridegroom will be taken away from them. Then, in those days, they will fast. [21]No man sews a piece of new cloth on an old garment, because the new piece will *shrink and* tear away from the old, and the rend will be made worse. [22]Also, no man puts new wine into old wineskins, because the new wine will burst the wineskins. The *new* wine will be spilled, and the wineskins will be destroyed. New wine must be put into new wineskins."

Luke 5:27 As *Yeshua* left *Kfar Nahum*, he

saw a publican, a Levite, sitting at a toll booth, and he said to him, “Follow me.” [28]He rose up, left all, and followed *Yeshua*. [29]The Levite made a great feast in his own house, and a great company of publicans and others *came* and reclined with them. [30]But their sages and Prushim murmured against *Yeshua's* disciples, saying, “Why do you eat and drink with publicans and sinners?” [31]Yeshua answered them, “Those who are whole do not need a physician; but those that are sick. [32]I did not come to call the righteous but sinners to repentance.” [33]They then asked him, “Why do the disciples of Yochanan fast and pray

often, just as *the disciples* of the Prushim; but yours eat and drink?”
[34]*Yeshua* said to them, “Can you make the family of the bridal party fast while the bridegroom is with them? [35]The day will come that the bridegroom will be taken away from them, and then they will fast.”

[36]He also spoke a parable to them: “No man takes a piece of cloth out of a new garment and sews it into an old garment. The new cloth will make another tear, because it is incompatible with the old *garment*. [37]Likewise, no man puts new wine into old wineskins. The new wine will burst the *inflexible*

old wineskins. The wine will pour out,
and the wineskins will be destroyed.
[38]New wine must be put into new
wineskins, and both are preserved.
[39]Furthermore, no man, having drunk
old *wine*, immediately desires new
wine, because he claims, ‘The old is
better.’”

< 68 > Yeshua and his disciples “harvest, winnow, and grind” grain

on the second Sabbath after
the first of the month,
incurring the wrath of the

Pharisees
[Shabbat - 10th day, 5th month, 4027 FC; Saturday August 2, 27 CE]

Week 24 — Day 168

Events detailed in Matthew 12 and 13 occur during the same period as events recorded in Matthew 8:18 - 11:30.

Matthew 12:1-8 — **Mark 2:23-28** — **Luke 6:1-5** — John

Luke 6:1 On the second Sabbath after the first,{1} *Yeshua* went through the wheat

fields, and his disciples plucked the ears of grain, rubbed *them* in *their* hands, and ate. [2]Some of the Prushim said unto them, “Why do you *do* that which is not lawful to do on the Sabbath days?”{1} [3]Yeshua answered them, “You have not read much, have you?” What did David do when he and those who were with him were hungry? [4]He went into the house of YHVH and took the showbread and ate it, and *he* also gave to those who were with him. *The showbread* is not lawful to eat except by the priests alone!” [5]Then he said to them, “The Son of Man is likewise the master of the Sabbath.”

{Lk 6:1.1} This is the "second Sabbath after the Rosh Khodesh" (the first day of the fifth month). It is now nine days after the "New Moon" Feast which Matthew hosted in his home. Matthew, the Levite, is now among the company of the full-time followers of Yeshua.

{Lk 6:2.1} By Pharisee law, it became impossible for the poor to feed themselves on the Sabbath by walking into a field and plucking the grains – as provided by the Torah. The Pharisees decreed that plucking the grain heads was *harvesting*, rubbing the chaff off the grain was *threshing*, and eating the grain was *grinding*. Yeshua taught his disciples by example to disregard the rules of man-made religion.

Matthew 12:1 At that time Yeshua went

through the wheat *fields* on the Sabbath day. His disciples were hungry, and began to pluck the ears of grain, and to eat. [2]When the Prushim saw *it*, they said to him, “Behold, your disciples do that which is not lawful to do on the Sabbath day.” [3]But he said to them, “Have you not read what David did when he was hungry, and those who were with him? [4]He entered into the house of YHVH and ate the showbread, which was not lawful for him to eat, neither for those who were with him, but only for the priests! [5]Have you not read in the Torah how, on the Sabbath days, the priests in the Temple profane the Sabbath and are

blameless? [6]But I say to you that in this
place is *one* greater than the Temple!
[7]If you had known what *this* means, 'I
will have mercy, and not sacrifice,' {1}
you would not have condemned the
guiltless. [8]The Son of Man is master
even of the Sabbath day."

{Mt 12:7.1} At the Rosh Khodesh Feast at Matthew's house (event <67>), Yeshua told these same Pharisees, "Go and find out what this means, I will have mercy and not sacrifice." Nine days later, he insults them in their synagogue by saying that they still do not have a clue as to the meaning of Hosea 6:6, "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." If they truly understood the

prophecy in its context, they would not condemn the innocent nor conspire to have him killed.

Mark 2:23 *Yeshua* walked through the wheat fields on the Sabbath day, and his disciples began to pluck the ears of grain as they went. [24]The Prushim said to him, “Look, why do they do that which is not lawful *to do* on the Sabbath day?” [25]*Yeshua* said to them, “Have you never read what David and those who were with him did when they had need and were hungry? [26]He went into the house of YHVH in the days of Abiathar the Cohen Gadol and ate the showbread, which is not lawful

to eat but for the priests, and *he* gave also to those who were with him."
[27]Then he said to them, "The Sabbath was made for man, and not man for the Sabbath. [28]Therefore, the Son of Man is likewise the master of the Sabbath."

< 69 > Yeshua heals a man with a withered hand

[Shabbat - 10th day, 5th month, 4027 FC; Saturday August 2, 27 CE]

Week 24 — Day 168

Though the extant Greek texts of

Luke indicate that this incident was "on another Sabbath," and would then have occurred the week following the harvesting incident, that would leave an otherwise very busy schedule without notable accomplishment in this week. If it did occur the following Sabbath, after a quiet week at home, incidents 70 – 95 would advance one week into the summer. Matthew's record indicates that is was the Sabbath of week 24, day 168.

Matthew 12:9-14 — **Mark 3:1-6** — **Luke 6:6-11** — John

Matthew 12:9 When he departed from the

field, he went into their synagogue,
[10]and a man was there which had a
withered hand. The Prushim, *who*
chided him concerning the grain
harvesting incident, asked him, “Is it
lawful to heal on the Sabbath days?”
so that they might accuse him. [11]He said
to them, “What man is there among
you, who, having just one sheep, if it
falls into a pit on the Sabbath day, will
he not lay hold on it, and lift *it* out?
[12]How much better is a man than a
sheep? Therefore, it is lawful to do
well on the Sabbath days.” [13]Then he
said to the man, “Stretch forth your
hand.” He stretched *it* forth, and it was
restored whole, just like the other.

[14]Then the Prushim left and conspired together concerning how they might destroy him.

Mark 3:1 He entered again into the synagogue; and there was a man there who had a withered hand. [2]And they watched him, whether he would heal him on the Sabbath day, *so* that they might accuse him. [3]Then he said to the man who had the withered hand, "Stand forth." [4]He said to the Prushim, "Is it lawful to do good on the Sabbath days, or to do evil; to save life, or to kill?" But they held their peace. [5]When he had looked round about on them with anger, being grieved for the

hardness of their hearts, he said to the man, “Stretch forth your hand!” He stretched *it* out, and his hand was restored whole as the other. [6]Then the Prushim went forth, and straightway conspired with the Herodians against him, how they might destroy him.

Luke 6:6 It came to pass on another Sabbath that he entered into the synagogue and taught. There was a man *present* whose right hand was withered, [7]and the sages and Prushim watched *to see* whether *Yeshua* would heal *him* on the Sabbath day *so* that they might find a charge against him. [8]But he knew their thoughts, and said to

the man who had the withered hand, "Rise up, and stand forth in the midst." He arose and stood forth. [9]Then Yeshua said to them, "I will ask you all one thing – is it lawful on the Sabbath days to do good, or to do evil; to save life, or to destroy *it*?" [10]Then looking round about upon all of them, he said to the man, "Stretch forth your hand!" When he did so, his hand was restored whole as the other. [11]And they were all filled with anger and conspired with one another what they might do to Yeshua.

< 70 > Yeshua heals many in the villages around the

Kinneret

Crowds gather from around the Galilee

Week 25

Matthew 12:15-21 — Mark 3:7-12 — Luke — John

Matthew 12:15 When Yeshua realized *they were planning to destroy him*, he withdrew himself. Yet great multitudes followed him, and he healed them all
16 and **charged them that they should not make him known.** 17 *This was done so* that it might be fulfilled which was spoken by Yeshayahu the prophet,

18"Behold my servant whom I have
chosen, my beloved in whom my soul
is well pleased! I will put my Spirit
upon him, and he shall show judgment
to the gentiles. 19He shall not strive,
nor shout, neither shall any man hear
his voice in the streets. 20A bruised
reed shall he not break, and smoking
flax shall he not quench until he sends
forth judgment to victory. 21In his name
shall the gentiles trust." {1}

{Mt 12:21.1} Isaiah 42:1-3

Mark 3:7 Yeshua withdrew himself with
his disciples to the sea. A great

multitude followed him from the Galilee, and from Yehudaea, [8]and from Yerushalayim, and from Idumaea, and *from* beyond the Yarden; and those around Tyre and Sidon. When they heard what great things he did, a great multitude came to him. [9]He told his disciples *to secure* a small ship and wait on him because the multitude threatened to throng him [10]because he had healed so many that many who had plagues pressed in just to touch him. [11]When those with unclean spirits saw him, they fell down before him, and cried, “You are the Son of Elohim!” [12]**He sternly charged them that they should not make him known**.

< 71 > Yeshua prays all night on a mountain

and then gathers his most faithful disciples and ordains twelve of them as his Shiloach - Apostles

Week 25

Matthew — **Mark 3:13-19a** — **Luke 6:12-16** — John

Luke 6:12 At that time, *Yeshua* went up into a mountain to pray, and continued all night in prayer to YHVH. 13When it was day, he called his disciples and

named twelve who would be sent forth as *shiloach*: [14]Shimon (whom he also named Kefa), and Andrew (his brother), Yaakov and Yochanan, Philip and Bartholomew, [15]Mattiyahu and Thomas, Yaakov (the *son* of Alphaeus), Shimon (the Zealot), [16]Yehuda (*the brother* of Yaakov), and Yehudas (from Ascareyotah – who also was the traitor).

Mark 3:13 *Yeshua* went up into a mountain and called those he wanted, and they came to him. [14]He ordained twelve to be with him, so that he might send them forth *as apostles*, to preach, [15]to have power to heal sicknesses, and to cast

out demons. [16]*He called* Shimon (he surnamed Kefa), [17]and Yaakov (the *son* of Zebedee) and Yochanan (the brother of Yaakov), whom he surnamed Boanerges, which means "the sons of thunder." [18]*Also* Andrew, Philip, Bartholomew, Mattiyahu, Thomas, Yaakov (the *son* of Alphaeus), Thaddaeus (*Yehudah*),{1} Shimon (the Zealot), [19]and Yehudas (from Ascareyotah – who also betrayed him) …

{Mk 3:18.1} Comparing the catalogue of apostles in Luke 6:16, Mark 3:18, and Acts 1:13, it is apparent that Judas (Yehudah), Lebbaeus, and Thaddaeus were variations on

the name of the same person, and was also the writer of the book of Jude.

< 72 > The “Sermon on the Plain” Yeshua teaches a multitude outside Kafar Nahum

Week 25

This is Yeshua’s very short reiteration of a message that he delivered to relatively few disciples on a mountain near the beginning of his teaching ministry five weeks earlier (event <62>).

Luke 6:17 Yeshua came down with them
and stood on a level place with a
crowd of his disciples. A great
multitude of people out of all Yehudaea
and Yerushalayim, and from the
seacoast of Tyre and Sidon, came to
hear him and to be healed of their
diseases. [18]Those who were vexed
with unclean spirits were delivered,
[19]and the whole multitude tried to touch
him because power went out of him,
and healed *them* all.

[20]He lifted up his eyes on his disciples
and said, “Blessed *are the* poor, for

yours is the kingdom of Elohim.
[21]Blessed *are you* who hunger now, for you shall be filled. Blessed *are you* who weep now, for you shall laugh.
[22]Blessed are you when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and for the Son of Man's sake call you out as evil. [23]Rejoice in that day and leap for joy! For your reward in heaven is great. Their fathers did the very same things to the prophets."

[24]"But woe to you who are rich, for you have *already* received your consolation! [25]Woe to you who are full,

for you shall hunger! Woe to you who laugh now, for you shall mourn and weep! [26]Woe to you when all men shall speak well of you, for so did their fathers to the false prophets! [27]But I say to you who *have ears to* hear: Love your enemies. Do good to those who hate you. [28]Bless those who curse you. Pray for those who despitefully use you. [29]To him that smites you on the cheek, offer the other. He that takes away your coat, let him have your shirt as well. [30]Give to every man who asks of you. He who takes away your goods, do not ask him to return them, [31]and just as you would like men to do to you, do the same to them. [32]I ask you, if you

love those who love you, what thanks do you *expect*? Even sinners love those who love them. [33]If you do good to those who do good to you, what thanks do you ***expect***? Even sinners do the same. [34]If you lend *to those from* whom you hope to receive a return *on your investment*, what thanks do you *expect*? Sinners lend to sinners to receive an increase. [35]*Rather*, love your enemies and do good, and lend with no hope for gain. Then shall your reward be great, and you shall *truly* be the children of the Most High. For he is kind to the unthankful and to the evil. [36]Therefore, be merciful, as your Father is merciful. [37]Judge not, and you

shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. [38]Give, and it shall be given to you – good measure, pressed down, shaken together, and running over shall men give into your bosom. Because the same measure that you use to measure others, will be used to measure you."

[39]Then he spoke a parable to them, "Can the blind lead the blind? will they not both fall into the ditch? [40]The disciple is not above his master, but everyone who is completely perfected shall be like his master. [41]So, why concentrate on the twig in your

brother's eye and miss the beam that is in your own eye? [42]How can you say to your brother, 'Brother, let me pull the twig out of your eye,' when you yourself do not see the limb that is in your own eye? You hypocrite, first pull the log out of your own eye, and then you will see clearly enough to pull the twig out of your brother's eye."

[43]"A good tree does not bring forth rotten fruit, neither does a rotting tree bring forth good fruit. [44]Every tree is known by its own fruit. Men do not gather figs from a thorn tree, neither do they gather grapes *from* a bramble bush. [45]Out of the treasure of his good

heart a good man brings forth that which is good. Out of the treasure of his evil heart an evil man brings forth that which is evil. For out of the abundance of the heart his mouth speaks. [46]Why do you call me, '**Lord!**' yet you do not do the things I say? [47]Whoever comes to me and hears my sayings and does them, I will show you whom he is like – [48]he is like a man who built a house. He dug deep and laid the foundation on a rock. And when the flood arose, the stream beat vehemently upon that house, and could not shake it because it was founded upon a rock. [49]But he that hears and does nothing is like a man who built a

house upon the earth without a foundation. The stream beat against it vehemently, and it immediately collapsed. The ruin of that house was tragic."

< 73 > Yeshua heals a centurion's servant in Kfar Nahum:

This *may* be the same centurion that Kefa teaches in Caesarea as recorded in Acts 10

Week 25

Luke reports that a centurion first sends emissaries from the synagogue, and then his own personal servants to Yeshua to present the centurion's requests. Yet, Matthew speaks as though it is the centurion himself who speaks to Yeshua. This incident, and the two perspectives of the Gospel authors, illustrate the fact that when one is sent to deliver a message, they are speaking for the one sending them with the same authority and in the same voice as the one sending them. That is why a 'sent one' is to deliver the message verbatim – and a faithful messenger has full authority

to speak in the first person. The angel of YHVH frequently speaks in the first person, as if it is actually YHVH who is speaking. Both angels (*aggelos* - Gk.) and human messengers (*aggelos* – Gk.) are "sent ones" (*apostello* – Gk.).

Matthew 8:5-13 — Mark — **Luke 7:1-10** — John

Luke 7:1 When *Yeshua* had ended all his sayings in the audience of the people, he entered into Kfar Nahum. 2 A certain centurion's servant, who was dear to him, was sick, and ready to die. 3 When the *centurion* heard of Yeshua, he sent the elders of the *synagogue* to him,

beseeching him that he would come and heal his servant. [4]And when they came to Yeshua, they immediately besought him, saying that the one for whom he should do this was indeed worthy, [5]because he loves our nation, and he has even built us a synagogue. [6]Then Yeshua went with them. When he was not far from the house, the centurion sent friends to him, saying, "Master, do not trouble yourself. I am not worthy that you should enter under my roof. [7]Neither thought I myself worthy to come to you. But say the word, and my servant shall be healed. [8]For I also am a man set under authority, having under me soldiers.

When I say to one, ‘Go,’ he goes; *when I say* to another, ‘Come,’ he comes; when I tell my servant, ‘Do this,’ he does *it*.” [9]When Yeshua heard these things, he marveled, and he turned around and said to the people who followed him, “I say to you, I have not found so great a faith, no, not in Yisrael!” [10]When those who were sent returned to the house and found that the servant who had been sick was now whole.

Matthew 8:5 When Yeshua entered into Kfar Nahum, there came to him a centurion, who besought him, [6]saying, “Master, my servant lies at home sick

of the palsy, grievously tormented."
[7]Yeshua said, "I will come and heal
him." [8]But the centurion answered and
said, "Master, I am not worthy that you
should come under my roof. Only
speak the word, and my servant will be
healed. [9]I too am a man under authority,
and I have soldiers under me. I say to
this *man*, 'Go,' and he goes; to another,
'Come,' and he comes; *and* when I tell
my servant, 'Do this,' he does *it*."
[10]When Yeshua heard this, he
marveled, and said to those who
followed, "**TRUTH** I say to you, I
have not found so great faith, no, not in
Yisrael! [11]I tell you, many shall come
from the east and west, and shall sit

down with Avraham, and Yitzhak, and Yaakov in the kingdom of Heaven,
12but the children of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." 13Yeshua said to the centurion, "Go your way. As you have believed, *so* shall it be done unto you." His servant was healed in that same hour.

< 74 > "The next day" Yeshua raises a widow's dead son in the village of Nain

Week 25

Luke 7:11 The day after, *Yeshua* went into
the village of Nain, and many of his
disciples went with him, as well as
many other people. 12When he
approached the gate of the village,
there was a dead man being carried
out. He was the only son of his mother,
and she was a widow. Many people of
the village were with her. 13When the
master saw her, he had compassion on
her and said to her, "Do not weep."
14He came up to the body and touched
it. Those who carried *him* stood still.
Yeshua said, "Young man, I command

you to arise!” [15]He who was dead *immediately* sat up and began to speak. *Yeshua* delivered him to his mother. [16]Awe came upon everyone, and they glorified YHVH, saying, “A great prophet is risen up among us, and YHVH has visited his people!” [17]This incident was reported throughout all Yehudaea, and throughout the entire Galilee.

< 75 > Yochanan ben Zecharyah is “offended”

Languishing in prison, he sends envoys to Yeshua, “Are you The One - or not?”

Week 25

Matthew 11:2-30 — Mark — **Luke 7:18-35** — John

Matthew 11:2 Now when Yochanan was in prison he heard *about* the works of Yeshua and sent two of his disciples
3who said to *Yeshua*, "Are you the one who should come, or do we look for another?" 4Yeshua answered and said to them, "Go and tell Yochanan again the things which you have heard and seen – 5the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor are acquitted." 6*Then tell him*,

"blessed is *he*, who is not offended in me!"

[7]As they departed, Yeshua began to speak to the multitudes concerning Yochanan. "What did you go out into the wilderness to see? A reed shaken by the wind? [8]*Tell me!* What did you go out to see? A man clothed in regal garments? Those who wear delicate *clothing* are in kings' palaces. [9]So tell me, what did you go out to see? A prophet? Yes, I say to you – more than a prophet. [10]This is *he* of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.' [11]**TRUTH** I say

to you, among those who are born of women, there has not arisen one who is greater than Yochanan the immerser.{1}
12From the days of Yochanan ben Zecharyah until now the kingdom of heaven has been under attack, and the aggressive must take *the kingdom* by force. 13I tell you, all the prophets and the Torah prophesied concerning Yochanan – 14and if you can understand *what I am saying*, this is Eliyahu who is to come. 15He that has ears to hear, let him hear.

16So, to what shall I liken this generation? It is like children sitting in the market and calling out to their

friends, [17]‘We have played the flute for you, and you have refused to dance; we have sung songs of lamentation for you, and you will not grieve.’ [18]Yochanan came neither eating nor drinking, and they say, ‘He has a demon.’ [19]The Son of Man came eating and drinking, and they say, ‘Behold, a glutton, a winebibber, and a friend of publicans and sinners.’ *I say to you*, The immature justify anything *that they want to believe*.”

{Mt 11:11.1} [AHM] {omit – *but he that is least in the kingdom of heaven is greater than he*}

Matthew 11:20 Then he began to rebuke the cities where he did most of his mighty works, yet they refused to repent.
21"Woe to you, Chorazin! Woe to you, Beit Saida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22I say to you, It shall be more tolerable for Tyre and Sidon in the day of judgment than it will be for you.
23And you, Kfar Nahum, which is exalted to heaven, you shall be brought down to the grave; for if the mighty works which have been done in you had been done in Sodom, it would have remained until this day. 24But I

say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

[25]At that time Yeshua lifted up his voice and prayed, "I bless you, O Father, King of the universe, because you have hidden these things from the wise and prudent and have revealed them to babes. [26]It is so, Father, because it seemed good in your sight."

[27]"*All authority to judge* will be given into my hands by my Father. No man really knows the Son, except the Father. No man really knows the Father, except the Son – and *the one* to whom the Son decides to reveal *him*.

[28]Come to me, all *you* who labor and are heavily laden, and I will give you rest. [29]Take my yoke upon you. Learn from me. I am gentle and undemanding. You will find rest for you soul 30because my yoke *is* easy, and my burden is light."{1}

{Mt 11:30.1} Yeshua's audience is "heavily laden" with the yoke of first century Phariseeism, which has put a burden on them "that neither our fathers or we are able to bear" (event <286> Acts 15:1-11). By contrast, Yeshua's yoke, the Torah, "is not grievous" (I John 5:3).

Luke 7:18 Yochanan's disciples were

telling him all the things *Yeshua was doing*. [19]So, Yochanan called two of his disciples and sent *them* to Yeshua to ask him, "Are you *The Prophet* that should come, or should we be looking for another? [20]So the men came to Yeshua and said, "Yochanan the immerser has sent us to ask, 'Are you The One – *The Prophet* who should come, or are we to look for another?'" [21]In that same hour Yeshua cured many infirmities and plagues, and *delivered people* of evil spirits. He also gave sight to many *who were* blind. [22]Then Yeshua answerd them, "Go your way, and tell Yochanan the things that you have *just* seen and heard – how that the

blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, *and* the gospel is preached to the poor. [23]And *then tell him*, '**Blessed is *he* who is not offended in me!**'"" {1}

{Lk 7:23.1} Yochanan was wasting away in prison – seemingly forgotten by his cousin, Yeshua, who was performing all kinds of miracles but was seemingly unable to extricate the *immerser* from the clutches of Herod. Yochanan ben Zecharyah was "offended."

Luke 7:24 When the messengers of Yochanan departed, he began to speak to the people concerning Yochanan,

“What did you go into the wilderness
for to see? A reed shaken with the
wind? [25]Again I ask, what did you go
out to see? A man clothed in delicate
garments? Look, they which are
gorgeously appareled and live
delicately are in kings’ courts. [26]So,
what did you go out to see? A prophet?
Yes, I say to you, and much more than a
prophet! [27]This is *he* of whom it is
written: ‘Behold, I send my messenger
before your face, which shall prepare
the way before you.’ [28]For I say to you,
among those that are born of women
there is not a greater prophet than
Yochanan ben Zecharyah; but he that is
least in the kingdom of YHVH is

greater than he."

[29]All the people that heard *him*, even the publicans, justified YHVH, having been *immersed* with the mikveh of Yochanan. [30]But the Prushim and sages rejected the counsel of Elohim which was witnessed against them, and they refused to *repent and* be immersed by *Yochanan*. [31]The master said, "To what shall I compare the men of this generation? What are they really like? [32]They are like children sitting in the marketplace, and calling one to another, and saying, 'We have piped to you, and you have not danced. We have mourned to you, and you have not

wept.’ [33]For Yochanan ben Zecharyah
came neither eating bread nor drinking
wine, and you say, ‘He has a demon.’
[34]The Son of Man has come eating and
drinking, and you say, ‘Behold a
glutton and a winebibber! A friend of
publicans and sinners!’ [35]Children
easily justify their *lack of*
understanding.”

< 76 > Yeshua has supper with a Pharisee named Shimon

an unnamed woman washes
Yeshua’s feet with tears and

anoints them with oil (this may be Miriam from Migdal - Mary Magdalene)

Week 25

Matthew — Mark — **Luke 7:36-50** — John

Luke 7:36 One of the Prushim asked *Yeshua* to dine with him, so he went into his house and reclined for dinner.
37 While Yeshua dined in the Parush's house, a woman from the city, a sinner, brought an alabaster box of ointment
38 and stooped at his feet behind *him*, weeping, and began to wash his feet

with *her* tears, and then wiped *them* with the hair of her head. She then kissed his feet and anointed *them* with the ointment. [39]When the Parush who had invited him saw it, he thought to himself, "If this man were a prophet, he would have known who this woman is, and what kind of woman *it is that* touches him. She is obviously a sinner." [40]Yeshua said to him, "Shimon, I have something to say to you." He replied, "Master, say on."

[41]"There was a certain creditor who had two debtors. The one owed five hundred shekels, and the other fifty. [42]When they had nothing to pay, he

completely forgave them both. Tell me, which of them will love him most?"
[43]Shimon answered, "I suppose that *he* to whom he forgave most." *Yeshua* said to him, "You have rightly judged."
[44]Then he turned to the woman, and said to Shimon, "See this woman? I entered into your house, and you gave me no water for my feet, but she has washed my feet with *her* tears and wiped *them* with the hair of her head.
[45]You gave me no kiss, but this woman, since the time I came in, has not ceased to kiss my feet. [46]You did not anoint my head with oil, but this woman has anointed my feet with ointment.
[47]Therefore, I say to you, her sins,

which are many, are forgiven, that is why she loves much. But to whom little is forgiven, *the same* loves little."
[48]*Yeshua* said to her, "Your sins are forgiven." [49]Those who reclined at dinner with him began to grumble within themselves, "Who does he think he is! He also forgives sins?" [50]Then he said to the woman, "Your faith has made you whole! Go in peace."

< 77 > Yeshua travels and preaches with the twelve and others

Week 26

Matthew — Mark — **Luke 8:1-3** — John

Luke 8:1 Afterward, he went throughout every city and village, preaching and announcing the kingdom of YHVH. The twelve went with him, 2as well as certain women which had been healed of evil spirits and infirmities – Miriam from Migdal, out of whom went seven demons, 3and Yohanna the wife of Chuza, Herod's steward, and Susanna, and many others – who ministered to him of their substance.

< 78 > Yeshua heals a blind and dumb man possessed

by a demon

The people understand this as the messianic sign prophesied by Yeshayahu

Week 26

Matthew 12:22-23 — Mark — Luke — John

Matthew 12:22 Then one possessed with a demon, *who was both* blind and dumb was brought to *Yeshua* and he healed him, so that the blind and dumb both spoke and saw.{1} 23 All the people were amazed, and said, “Is not this the son of David?”

{Mt 12:22.1} Isaiah 35:3-5 Strengthen ye the weak hands, and confirm the feeble knees. 4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you. 5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

< 79 > Multitudes gather as the reports of healings spread

Week 26

Matthew — **Mark 3:19b-21** — Luke — John

Mark 3:19b Yeshua and those *who he ordained as apostles*, including Yehudas of Ascareyotah (which later betrayed him) went into a house.
20 Again, the multitude pressed on him so that they could not even eat. 21 When his friends heard *what was going on*, they went to lay hold on him. They said, "He is beside himself."

< 80 > Blasphemy against the Holy Spirit defined

Reports spread concerning Yeshua's healing of a blind and dumb man

Week 26

Pharisees attempt to explain away this Messianic sign as the manifestation of a demonic spirit

Matthew 12:24-37 — Mark 3:22-30 — Luke — John

Mark 3:22 The sages which came down from Yerushalayim said, “He has ba’al zevuv (the lord of the flies), and by the prince of the demons he casts out demons.” [23]He called them *to him*, and said to them in parables, “How can hasatan cast out hasatan? [24]If a kingdom is divided against itself, that kingdom cannot stand. [25]If a house is divided

against itself, that house cannot stand.
[26]And if hasatan rises up against
himself, and is divided, he cannot
stand, but will come to an end. [27]No
man can enter into a strong man's
house, and spoil his goods, except he
first bind the strong man; and then he
will spoil his house. [28]Truth I say to
you, all sins shall be forgiven to the
sons of men, and blasphemies
whatever they shall blaspheme; [29]but
he that blasphemes against the Ruach
Kodesh will never be forgiven, but is
in danger of eternal damnation." [30]*This
he said* because they said that the spirit
in him was unclean!

Matthew 12:24 When the Prushim heard *about this incident*, they said, “This *fellow* casts out demons by ba’al zevuv, the prince of demons.” 25Yeshua knew their thoughts, and said to them, “Every kingdom divided against itself is brought to desolation. Every city or house divided against itself shall not stand. 26And if hasatan cast out hasatan, he is divided against himself. How shall then his kingdom stand? 27If I cast out demons by ba’al zevuv, by whom do your children cast *them* out? Therefore they shall be your judges. 28But if I cast out demons by the Spirit of YHVH, then the kingdom of YHVH has come to you. 29How else can one

enter into a strong man's house, and spoil his goods, unless he first binds the strong man? Only then can he spoil his house. [30]He who is not with me is against me; and he who does not gather with me, scatters abroad. [31]Therefore I say to you, all manner of sin and blasphemy shall be forgiven to men; but the blasphemy *against* the *Ruach Kodesh* shall not be forgiven to men. [32]Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Ruach Kodesh, it shall not be forgiven him, neither in this world, neither in the *world* to come.

[33]Either call the tree good, and its fruit
good; or else call the tree corrupt, and
its fruit corrupt; for the tree is known
by *its* fruit. [34]You brood of vipers!
How can you, being evil, speak good
things? For out of the abundance of the
heart the mouth speaks. [35]A good man
out of the treasure of a good heart
brings forth good things; and an evil
man out of an evil treasure brings forth
evil things. [36]Therefore I say to you,
that every careless word that men shall
speak, they shall give account in the
day of judgment. [37]By your own words
you shall be justified, and by your own
words you shall be condemned."

< 81 > The sign of the prophet Yonah is given

The religious leaders demand another messianic sign, but Yeshua says there will be *only* one sign

Week 26

Matthew 12:38-45 — Mark — Luke — John

Matthew 12:38 Certain of the sages and Prushim answered *Yeshua's charges against them*, saying, "Master, we want to see a *real* sign from you." 39He

answered them, “An evil adulterous brood seeks after a sign, and there shall no sign be given to you, but the sign of the prophet Yonah. [40]**Just as Yonah was three days and three nights in the belly of the great fish, so the Son of Man shall be three days and three nights in the heart of the earth**. [41]The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Yonah; and behold, one greater than Yonah *is* here. [42]The queen of the South shall rise up in the judgment with this generation, and shall condemn it, for she came from the uttermost parts of the earth to

hear the wisdom of Solomon; and, behold, one greater than Solomon is here."

43"When the unclean spirit is cast out of a man, it walks through dry places, seeking rest, and finds none. 44Then it says, 'I will return to the house from whence I came' and when it returned it found *it* empty, swept, and decorated. 45Then it went out and returned with seven other spirits, more wicked than himself, and they all entered in and dwelt there. So the last *state* of that man is worse than the first. So shall it also be with this brood *of vipers*."

< 82 > Yeshua's family comes to speak with him

Week 26

Matthew and Mark carry the details of Yeshua's teachings during this period. Luke interjects this event into the narrative after the parables recorded in Luke 8:4-18 (events <83-84>) but the family intervention incident belongs here in the chronology. This is a rare case where Luke diverges from the chronological order of events so that he does not disrupt the continuity of Yeshua's teachings.

Matthew 12:46-50 — **Mark 3:31-35** — **Luke 8:19-21** — John

Matthew 12:46 Yeshua's mother and his brothers *came to him* and stood outside *the house*, asking to speak with him. 47One said to him, "Your mother and your brothers are standing outside, asking to speak with you." 48*Yeshua* answered, 'Who is my mother? Who are my brothers?" 49He motioned with his hand toward his disciples, "Behold my mother and my brothers! 50Whoever does the will of my Father in heaven, he is my brother, and sister, and mother."

Mark 3:31 Then came his brothers and his

mother, and, standing outside, sent to him, calling him. [32]The multitude that sat about him said to him, “Behold, your mother and your brothers are outside, seeking for you.” [33]*Yeshua* answered them, “Who is my mother, or my brothers?” [34]He looked round about on them which sat about him, and said, “Behold my mother and my brothers! [35]For whoever shall do the will of YHVH, the same is my brother, and my sister, and mother.”

Luke 8:19 Then came to him *his* mother and his brothers, and could not come to him because of the crowd. [20]It was told him, “Your mother and your brothers

stand outside, desiring to see you."
21 *Yeshua* answered them, "My mother
and my brothers are those who hear the
word of YHVH, and do it."

< 83 > Yeshua teaches in parables to the multitudes from a boat on the Kinneret near his home in Kfar Nahum.

Week 26

Matthew 13:1-9 — **Mark 4:1-9** — **Luke 8:4-8** — John

Matthew 13:1 The same day Yeshua went

out of the house, and sat by the seaside.
2 Then a great multitude gathered
together to see him, so he went into a
boat, and sat; and the whole multitude
stood on the shore. 3 He spoke many
things to them in parables, saying,
"Behold, a sower went forth to sow.
4 When he sowed, some *seeds* fell by
the wayside, and fowls came and
devoured them up. 5 Some fell upon
stony places where they had not much
earth, and immediately they sprung up.
But because they had no deepness of
earth, 6 when the sun came up, they
were scorched. Because they had no
root, they withered away. 7 Some *seed*
fell among thorns; and the thorns

sprung up and choked them. [8]But other *seed* fell into good ground and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. [9]Whosoever has ears to hear, let him hear."

Mark 4:1 *Yeshua* began to teach again by the seaside, and there was gathered to him a great multitude. So he entered into a boat, and pushed off from shore while the whole multitude stayed on the land by the sea. [2]He taught them many things by parables, and said to them, [3]"Listen! There went out a sower to sow. [4]As he sowed, some fell by the wayside, and the fowls of the air came and devoured it up. [5]Some fell on stony

ground, where it had not much earth, and immediately it sprang up. But because it had no depth of earth, [6]when the sun came up it was scorched. Because it had no root, it withered away. [7]Some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit. [8]Yet other *seed* fell on good ground, and yielded fruit that sprang up and *continued* to grow. It produced, some thirty, and some sixty, and some a hundred fold." [9]Then he said to them, "He that has ears to hear, let him hear."

Luke 8:4 When many people were gathered together, coming to him out of

every city, he spoke a parable: [5]"A sower went out to sow his seed. As he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. [6]Some fell upon a rock; and as soon as it sprung up, it withered away, because it lacked moisture. [7]Some fell among thorns; and the thorns sprang up with it, and choked it. [8]Other *seed* fell on good ground, and sprang up, and bore fruit a hundredfold." When he had said these things, he cried out, "He that has ears to hear, let him hear!"

< 84 > Yeshua explains the

parable of the sower
to a dwindling number of his "inner circle" disciples

Week 26

Matthew 13:10-23 — **Mark 4:10-25** — **Luke 8:9-18** — John

Matthew 13:10 The disciples came near and
said to him, "Why do you speak to
them in parables?" 11He answered,
"Because it is given to you to know the
mysteries of the kingdom of heaven,
but to them it is not given. 12For
whoever obeys, to him more shall be
given, and he shall have *even* more

abundance. But whoever does not obey, even that which he has will be taken away from him. [13]That is why I speak to them in parables – because they have eyes but do not see. They have ears but do not hear or understand. [14]In them is fulfilled the prophecy of Yeshayahu, who said, ‘By hearing you shall hear, and shall not understand. By seeing you shall see, and shall not perceive; [15]The hearts of these people have grown as *brittle as cold* wax. *Their* ears are dull of hearing and they have closed their eyes. If at any time they open *their* eyes, and listen with *their* ears, and understand with *their* heart, and return

to me, I will heal them.' [16]But blessed
are your eyes, for they see; and your
ears, for they hear. [17]Truth I say to you,
that many prophets and righteous *men*
have desired to see *those things* which
you see, and have not seen *them*; and to
hear *those things* which you hear, and
have not heard *them*. [18]Therefore,
consider the parable of the sower.
[19]When any one hears the word
concerning the kingdom and does not
understand, the wicked one comes and
snatches away that which was sown in
his heart. This is he who received seed
by the wayside. [20]He that received the
seed into stony places, the same is he
who hears the word, and with joy

receives it. [21]But because he has no depth of character he endures for a little while, but when tribulation or persecution arises because of the word, he is immediately offended. [22]He who received seed among the thorns is he that hears the word, but the cares of this world and the deceit of riches choke the word, and he becomes unfruitful. [23]But he who received seed into good ground is he that hears the word, and understands, *and does it*. He is the one who will bear fruit and bring forth, some a hundredfold, some sixty, and some thirty."

Mark 4:10 When he was alone, those who

were around him with the twelve asked him about the parable. [11]He said to them, “To you it is given to know the mystery of the Kingdom of YHVH, but to those who are outside *the kingdom*, all *these* things are *spoken* in parables, [12]*so* that even having eyes, they may see, and *yet* not perceive; and having ears to hear, they may not understand; lest at any time they should repent and *their* sins would be forgiven them.” [13]*Yeshua* said to them, “Do you not understand this parable? Then how can you understand any parable? [14]The sower sows the word. [15]These are those by the wayside – the word is sown but when they have heard,

hasatan comes immediately and takes away the word that was sown in their hearts. [16]And likewise, these that are sown on stony ground are those who, when they have heard the word, immediately receive it with gladness. [17]Yet *they* have no root in themselves, and so they endure for a short time. Afterward, when affliction or persecution arises for the word's sake, immediately they are offended. [18]That which is sown among thorns are those who hear the word, [19]but the cares of this world, and the deceitfulness of riches, and the lusts of other things enter in and choke the word, and it becomes unfruitful. [20]And that which is

sown on good ground are those who hear the word, and receive *it*, and they bring forth fruit, some thirtyfold, some sixty, and some a hundred fold." [21]Then he said to them, "Is a lamp brought out to be put under a basket, or under a bed and not to be set on a lampstand? [22]There is nothing hid that shall not be made manifest, neither is there anything kept in secret that it should come into the light. [23]If any man have ears to hear, let him hear." [24]Then *Yeshua* said to them, "**Take heed – listen very carefully *to what I now say*! The measure that you use to measure others will be used to measure you. To you that hear *and obey* even more**

shall be given to you. [25]He that adheres [to the Gospel of the Kingdom] to him more will be given – but he that does not *obey*, even what he has *been given* will be taken away from him."

Luke 8:9 *Yeshua's* disciples asked him, "What does this parable mean?" [10]He replied, "To you it has been given to know the mysteries of the kingdom of YHVH, but to others I speak in parables; so that seeing they might not see, and hearing they might not understand. [11]Now the parable is this: The seed is the word of YHVH. [12]Those by the wayside are those who

hear but then hasatan comes and steals the word out of their hearts, lest they should believe and be made whole.
[13]The *seed* on the rock *speaks of those* who, when they hear, receive the word with joy but they have no *depth of character for the seed to* root. They believe for a while, but in time of temptation they fall away. [14]The *seed* that fell among thorns speaks of those who, when they have heard, they go back *into the world* and are choked with the cares and the riches and the pleasures of *this* life. They will never bring any fruit to maturity. [15]But the seed that fell on the good ground are those who, in an honest and good heart,

having heard the word, they keep *it*. With perseverance they will bring forth fruit. [16]No man, when he has lit a lamp, covers it with a vessel or puts it under a bed. He sets *it* on a lampstand so that those who enter may see the light. [17]There is nothing secret that shall not be made manifest – neither is there *anything* hid that shall not be known openly. [18]Take heed and listen carefully. Whoever obeys, to him shall more be given. Whoever does not obey, even what he seems to have will be taken away from him."

< 85 > Yeshua speaks more

parables to the multitudes near his home

Week 26

Matthew 13:24-35 — Mark 4:26-33 — Luke — John

Matthew 13:24 *Yeshua* put forth another
parable to them, saying, "The kingdom
of heaven is like a man which sowed
good seed in his field, 25but while he
slept, his enemy came and sowed tares
among the wheat, and went his way.
26When the blade sprang up and
brought forth fruit, then the tares
appeared also. 27So the servants of the

household came to him and said, ‘Sir, did you not sow good seed in your field? Then how does it have tares?’
[28]He said to them, ‘An enemy has done this!’ The servants said to him, ‘Do you want us to go now and pull them up?’
[29]He said, ‘No, lest while you pull up the tares, you also root up the wheat with them. [30]Let both grow together until the harvest and in the time of harvest I will say to the reapers, ‘Gather the tares together first and bind them in bundles to burn them, but gather the wheat into my barn.’”

[31] *Yeshua* put forth another parable to them, saying, “The kingdom of heaven

is like a grain of mustard seed, which a man took and sowed in his field. [32]It is, indeed, the least of all seeds but when it is grown it is the greatest among herbs, and becomes a tree that birds build nests in its branches." [33]Then he spoke another parable to them, "The kingdom of heaven is like unto leaven, which a woman kneaded into three measures of meal until the whole loaf was leavened." [34]Yeshua spoke all these things to the multitude in parables, and without a parable he did not speak to them, [35]*so that* which was spoken by the prophet might be fulfilled, "I will open my mouth in parables. I will utter things which have

been kept secret from the foundation of the world."{1}

{Mt 13:35.1} The prophet spoken of is David – Psalm 78:1-8 Give ear *to* my Torah O my people, incline your ears to the words of my mouth. 2I will open my mouth in a parable: I will utter dark sayings of old 3which we have heard and known, and our fathers have told us. 4We will not hide *them* from their children, showing to the generation to come the praises of the YHVH, and his strength, and his wonderful works that he hath done. 5He established his testimony in Jacob, and appointed his Torah in Israel, which he commanded our fathers, that they should make them known to their children: 6that the generation to come might know *them*, *even* the children *which* should be born; *who*

should arise and declare *them* to their children: [7]That they might set their hope in God, and not forget the works of God, but keep his commandments: [8]And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God.

Mark 4:26 *Yeshua* said, "The kingdom of YHVH is as if a man cast seed into the ground [27]and he slept and arose, night *after night* and day *after day*, and the seed sprang up and grew. He himself does not know how, [28]but the earth brought forth fruit all by itself; first the blade, then the ear, then the full kernel in the ear. [29]When the fruit was mature

he immediately put the sickle to it because the harvest *time* had come.
30 *Yeshua* said again, "To what shall we liken the kingdom of YHVH or to what shall we compare it? 31 *It is* like a grain of mustard seed, which, when it is sown in the earth is less than all the seeds that be in the earth. 32 But when it is sown, it grows up, and becomes greater than all herbs, and shoots out great branches so that the birds of the air may lodge in its shade." 33 With many such parables he spoke the word to them, as they were able to hear *it*.

< 86 > Yeshua returns to

his house in Kfar Nahum with his disciples
he fully expounds the parables concerning the kingdom

Week 27

Matthew 13:36-53 — Mark 4:34 — Luke — John

Matthew 13:36 Then Yeshua sent the multitude away, and returned to the house. His disciples came to him, saying, “Declare to us the parable of the tares of the field.” 37He answered

them, “He that sows the good seed is the Son of Man. [38]The field is the world. The good seed are the children of the kingdom, but the tares are the children of the wicked *one*. [39]The enemy that sowed them is hasatan. The harvest is the end of the world and the reapers are the angels. [40]Just as the tares are gathered and burned in the fire, so shall it be in the end of this age. [41]The Son of Man shall send forth his angels and they shall gather out of his kingdom all things that offend and do iniquity. [42]He shall cast them into a furnace of fire where there will be wailing and gnashing of teeth. [43]At that time, the righteous will shine like the

sun in the kingdom of their Father![1]
He who has ears to hear, let him hear."
44 Again he said, "The kingdom of
heaven is like unto treasure hid in a
field which a man found and then hid it
again. Being overjoyed, he went and
sold everything that he had and bought
the field. 45 The kingdom of heaven is
also like a merchant searching for
precious pearls. 46 When he found one
pearl of great value, he went and sold
all that he had, and bought it. 47 The
kingdom of heaven is also like a net
that was cast into the sea. It gathered
everything. 48 When it was full they
drew *the net* to shore and sat down,
and gathered the good into vessels, but

cast the bad away. [49]So shall it be at the end of the age – the angels will come forth and sever the wicked from among the just [50]and cast the *wicked* into the furnace of fire. There will be wailing and gnashing of teeth."
[51]Yeshua said to them, "Have you understood all these things?" They replied, "Yes, master." [52]Then he said to them, "Every scribe *who is* instructed in the kingdom of heaven is like unto a man *that is* a householder, who brings forth *things* out of his treasure chest, both new and old."
[53]When Yeshua finished these parables, he departed.

Mark 4:34 *Yeshua* did not speak to them without *speaking in* a parable, and when they were alone he expounded all things to his disciples.

{Mt 13:43.1} Daniel 12:3 Those who are wise shall shine as the brightness of the firmament; and they that turn many to righteousness *will shine* as the stars for ever and ever.

< 87 > That evening, Yeshua crosses the Kinneret and calms the storm

Week 27

Matthew 8:18-27 — **Mark 4:35-41** — **Luke 8:22-25** — John

Matthew 8:18 When Yeshua saw great
multitudes about him, he gave the
command to depart to the other side *of*
the Kinneret. [19]There a certain scribe
came to him and said, “Master, I will
follow you wherever you go.” [20]Yeshua
said to him, “The foxes have holes, and
the birds of the air *have* nests, but the
Son of Man has nowhere to lay *his*
head.” [21]Another disciple said to him,
“Master, let me first to go and bury my
father.”{1} [22]But Yeshua said to him,

“Follow me, and let the dead bury their dead.” [23]When he entered into a boat, his disciples followed him. [24]A great tempest arose in the sea, so that the ship was covered with the waves, but *Yeshua* was asleep. [25]His disciples came to awaken him, saying, “Master, save us, or we *will* die!” [26]He said to them, “Why are you so fearful, O you of little faith?” Then he arose, and he rebuked the winds and the sea; and there was a great calm. [27]The men marveled, saying, “Who can this be? Even the winds and the sea obey him!”

{Mt 8:21.1} i.e. wait until my father dies (he was not digging a hole at that moment). It is

the responsibility of the children to care for their aged parents until they die. From Yeshua's answer it can be deduced that there were other family members who were 'dead to the kingdom' who could take care of the details at home. Not everyone received an invitation to follow Yeshua as he traveled – it is a rugged life, and he had no idea where he would be sleeping the next night. Yeshua had a house to stay in at Kfar Nahum, but traveling in Israel in that day was 'living by faith' and uncomfortable compared to the security of a fox den. Yeshua later speaks these things to Samaritans who want to follow him as he is going up to the Feast of Sukkot in the fall (event <127>).

Mark 4:35 The same day, when evening had come, he said to them, "Let us

cross over to the other side." [36]When
they had sent away the multitude, they
took him, exhausted, into the ship.
There were also other little boats with
them. [37]Then there arose a great wind
storm and the waves beat into the ship,
which was filling with water. [38]*Yeshua*
was in the hinder part of the ship
asleep on a pillow, so they awoke him
and said, "Master, do you not care if
we perish?" [39]*Yeshua* arose, and
rebuked the wind, and said to the sea,
"Peace, be still." The wind ceased and
there was a great calm. [40]Then he said
to them, "Why are you so fearful? How
is it that you have no faith?" [41]They
feared greatly and said to one another,

“What manner of man is this? Even the wind and the sea obey him!”

Luke 8:22 On a certain day, *Yeshua* said to his disciples, “Let us go over to the other side of the lake” and they got into a ship and launched forth. 23 As they sailed, he fell asleep. Then there arose a wind storm on the lake and the *boat* filled *with water*, and they were *all* in great danger. 24 They came to awaken *Yeshua* saying, “Master! Master! We are all going to die!” Then he arose, and rebuked the wind and the raging water. They ceased *their raging* and there was a calm. 25 *Yeshua* said to them, “Where is your faith?” And they,

being afraid, wondered and said one to another, “What manner of man is this!? He commands the winds and water, and even they obey him!”

< 88 > Yeshua heals two naked, demon possessed men living in the tombs in the area of Gadara

(near Hippos – Susita, the northern-most of the 10 Roman cities)

Mark and Luke focus on one of the two men who is

possessed by “Legion”

Week 27

Matthew 8:28-34 — **Mark 5:1-20** — **Luke 8:26-39** — John

Matthew 8:28 When he came to the other side *of the Kinneret* into the area of Gadara, there he met two men possessed with demons coming out of the tombs, exceeding fierce so that no man might pass by that way. [29]They cried out, saying, “What concern are we to you, Yeshua, Son of YHVH! Have you come here to torment us before our time?” [30]Now, there was a good way off from them a herd of many

swine feeding, [31]so the demons besought him, saying, “If you cast us out, allow us to go away into the herd of swine.” [32]*Yeshua* said to them, “Go!” When they came out, they went into the herd of swine, and then the whole herd of swine ran violently down a steep place into the sea and drowned in the water! [33]The swine keepers fled into the city *of Hippos*, and reported everything that had befallen those who were possessed with the demons. [34]Then the entire city came out to confront Yeshua. When they found him they demanded that he leave them alone and immediately depart their area.{1}

{Mt 8:28-34:1} The city of Hippos is the most northern city of the Decapolis, the ten Roman cities which populated the east bank of the Jordan river. Hippos was recently excavated and the temple of Dionysus was uncovered where the sacrifice of swine was part of the worship of Dionysus, along with drinking wine to intoxication and uninhibited sex. The swine, an abomination according to the Torah, was the planned vehicle for these demonic spirits to re-inhabit human hosts during the subsequent pagan temple services. The swine had better sense than to tolerate the inhabitation of these vicious spirits so they circumvented the plan of the spirits by throwing themselves into the sea. The inhabitants of the city were furious. This mass swine suicide represented tens of thousands of dollars in lost temple assets to these pagans. The KJV says, “They besought

Jesus to depart out of their coast" which is understated in such bland religious terms – these people would have been screaming at the top of their lungs, "Get out of our area before we kill you – you JEW!"



Sacrificial swine altar to the god of wine and sexual perversion, now housed in the Vatican Museum.

Mark 5:1 They came over to the other side

of the *Kinneret*, into the area of Gadara. [2]When *Yeshua* came out of the ship, immediately, out of the tombs there came a man with an unclean spirit [3]who lived among the tombs. No man could bind him, not even with chains! [4]Yes, he had often been bound with shackles and chains, but he pulled apart the chain *links* and shattered the shackles into pieces. No one could control him. [5]Continually, night and day, he was in the mountains and in the tombs, crying and cutting himself with stones. [6]But when he saw Yeshua afar off, he ran and bowed *at his feet*, [7]and cried with a loud voice saying, "What have I to do with you, Yeshua, Son of

the most high God? I adjure you by your God, that you do not torment me!”
8*This he said* because *Yeshua* had said to him, “Come out of the man, foul spirit.” 9*Yeshua* asked him, “What is your name?” He answered, “My name is Legion, for we are many.” 10And *Legion* pled with *Yeshua*, that he would not send them away out of the country.

11Now a great herd of swine was feeding near the mountains 12and *so* all the demons begged him, “Send us into the swine, that we may enter into them.” 13At once Yeshua gave them leave. So the unclean spirits went out

and entered into the swine, but the herd of about two thousand ran violently down from a steep place into the sea and were drowned in the lake. [14]And those who fed the swine fled and reported *it* in the city, and in the country. And they went out to see what it was that was done. [15]And they came to Yeshua, and saw him who had been possessed with the demons and Legion sitting, and clothed, and in his right mind, and they were afraid. [16]Those who saw *it* told them how it happened to him that was possessed with the demon, and *also* concerning the swine. [17]They demanded that he depart out of their region. [18]When he came to the

ship, he who had been possessed with the demon begged him that he might go with him. [19]However, Yeshua would not allow it, but said to him, "Go home to your friends, and tell them the great things YHVH has done for you, and that he has great compassion for you." [20]Then he departed, and began to publish in the Decapolis what great things Yeshua had done for him, and all *men* did marvel!

Luke 8:26 Then they arrived at the country of Gadara, which is on the other side of the Kinneret. [27]When *Yeshua* landed a certain man met him outside of the city that had demons a long time. He

wore no clothes, neither abode in *any* house, but lived in the tombs. [28]When he saw Yeshua, he cried out and fell down before him, and with a loud voice said, “What have I to do with you, Yeshua, Son of the most high God? I beg you, do not torment me!” [29](For he had commanded the unclean spirit to come out of the man. It frequently possessed him and he had to be bound with chains and shackles. But he broke the restraints and was *repeatedly* driven by the demons into the wilderness.) [30]Yeshua asked him, “What is your name?” He said, “Legion,” because many demons were entered into him. [31]The demons

besought Yeshua that he would not command them to go out into the abyss, [32]and there was a herd of many swine feeding on the mountain so they besought *Yeshua* that he would allow them to enter into the *swine*. He gave them permission *to do as they requested*. [33]Then the demons went out of the man and entered into the swine. The *entire* herd ran violently down a steep place into the lake and drowned. [34]When those who fed them saw what was done, they fled, and went and told *it* in the city and in the country *side*. [35]When they went out to see what was done, *they* came to Yeshua and found the man out of whom the demons had

departed, sitting at the feet of Yeshua, clothed and in his right mind. They were afraid. [36]Those who saw *it* also told them by what means he who was possessed of the demons was healed.

[37]Then the whole multitude of the country of Gadara round about besought him to depart from them, for they were taken with great fear. *Yeshua* went down to the ship, and returned back to *Kfar Nahum* again. [38]Now the man, out of whom the demons were departed, besought *Yeshua* that he might continue with him, but Yeshua sent him away, saying, [39]"Return to your own house, and show the great

things YHVH has done for you." So he went his way and published throughout the whole city the great things Yeshua had done to him.

< 89 > Yeshua and the disciples cross back over the Kinneret to Kfar Nahum

Week 27

Matthew 9:1 — Mark 5:21 — Luke 8:40 — John

Matthew 9:1 *Yeshua* entered into a ship, and passed over *the Kinneret*, and

came into his own city.

Mark 5:21 When Yeshua passed over again by ship to the other side, many people gathered to him, and he was near the sea*shore*.

Luke 8:40 When Yeshua returned, the people *gladly* received him, for they were all waiting for him.

< Note 11 > The healing of the paralyzed man (Matthew 9:2-8) and the calling of Mattiyahu haLevi (Matthew 9:9-13)

occur about week 23 in the chronology. (Events <65 – 67>)

< 90 > Yochanan's disciples ask Yeshua about fasting

Week 27

Matthew 9:14-17 — Mark — Luke — John

Matthew 9:14 Then the disciples of Yochanan came to him, saying, "Why do we and the Prushim fast often, but your disciples do not fast?" 15 Yeshua said to them, "Can the children of the

bridechamber mourn while the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then they will fast. [16]No man puts a piece of new cloth on an old garment, because that which is put in to repair it pulls away from the garment and the tear is made worse. [17]Neither do men put new wine into old wineskins because the wineskins will break, the wine will run out, and the wineskins will perish. They put new wine into new wineskins and both are preserved."

< 91 > Yairus, a leader of a

synagogue in a nearby village
comes to Yeshua for help - possibly from Chorazin

Week 27

Matthew 9:18-19 — **Mark 5:22-23** — **Luke 8:41-42a** — John

Matthew 9:18 While *Yeshua* spoke to *Yochanan's disciples*, there came *to him* a certain ruler. He worshipped him and said, "My daughter is dying right now. *Please*, come and lay your hand on her and she shall live."
19 Yeshua arose and followed him, and

so did his disciples.

Mark 5:22 One of the rulers of the synagogue, Yairus by name, came to *find* Yeshua. When he saw him, he fell at his feet [23]and begged him, "My little daughter lies at the point of death. *I pray you*, come and lay your hands on her that she may be healed, and she shall live."

Luke 8:41 There came a man named Yairus, a ruler of the synagogue, and he fell down at Yeshua's feet and pled that he would come to his house. [42]*Yairus* had only one daughter, about twelve years of age, and she lay dying. As *Yeshua* approached *the city*, the people

thronged him.

< 92 > A woman with an issue of blood ‘takes hold’ of her healing

as Yeshua approaches the home of Yairus

Week 27

Matthew 9:20-22 — **Mark 5:24-34** — **Luke 8:42b-48** — John

Mark 5:24 As *Yeshua* went with *Yairus*,
many people followed and thronged
him. 25*On the way* there was a woman
who had an issue of blood *for* twelve

years. [26]*She* had suffered many things of many physicians and had spent all that she had, and was not better but rather grew worse. [27]When she heard of Yeshua, she came in behind the crowd and took hold [of the tzit-tzit on the corner] of his garment. [28]For she said, "If I may touch but his *tzit-tzit* I shall be whole."{1} [29]And immediately the flow of blood was dried up, and she felt in *her* body that she was healed of that plague. [30]Yeshua, immediately knowing in himself that virtue had gone out of him, turned around in the crowd and said, "Who touched me?" [31]His disciples said to him *incredulously*, "You see the

multitude thronging you, and yet you ask, 'Who touched me?'" [32]*Yeshua* looked round about to see who had done this thing, [33]but the woman, trembling in fear yet knowing what was done in her, came and fell down before him, and told him all the truth. [34]He said to her, "Daughter, your faith has made you whole! Go in peace and be healed of your disease!"

{Mk 5:28:1} The garment Yeshua is wearing is a *tallit* – a four-cornered, seamless garment worn by the Israelites over their white linen *haluq*. We were instructed at Sinai to put a braided ribbon (tzit-tzit) of blue on each corner of our outer garment as a constant reminder to keep the

commandments (Numbers 15:38). Malachi prophesied that the Messiah would have healing in his wings – *kanaph* – the heaven-blue ribbons on the corners of the *tallit* (Malachi 4:2). This is one of the most profound Messianic prophecies that was fulfilled and reported time and again in the Gospel records.

Matthew 9:20 [As Yeshua approached Yairus' house], a woman who was diseased with an issue of blood *for* twelve years came behind *him* and took hold of the hem of his garment. {1} 21She spoke within herself, "If I may but touch his garment, I shall be whole." 22But Yeshua turned around, and when he saw her, he said,

"Daughter, be of good comfort! Your faith has made you whole!" The woman was made whole from that hour.

{Mt 9:20:1} The woman was deliberately breaking the Torah's quarantine restrictions, but she knew that if Yeshua was the true Messiah, she would be healed. Messianic prophecy fulfilled – Malachi 4:2.

Luke 8:43 A woman, having an issue of blood *for* twelve years, spent all her living on physicians but could not be healed by any. 44She came from behind and grabbed the *tzit-tzit* on *his tallit*,{1} and immediately her issue of blood

stanched. [45]Yeshua demanded, “Who touched me?” When all around him denied, Kefa and those who were with him said, “Master, the multitude throngs you and presses *you*, and you say, ‘Who touched me?’” [46]Yeshua said, “Somebody has touched me! I perceive that power has gone out of me.” [47]When the woman saw that she was not hid, she came trembling and fell down before him. She confessed to him and before all the people the reason she had touched him and that she was healed immediately. [48]*Yeshua* said to her, “Daughter, be of good comfort! Your faith has made you whole! Go in peace.”

{Lk 8:44.1} Numbers 15:38-41

< 93 > Yeshua raises Yairus' daughter from the dead

Week 27

Matthew 9:23-26 — **Mark 5:35-43** — **Luke 8:49-56** — John

Matthew 9:23 When Yeshua came into the *rabbi's* house and saw musicians and others making a commotion, 24he said to them, "Step aside. The maid is not dead. She is just sleeping." They

laughed him to scorn, [25]but after they were thrown out, he went back in and took her by the hand and the maid arose. [26]The notoriety of this incident was spread throughout the land.

Mark 5:35 While he spoke [with the woman who was healed], there came *certain men* from the ruler of the synagogue's *house* who said, "Your daughter is dead. Why trouble the master any further?" [36]As soon as Yeshua heard the word that was spoken, he said to the chief rabbi of the synagogue, "Do not be afraid – only believe!" [37]*Yeshua* allowed no one else to follow him, except for Kefa,

Yaakov, and his brother Yochanan.
[38]When he came to the house of the chief rabbi, he saw the tumult and those who wept and wailed greatly.
[39]Then he went in and said to them, "Why make this ado, and weep? The damsel is not dead, but is only sleeping." [40]Then they laughed him to scorn. So he put them all out and took the father and the mother of the damsel and those who were with him, and entered into where the damsel was lying. [41]*Yeshua* took the damsel by the hand and said to her, "Talitha, kumi" (young girl, arise!) [42]Immediately the damsel arose and walked, for she was *of the age* of twelve years. They were

astonished with a great bewilderment.
43Then he strictly charged them that no
man should know it, and commanded
that something should be given to her
to eat.

Luke 8:49 While *Yeshua* spoke, there came
one from the ruler of the synagogue's
house, saying to him, "Your daughter is
dead, do not trouble the master." 50But
when Yeshua heard *it*, he answered
him, "Fear not! Only believe, and she
shall be made whole." 51When he came
into the house, he allowed no man to
go in, except Kefa, Yaakov, Yochanan,
and the father and the mother of the
maiden. 52Everyone wept and bewailed

her, but he said, “Weep not. She is not dead, but is sleeping.” [53]They laughed him to scorn, knowing that she was dead, [54]so *Yeshua* put them all out, and took her by the hand, and called, “Maid, arise!” [55]Her spirit came again, and she arose immediately, and he commanded to give her some food. [56]Her parents were astonished, but he charged them that they should tell no man what was done.

< 94 > Yeshua heals two blind men

Week 27

Matthew 9:27-31 — Mark — Luke — John

Matthew 9:27 When Yeshua departed from *the home of Yairus*, two blind men followed him, crying, “Son of David, have mercy on us!” 28When he came into *his* house, the blind men came to him, and Yeshua said to them, “Do you believe that I am able to do this?” They said to him, “Yes, master.” 29Then he touched their eyes, saying, “According to your faith, be it unto you.” 30Their eyes were opened. Then Yeshua emphatically charged them, “See *that* no man knows *about this*.” 31But when they departed, *they* spread abroad his

fame in all the land.

< 95 > Yeshua heals one dumb man

Week 27

Matthew 9:32-34 — Mark — Luke — John

Matthew 9:32 As they left Kfar Nahum they
brought a dumb man to him who was
possessed with a demon. 33When the
demon was cast out, the dumb *man*
spoke and the multitudes marveled,
saying, “It was never so seen in
Yisrael!” 34But the Prushim said, “He

casts out demons through the prince of demons.”

< 96 > Yeshua returns to Natzeret and teaches in the synagogue

[~ Shabbat – 2nd Day of the 6th Month, 4027 FC; Saturday August 23, 27 CE]

Week 27 — Day 189

Matthew 13:54-58 — **Mark 6:1-6a** — Luke — John

Matthew 13:54 When he came *back* into his

own area, he taught in their synagogue and they were astonished, and said, “Where did this *man get* this wisdom and *these* mighty works? [55]Is not this the builder’s son?{1} Is not his mother called Miriam, and his brothers, Yaakov, and Yoseph, and Shimon, and Yehudah? [56]And his sisters, are they not all with us? How then does this *man* do all these things?” [57]They were offended at him, but Yeshua said to them, “A prophet is not without honor, except in his own country and in his own house.” [58]He did not do many mighty works there because of their unbelief.

{Mt 13:55.1} carpenter (KJV) < teknon >
teknon – a builder, a mason, or construction worker. There was precious little wood in the land of Israel, and it was seldom used for building. However, there were several towns and cities under construction all around Natzeret – most notably Zippori, which was being built when Yeshua was a young man. Yeshua, his step father, and most likely all of Yoseph's sons mentioned here, were builders and would have probably been involved in the building of that beautifully ornate city that was set on the next prominent hill to the west of them.

Mark 6:1 *Yeshua* left *Kfar Nahum* and
came into his own *home* town, and his
disciples followed him. [2]When the
Sabbath day came, he taught in the

synagogue, and many that heard *him* were astonished, saying, “Where does this *man get all* these things? How *did he acquire* all this wisdom? How does he do such mighty works by his own hands? [3]Is not this the builder, the son of Miriam, the brother of Yaakov, and Yoseph, and of Yehudah, and Shimon? Are not his sisters here with us?” Yet they were offended at him. [4]Yeshua said to them, “A prophet is not without honor but in his own country, and among his own kin, and in his own house.” [5]He could do no mighty work there, except that he laid his hands on a few *of the* sick and healed *them*, [6]and he marveled because of their unbelief.

< 97 > Summary: Yeshua traveled to many villages and taught in the synagogues

Week 28

Matthew 9:35-38 — Mark 6:6b — Luke — John

Matthew 9:35 Yeshua went around to all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people. [36]When he saw the multitudes, he was moved with compassion on

them because they fainted and were scattered abroad, as sheep having no shepherd. [37]Then he said to his disciples, “The harvest truly is plenteous, but the laborers are few. [38]Therefore, **pray that the master of the harvest will send forth laborers into his harvest**.”

Mark 6:6b *Yeshua* went round about the villages, teaching.

< 98 > Yeshua sends out the twelve, in pairs, *after* the Rosh Khodesh (New Moon)

[3rd Day of the 6th Month, 4027 FC; Sunday, August 24, 27 CE]

Day 190 — Weeks ~28 – 30

Matthew 10:1-11:1 — **Mark 6:7-13** — **Luke 9:1-6** — John

Matthew 10:1 *Yeshua* called his twelve
disciples and gave them power *over*
unclean spirits, to cast them out, and to
heal all manner of sickness and all
manner of disease. [2]The names of the
twelve apostles are these: first,
Shimon, who is called Kefa, and
Andrew his brother; Yaakov *the son* of

Zebedee, and Yochanan his brother;
[3]Philip, and Bartholomew; Thomas,
and Mattiyahu the publican; Yaakov
the son of Alphaeus, and Lebbaeus,
whose surname was Thaddaeus
(Yehudah),{1} [4]Shimon from Cananyos;
and Yehudas from Ascareyotah, who
also betrayed him. [5]These twelve
Yeshua sent forth, and commanded
them, saying, "Go not into the way of
the gentiles, and do not enter *any* cities
of the Samaritans, [6]but go rather to the
lost sheep of the house of Yisrael. [7]As
you go, preach, 'The kingdom of
heaven is at hand.' [8]Heal the sick!
Cleanse the lepers! Raise the dead!
Cast out demons! Freely you have

received, *so* freely give. [9]Provide
neither gold, nor silver, nor wealth in
your purses, [10]nor a bag for provisions,
nor changes of clothes or shoes or
staves, for the workman is worthy to
receive enough for his food.
[11]Whatever city or village you shall
enter into, inquire who in it is worthy
and abide there until you depart.
[12]When you come into a house, join
yourself to it. [13]If the house is worthy,
let your peace come on it, but if it is
not worthy, let your peace return to
you. [14]Whoever does not receive you
or hear your words, when you depart
out of that house or city, shake the dust
off your feet. [15]Truth I say to you, it

shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

{Mt 10:3.1} Comparing the catalogue of apostles in Luke 6:16, Mark 3:18, and Acts 1:13, it is apparent that Judas (Yehudah), Lebbaeus, and Thaddaeus were variations on the name of the same person, was a half-brother to Yeshua, a full brother to Yaakov, Yoseph, and Shimon, and was also the writer of the book of Jude.

Matthew 10:16 "Listen carefully, I am sending you forth as sheep in the midst of wolves! Therefore, be as wise as serpents,{1} and harmless as doves!
17Beware of *religious* men! They will

deliver you up to the councils, and they will scourge you in their synagogues.
[18]You shall be brought before governors and kings for my sake, for a testimony against them and the gentiles.
[19]When they deliver you up, take no thought how or what you shall speak, for it shall be given to you in that same hour what you shall speak. [20]It is not you that speaks, but the Spirit of your Father which speaks through you.
[21]Brother shall deliver up his brother to death, and the father the child! Children shall rise up against *their* parents, and cause them to be put to death. [22]You shall be hated by all *men* for my name's sake, but he that endures

to the end shall be saved. [23]When they persecute you in this city, flee into another, for truth I say to you, **you shall not have gone over the cities of Yisrael before the Son of Man returns**!

{Mt 10:16.1} Serpents never allow themselves to get cornered. Yeshua always answered a question with a question when would-be accusers attempted to corner him.

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[24]"The disciple is not above *his* teacher, nor is the servant above his master. [25]It is enough for the disciple that he be as his teacher, and the servant as his master. If they have

called the master of the house ba'al zevuv, how much more *shall they call* them of his household? [26]Therefore, do not fear them! There is nothing covered that shall not be revealed, and nothing hid that shall not be known. [27]What I tell you in darkness, speak in light, and what you hear in the ear, preach on the housetops! [28]Do not fear those who kill the body, but are not able to kill the soul – but rather fear him who is able to destroy both soul and body in hell! [29]Are not two sparrows sold for a small coin? Yet not one of them shall not fall on the ground without your Father's *notice*! [30]But the very hairs of your head are all numbered!

[31]Therefore, fear not! You are of more value than many sparrows!

[32]"Whoever shall confess me before men, him will I confess also before my Father in heaven. [33]But whoever shall deny me before men, him will I also deny before my Father, who is in heaven. [34]**Do not think that I have come to bring peace on earth. I came not to bring peace, but a sword!** [35]For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. [36]A man's foes *shall be* of his own household! [37]He that loves father or mother more than me is

not worthy of me. He that loves son or daughter more than me is not worthy of me. [38]He that takes not his cross and follows after me, is not worthy of me. [39]He that finds his life shall lose it, and he that loses his life for my sake shall find it. [40]He that receives you receives me, and he that receives me receives him who sent me. [41]He who receives a prophet in the name of a prophet shall receive a prophet's reward, and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. [42]Whoever shall give just a cup of cold drink to one of these little ones in the name of a disciple, **TRUTH** I say to you, he shall

in no wise lose his reward!” 11:1When Yeshua had made an end of commanding his twelve disciples, he departed from there to teach and to preach in their cities.

Mark 6:7 He called *to* the twelve and sent them forth by two and two, and gave them power over unclean spirits! 8He commanded them that they should take nothing for their journey, save a *single* staff only – no bag for provisions, no bread, no money in *their* purse, 9but *be* shod with sandals, and do not to take a second cloak. 10He said to them, “Into whatever house you enter, abide there until you depart from that place.

[11]Whoever shall neither receive you nor hear you, when you depart from there shake off the dust under your feet for a testimony against them. Truth I say to you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city." [12]Then they went out and preached that men should repent, [13]and they cast out many demons, and anointed with oil many who were sick, and healed *them*.

Luke 9:1 Then he called his twelve disciples together, and *he* gave them power and authority over all demons and to heal diseases. [2]He sent them to preach the kingdom of YHVH and to

heal the sick. [3]He said to them, “Take
nothing for *your* journey, neither
staves, nor a bag for provisions,
neither bread, nor money; neither have
two coats apiece. [4]Whatever house you
enter into, there abide and from there
depart. [5]Whoever will not receive you,
when you go out of that city, shake off
the very dust from your feet for a
testimony against them.” [6]Then they
departed and went through the towns,
preaching the gospel and healing
everywhere.

< 99 > Herod hears of Yeshua’s miracles after

having Yochanan executed

Sometime during weeks 28 – 30

The following account of Yochanan's execution is the only event recorded in weeks 28-30

Herod desired to meet Yeshua but will not do so until week 63 – on the morning of the Passover sacrifice, the 14th Day of the month of the Aviv 4028 FC; Wednesday, April 28, 28 CE (event <194>)

Matthew 14:1-2 — Mark 6:14-16 — Luke 9:7-9 — John

Matthew 14:1 At that time Herod the tetrarch heard of the fame of Yeshua,
2and said to his servants, “This is Yochanan the immerser. He is risen from the dead; therefore, mighty works do show forth themselves in him!”

Mark 6:14 King Herod heard *of Yeshua* (for his name was *greatly* spread abroad), and he said that Yochanan the immerser has risen from the dead, and therefore, mighty works do show forth themselves in him. 15Others said he was Eliyahu, and others said that it was The Prophet, or one of the prophets. 16But when Herod heard, he said, “It is Yochanan, whom I

beheaded! He has risen from the dead!”

Luke 9:7 When Herod the tetrarch heard of all that was done by Yeshua, he was perplexed because it was said by some that Yochanan has risen from the dead. 8Others said that Eliyahu has come, and yet others, that one of the old prophets has risen again. 9Herod said, “Yochanan I have beheaded, but who is this, of whom I hear such things?” *Herod truly* desired to see *Yeshua*.

< 100 > Yochanan’s execution is detailed

Yochanan’s disciples apprise

Yeshua of his death

Week 31

Matthew 14:3-12 — Mark 6:17-29 — Luke — John

Matthew 14:3 Herod had laid hold of Yochanan, and bound him, and put *him* in prison for Herodias' sake, (his brother Philip's wife). 4For Yochanan had said to him, "It is not lawful for you to have her."{1} 5He would have put Yochanan to death, but he feared the multitude, because they counted him as a prophet. 6But when Herod's birthday was celebrated, the daughter of Herodias danced before them, and

she pleased Herod. [7]Therefore, he promised with an oath to give her whatever she would ask. [8]And she, being before instructed by her mother, said, “Give me, here *and now*, Yochanan *the* immerser’s head in a charger.” [9]The king was *full of* sorrow, nevertheless, for the oath’s sake, and *for the sake of* those who sat with him at dinner, he commanded it to be given to her. [10]So he sent and had Yochanan beheaded in the prison [11]and his head was brought in a charger, and it was given to the damsel, and she brought *it* to her mother. [12]*Yochanan’s* disciples then came and took up the body, and buried it, and went and told Yeshua.

Mark 6:17 Herod himself had sent forth and laid hold upon Yochanan and bound him in prison for Herodias' sake, his brother Philip's wife (for *Herod* had married her). 18*Herod did this* because Yochanan had said to Herod, "It is not lawful for you to have your brother's wife."{1} 19Therefore Herodias had a quarrel against him, and would have killed him, but she could not. 20Herod feared Yochanan, knowing that he was a just and holy man, and he obeyed him. When *Herod* heard him, he did many things *which he was instructed*, and heard *Yochanan* gladly. 21Now, when a convenient day had come, Herod, on

his birthday, made a supper to his nobles, high captains, and principle rulers of the Galilee. [22]When the daughter of Herodias came in and danced, it pleased Herod and those who sat with him and the king said to the damsel, “Ask of me whatever you will, and I will give *it to* you.” [23]Then he swore to her, “Whatever you shall ask of me, I will give *it to* you, up to half of my kingdom!” [24]She went forth and said to her mother, “What shall I ask?” She said, “The head of Yochanan the immerser!” [25]She returned with haste to the king and asked, “I will that you give me the head of Yochanan the immerser in a charger immediately!”

[26]The king was exceedingly sorry, *yet* for his oath's sake and for their sakes which sat with him, he would not reject her. [27]The king sent for an executioner and commanded his head to be brought forthwith. *The executioner* went and beheaded him in the prison [28]and brought his head in a charger and gave it to the damsel, and the damsel gave it to her mother. [29]When *Yochanan's* disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

{Mt 14:4.1; Mk 6:18.1} Herod was in violation of the Torah commandment that prohibits intimacy with the wife of one's

brother. Leviticus 18:16 – Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness. A similar commandment prohibits intimacy with the sister of one's wife during her lifetime: Leviticus 18:18 – Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*.

< 101 > The twelve apostles return to meet Yeshua in the Galilee

before the Rosh Khodesh of the 7th month
(The Day of Trumpets)

Week 31 — Day 215

Matthew — **Mark 6:30-31** — **Luke 9:10a** — John

Mark 6:30 The apostles gathered together
to *report to* Yeshua [at the end of their
ministry assignments], they told him all
things, both what they had done, and
what they had taught. 31He said to them,
“Come with me into a deserted place
and rest a while,” for there were many
who were coming and going and they
had no leisure so much as to eat.

Luke 9:10a When the apostles had returned,
they told him all that they had done.
Yeshua took them and went aside

privately into a deserted place outside of the village of Beit Saida.

< 102 > Yeshua feeds about 5,000 with leavened barley loaves and fish

[28th Day of the 6th Month, 4027 FC; Thursday, September 18, 27 CE]

Week 31 — Day 215

This is the only miracle that is recorded by all four Gospel authors and provides the synchronizing marker to harmonize all four Gospel

records with absolute precision. This is the first event that John records since the Feast of Shavuot in Jerusalem (chapter 5) and the next event is the Feast of Tabernacles (chapter 7). The Gospel of John covers each one of the Feasts of the LORD and leaves the details between the Feasts for the other three Gospel authors.

Matthew 14:13-21 — Mark 6:32-44 — Luke 9:10b-17 — John 6:1-15

Matthew 14:13 When Yeshua heard [the report of his returning disciples], he departed from the *crowd* by ship into a deserted area [outside of Beit Saida],

and when the people heard, they followed him on foot out of the villages. [14]And seeing a great multitude, Yeshua was moved with compassion toward them and he went forth and healed their sick. [15]When it was evening his disciples came to him and said, “This is a desolate place, and *dinner* time is now past. Send the multitude away *so* that they may go into the villages and buy food for themselves.” [16]But Yeshua said to them, “They need not depart. You give them something to eat.” [17]They said to him, “We have here but five loaves and two fish!” [18]He said, “Bring them here to me!” [19]Then he commanded the

multitude to sit down on the grass, and took the five loaves and the two fish. Then, looking up to heaven, he blessed *the Most High*, and broke *the bread*, and gave the loaves to *his* disciples, and the disciples *distributed* to the multitude. [20]They did all eat and were filled, and when they took up of the fragments, there remained twelve baskets full! [21]And those who had eaten were about five thousand men, besides women and children!

Mark 6:32 They departed into a deserted place by ship in secrecy, [33]but the people saw them departing, and many recognized him. They ran on foot out

from all the villages and outran them, and *the crowd* came together to *greet* him. [34]When Yeshua came out of *the boat* and saw so many people, he was moved with compassion toward them because they were as sheep not having a shepherd, and so he began to teach them many things. [35]When the day was now far spent his disciples came to him and said, "This is a desolate place, and now the time *for dinner* is far passed. [36]Send them away *so* that they may go into the country round about and into the villages to buy themselves bread, for they have nothing to eat." [37]He answered them, "You give them *something* to eat."

They said to him, “Shall we go and buy two hundred days-wages of bread to give them something to eat?” [38]He said to them, “How many loaves do you have? Go and see.” When they counted they said, “Five, and two fish.”
[39]*Yeshua* commanded them to make all the people sit down in groups on the green grass. [40]So, they sat down in ranks, by hundreds, and by fifties.
[41]When *Yeshua* had taken the five loaves and the two fish, he looked up to heaven and blessed *the Almighty* and broke the loaves and gave *them* to his disciples to set before them – and the two fish he *also* divided among them all. [42]They all ate, and *they all*

were filled! [43]Then they took up twelve baskets full of the fragments of the *bread* and fish! [44]And the number of those who ate the loaves were about five thousand men!

Luke 9:10 When the apostles returned they told *Yeshua* all that they had done. Then he took them aside privately into a deserted place belonging to the village called Beit Saida. [11]When the people knew *it*, they followed him, and *Yeshua* received them and spoke to them of the kingdom of YHVH, and *he* healed those who had need of healing. [12]When the day began to wear away, the twelve came to him and said,

"Send the multitude away *so* that they may go into the villages and country round about and lodge and buy some food, for we are here in a desolate place." [13]But *Yeshua* said to them, "You give them *something* to eat." They replied, "We have no more than five loaves and two fish unless we go and buy food for all these people" [14](for they were about five thousand men). *Yeshua* said to his disciples, "Make them sit down by fifties in a company." [15]They made them to all sit down. [16]Then he took the five loaves and the two fish, and looking up to heaven he blessed YHVH, and broke *the bread* and gave it to the disciples

to set before the multitude. [17]They ate and were all filled, and they took up twelve baskets of the fragments that remained!

John 6:1 After [the disciples reported concerning their ministry assignments], Yeshua crossed over the sea of Galilee (which is *the sea* of Tiverias), [2]and a great multitude followed him because they saw his miracles which he did on those who were diseased. [3]Then Yeshua went up into a mountain, and there he sat with his disciples.{Note 12} [5]When Yeshua lifted up *his* eyes and saw a great company come to him, he said to Philip, "Where shall we buy

bread, so that these may eat?” [6](And this he said to prove him, for he knew what he would do.) [7]Philip answered him, “Two hundred day’s wages worth of bread is not sufficient for this crowd, that every one of them may take a just a little!” [8]One of his disciples, Andrew, Shimon Kefa’s brother, said to him, [9]“There is a lad here who has five barley loaves and two small fish, but what are they among so many?” [10]Yeshua said, “Make the men sit down.” There was a grassy area, so they sat the men down (they numbered about five thousand). [11]Yeshua took the loaves, and when he had given thanks *to the Almighty*, he distributed to the

disciples, and the disciples *distributed* to those who were sitting down – and likewise they *distributed* the fish, as much as the *people* wanted. [12]When they were filled he said to his disciples, "Gather up the fragments that remain so that nothing will be lost." [13]They gathered twelve baskets filled with the fragments of the five barley loaves which remained over and above all that was eaten! [14]Those who had seen the miracle that Yeshua did, said, "This is of a truth **The Prophet** that should come into the world!" [15]When Yeshua perceived that they would come and take him by force to make him king, he departed again into a

mountain alone.

< Note 12 > Critical: All of the words found in John 6:4 were added after the third century and are absent from the ancient Greek MSS 472 & 850.

This is clearly *not* Passover. Yeshua never *goes up* to Jerusalem. He feeds a multitude with *leavened* barley loaves. The next chapter of John opens with preparations for the Feast of Tabernacles, which begins eighteen days after this incident.

Here, Yeshua is declared by the multitude to be The Prophet of whom Moses prophesied. See the Introduction, *Fatal Errors* for details on how, when, and why these words were added to later Greek texts of John's record in order to deceptively lengthen Yeshua's ministry so as to justify Eusebius' ludicrous interpretation of Daniel's 'seventy sevens' prophecy.

Matthew — Mark — Luke — **John * [[6:4]]***

John 6:4 ***[[And the Passover, a feast of the Jews, was nigh.]]***

< 103 > The disciples leave at dark to row back to Kfar Nahum

Yeshua leaves later and walks on the Kinneret

[After sunset, 29th Day of the 6th Month, 4027 FC; Thursday, September 18, 27 CE]

Week 31 — Day 216

Matthew 14:22-33 — **Mark 6:45-52** — Luke — **John 6:16-21**

Matthew 14:22 Immediately [after the multitude was fed] Yeshua constrained his disciples to get into a ship and to go before him to the other side *of the Kinneret* while he sent the multitudes away. 23When he had sent the multitudes away, he went up into a mountain apart to pray. When the evening had come, he was there alone, 24but the ship was now in the midst of the sea being tossed with the waves because the wind was against them. 25In the fourth watch of the night Yeshua went to them, walking on the sea! 26When the disciples saw him walking on the sea, they were troubled, saying, “It is a ghost!” and they cried

out in fear. [27]Immediately Yeshua spoke to them, “Be of good cheer! It is I – do not be afraid!” [28]Then Kefa answered him, “Master, if it is you, bid me to come to you on the water!” [29]*Yeshua* said, “Come!” When Kefa came down out of the ship, he walked on the water to go to Yeshua, [30]but when he saw the boisterous wind, he was afraid and began to sink. He cried out, “Master, save me!” [31]Immediately Yeshua stretched forth *his* hand and caught him and said to him, “O you of little faith! Why did you doubt?” [32]When they came into the ship the wind ceased. [33]Then those who were in the ship came and bowed at his feet saying, “Of

a truth you are the Son of YHVH!”

Mark 6:45 Then *Yeshua* immediately constrained his disciples to get into the ship and to go before *him* to the other side of Beit Saida while he sent the people away. [46]When he had sent them away, he departed into a mountain to pray. [47]When even was come, the ship was in the midst of the sea and he was alone on the land, [48]and he saw them toiling in rowing, for the wind was contrary to them. About the fourth watch of the night he came to them, walking upon the sea, and would have passed by them. [49]But when they saw him walking on the sea, they supposed

it was a ghost, and they cried out, [50]for they all saw him and were troubled. Immediately he spoke to them and said, "Be of good cheer! It is I! Be not afraid!" [51]Then he went up to them *and got* into the ship, and the wind ceased. They were amazed beyond measure, and wondered in themselves [52]because they fully understood *the ramifications of the miracle* of the loaves. Their hearts were still hardened.

John 6:16 When evening was *now* come, his disciples went down to the sea [17]and entered into a ship and *they* went over the sea toward Kfar Nahum. It was now dark and Yeshua had not

come to them. [18]Then the sea arose by reason of a great wind.{1} [19]So when they had rowed about twenty five or thirty stadion{1}, they saw Yeshua walking on the sea drawing near to the ship, and they were afraid. [20]But he said to them, “It is I! Be not afraid!” [21]Then they willingly received him into the ship, and immediately the ship was at the land where they went.

{Jn 6:18.1} The prevailing west winds that buffet the sea of Galilee indicate that the feeding of the 5,000 took place on the east side of the village of Beit Saida and Yeshua climbed the large hill on the way up to the Golan Heights to pray. From there he could

look down upon the Kinneret and watch the lack of progress being made by the disciples as they rowed against the wind.

{Jn 6:19.1} <stadion> – a measurement used for races in Greece, is exactly 600 Greek feet. The total distance the disciples had traveled is about a third of one mile, whereas the Kinneret is about 8 miles across at its widest point, and the distance from the southeast corner of the sea to Nof Ginasaur, where they landed, is about four miles – not much headway.

< 104 > Yeshua heals many at the lakeside village of Ginasaur the next morning

they walk along the beach to

Kfar Nahum
[29th Day of the 6th Month, 4027 FC; Friday, September 19, 27 CE]

Week 31 — Day 216

Matthew 14:34-36 — **Mark 6:53-55** — Luke — **John 6:22-24**

Matthew 14:34 When they had crossed *the*
Kinneret they came into the area of
Ginasaur. 35When the men of that place
knew he was there, they sent out into
all that country round about and
brought to him all that were diseased.
36They begged him that they might just

touch *the tzit-tzit* on the corner of his garment – and as many as touched *them* were made perfectly whole!{1}

{Mt 14:36:1} Malachi prophesied that the Messiah would have healing in his *kanaph* – the woven wing-like appendages worn on the four corners of the tallit, a particular Israelite garment worn over the common linen haluq (Malachi 4:2). This is an undisputable messianic prophecy that was fulfilled several times in the Gospel records. See also event <92>.

Mark 6:53 When they had passed over *the sea of the Galilee*, they came into the area of Ginasaur and drew to the shore. 54When they came out of the

ship, the *people* immediately recognized him, [55]and they ran through the whole region round about and began to carry those that were sick in beds to where they heard he was.

John 6:22**The day following** [the feeding of the five thousand], the people who stood on the other side of the sea saw that there was no other boat there, except for the one into which his disciples had entered. They had *taken notice* that Yeshua did not go with his disciples into the boat, but *that* his disciples went on alone *without him*. [23]However, other boats from Tiverias came near to the place where they ate

bread (after the master had given thanks *and multiplied the loaves and fish*). [24]When the people saw that Yeshua was not there and neither were his disciples, they also boarded boats and came to Kfar Nahum, seeking for Yeshua.

< 105 > Summary: Yeshua continues ministering to the sick

Week 31

Mark reinforces the fact that the prophecy of Malachi (4:2) was being fulfilled in the sight of multitudes.

Mark 6:56 Wherever *Yeshua* entered, *whether* into villages, or cities, or the country, they laid the sick in the streets and besought him that they might touch the *tzit-tzit* on the corners of his garment. As many as touched him were made whole.

< 106 > Yeshua teaches in the synagogue at Kfar Nahum "The Last Day and the Resurrection"

[Shabbat before the Day of

Trumpets - 30th Day of the 6th Month, 4027 FC; Saturday September 20, 27 CE]

Week 31 — Day 217

Matthew — Mark — Luke — **John 6:25-65**

This teaching takes place in the Kfar Nahum Synagogue on the Sabbath, but is not mentioned until verse 59

John 6:25 When the people found him on the other side of the sea, they said to him, “Rabbi, when did you come

here?” [26]Yeshua answered them and said, “**TRUTH** I say to you, you seek me not because you saw the miracles, but because you ate our leavened bread, and were filled! [27]Labor not for the food which perishes, but for that food which endures to everlasting life, which the Son of Man shall give to you, for *the Son of Man* is the one whom YHVH the Father has authenticated!” [28]Then they said to him, “What shall we do that we might work the works of YHVH?” [29]Yeshua answered and said to them, “This is the work of YHVH, that you believe in him whom he has sent.”{1} [30]They replied, “What sign will you show us

then, so that we may see and believe in you? What miraculous work will you do? [31]Our fathers did eat manna in the desert, as it is written, '*Moses* gave them bread from heaven to eat.'"

{Jn 6:29:1} Deuteronomy 18:15-19 is the reference to the context of Yeshua's statement – one of the most important prophesies in the entirety of scripture. [15] "YHVH thy Elohim will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; [16]According to all that thou desiredst of YHVH thy Elohim in Horeb in the day of the assembly, saying, Let me not hear again the voice of YHVH my Elohim, neither let me see this great fire any more, that I die not. [17]And YHVH said unto me,

'They have well *spoken that* which they have spoken. [18] I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. [19] And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will make diligent inquiry of him and he will be judged according *to his compliance with the words of that Prophet*.'

John 6:32 Yeshua said to them, "**TRUTH** I say to you, Moses did not give you the bread from heaven, but my Father, and he *now* gives you the true bread from heaven.{1} [33]For the bread of YHVH is he who comes down from heaven and gives life to the world." [34]Then they

said to him, “Master, give us more and more of this bread.” [35]Yeshua said, “I am the bread of life! He that comes to me shall never hunger, and he that believes in me shall never thirst. [36]But I also say to you that you have seen me, and yet believe not. [37]All that the Father gives me shall come to me, and he who comes to me I will in no wise cast out. [38]For I came down from heaven, not to do my own will, but the will of him who sent me! [39]And this is the Father’s will who has sent me: that of all whom he has given me I should lose none, but should **raise them up again at the last day**. [40]And this is the will of YHVH who sent me – that

everyone who sees the Son and
believes in him may have everlasting
life, and **I will raise him up at the last**
day!” [41]Then the religious leaders
murmured at him because he said, “I
am the bread which came down from
heaven.” [42]They said, “Is not this
Yeshua, the son of Yoseph, whose
father and mother we know? How is it
then that he said, ‘I came down from
heaven?’” [43]Yeshua answered them,
“Do not murmur among yourselves!
[44]No man can come to me except the
Father, which has sent me, draw him,
and **I will raise him up at the last**
day! [45]It is written in the prophets:
‘And they shall all be taught of

YHVH.’ {1} Every man, therefore, who
has heard and has learned of the
Father, comes to me. 46Not that any man
has seen the Father, except he who is
from YHVH. He alone has seen the
Father. 47**TRUTH** I say to you, he who
believes in me has everlasting life! 48I
am that bread of life! 49Your fathers ate
manna in the wilderness and are dead.
50But this is the bread which comes
down from heaven that a man may eat,
and not die! 51I am the living bread
which came down from heaven! If any
man eat of this bread, he shall live
forever! The bread that I will give is
my flesh, which I will give for the life
of the world!”

[52]The religious leaders then strove among themselves, saying, "How can this man give us *his* flesh to eat?"
[53]Then Yeshua said to them, "**TRUTH** I say to you, except you eat the flesh of the Son of Man, and drink his blood, you have no life in you. [54]Whoever eats my flesh and drinks my blood has eternal life, and **I will raise him up at the last day!** [55]For my flesh is truly food and my blood is truly drink. [56]He that eats my flesh and drinks my blood dwells in me, and I in him! [57]As the living Father has sent me, and as I live by the Father – so he that eats me, even he shall live by me! [58]This is that bread which came down from heaven! Not as

your fathers ate manna and are dead! He who eats this bread shall live forever!” [59]**These things he said in the synagogue as he taught in Kfar Nahum**. [60]Many of his disciples, when they heard *this* said, “This is a hard saying! Who can hear it?” [61]When Yeshua knew in himself that his disciples murmured about it, he said to them, “Does this offend you? [62]*What* if you see the Son of Man ascend up where he was before? [63]It is the spirit that quickens – the flesh profits nothing! The words that I speak to you are spirit, and *they* are life! [64]But there are some of you who *will not and* can not believe!” (For Yeshua knew from

the beginning who they were that believed not, and who should betray him.) [65]Then he said, “That is why I said to you that no man can come to me, except it is given to him by my Father!”

{Jn 6:32.1} Yeshua is alluding to his broken body and shed blood that is symbolized by the bread and wine brought forth by the Melek Tzadek to Avraham. This had been rehearsed for the past two thousand years, and was expounded upon by Yeshua on the night of his last supper with his disciples before the Passover. Though all he spoke was true, no one understood it at the time.

{Jn 6:45.1} Jeremiah 31:34 – It is the Holy Spirit of the living Elohim that leads an

individual into the truth. Not all will be called – even fewer will respond appropriately.

< 107 > Many disciples are disillusioned and choose to no longer follow Yeshua

[Shabbat before the Day of Trumpets - 30th Day of the 6th Month, 4027 FC; Saturday September 20, 27 CE]

Week 31 — Day 217

Matthew — Mark — Luke — **John**

6:66-71

John 6:66 From that *time* many of his disciples went away and walked with him no more. [67]Then Yeshua asked the twelve, “Will you also go away?” [68]Shimon Kefa answered him, “Master, to whom shall we go? You have the words of eternal life, [69]and we believe and are sure that you are that Messiah, the Son of the living Elohim.” [70]Yeshua answered them, “Have not I chosen twelve, and yet one of you is a demon?” [71](He spoke of Yehudas from Ascareyotah, *the son* of Shimon, for he it was that should betray him, being one of the twelve.)

V. Yom Teruah through the Last Great Day 4027

< 108 > Yom Teruah (the Day of Trumpets) begins at sundown at the end of the Sabbath

[High Sabbath - 1st Day of the 7th Month, 4027 FC;

Sunday, September (20) 21, 27 CE]

Week 32 — Day 218

< Note 13 > Astronomical event: new moon sighting – Yom Teruah

At the sunset that closed the Sabbath on the 30th day of the 6th month (Saturday, September 20th, 27 CE), the first sliver of the new moon of the 7th month was sighted 15.34 degrees above the horizon at 4.46% illumination, which initiated

the High Sabbath of the Day of Trumpets. Earlier that day, in the Kfar Nahum synagogue, Yeshua interpreted the prophetic meaning of the Day of Trumpets by declaring his role as the one who will raise the dead in the Last Day (which he also did on the Day of Firstfruits – event <227>) . The Day of Trumpets is the Feast that occurs "on a day and hour that no man knows," because that Feast day is reckoned by the sighting of the new moon which cannot be known in advance, even with the most precise astronomical calculations, because atmospheric conditions may obscure the

otherwise observable celestial event. In retrospect, we can now calculate, to within 1/100th of one percent of illumination, what they could see over 1,982 years ago from the hills overlooking the Sea of Galilee. That particular year, the previous month was a full 30 day month with no chance of seeing the moon the night before. It would be, by default, a full 30 day month – but they could not have known that from their more primitive perspective.

< 109 > Yeshua confronts sages and Pharisees

[High Sabbath - 1st Day of the 7th Month, 4027 FC; Sunday, September 21, 27 CE]

Week 32 — Day 218

This confrontation in Kfar Nahum occurs on the very day that we are to remember the blowing of trumpets – the day that the commandments were shouted down from Mount Sinai. We were to remember that no one adds to or subtracts from those commandments, and that the

Almighty promised to send The Prophet in the future to show us the true path.

Matthew 15:1-20 — Mark 7:1-23 — Luke — John

Matthew 15:1 Then sages and Prushim, which were from Yerushalayim, came to Yeshua saying, 2"Why do your disciples transgress the takanot of antiquity, because they do not wash their hands when they eat bread?" 3*Yeshua* answered them, "Why do you transgress the commandment of YHVH by your takanot? 4For YHVH commanded, saying, 'Honor your father and mother, and he that curses

father or mother shall be put to death.’
5But you say, ‘Whoever shall say to *his*
father or mother that whatever *support*
they might have received from him is
corban [*a gift dedicated to the*
Temple], he is free [from his
responsibility to caring for his elderly
parents].’ 6In so doing, he does not care
for his father or his mother! Thus, you
have made the commandment of YHVH
of no effect by your takanot.{1} 7*You*
hypocrites! Well did Yeshayahu
prophesy of you, saying, 8‘These
people draw near to me with their
mouth and honor me with *their* lips,
but their heart is far from me. 9But in
vain do they worship me, teaching *for*

doctrines the commandments of men.'"
[10]And he called the multitude, and said to them, "Hear, and understand: [11]it is not that which goes into the mouth which defiles a man, but that which comes out of the mouth – this defiles a man."

[12]Then his disciples came to him and said, "Do you know that the Prushim were offended when they heard what you said?" [13]*Yeshua* answered, "Every plant which my heavenly Father has not planted shall be rooted up. [14]Leave them alone. They are blind leaders of the blind – and if the blind lead the blind, both shall fall into the ditch."

[15]Then Kefa asked, “Declare this parable to us.” [16]Yeshua responded, “Are you also without understanding? [17]Do you not understand that whatever enters in at the mouth goes into the belly and goes out in the natural way? [18]But those things which proceed out of the mouth come forth from the heart, and they defile a man. [19]Out of the heart proceeds evil thoughts, murders, adulteries, fornications, thefts, false witnesses, and blasphemies! [20]These are *the things* which defile a man, but to eat with unwashed hands does not defile a man.”

{Mt 15:6.1} The ancient Hebrew text of

Matthew's Gospel states plainly that the followers of Yeshua are commanded to not follow the *takanot* of the Pharisees' oral torah. The Encyclopedia Judaica defines *takanot* as *rules enacted by the Pharisees that change or negate Biblical law*. Yet the Torah repeatedly instructs us that no one is ever allowed to either 'add to the commandments or diminish from' (Deuteronomy 4:2, 12:32). The takanot of the Pharisees (or any religion) is a violation of the Torah – and sin is the violation of the Torah (I John 3:4). Yeshua clearly and pointedly commanded his disciples "Do not follow the *takanot* of the Pharisees" and gave added clarification in his last message to Israel (recorded in Matthew 23). The Pharisees were offended when Yeshua confronted them on this issue on the Day of Trumpets. They threatened to kill him if he

showed up in Jerusalem for the Feast of Sukkot in two weeks (John 7:1). Yeshua vociferously violated the man-made rules of the Pharisees at every turn – that is why they started making plans to kill him at Shavuot (John 5:1-47) when he healed a man and then immediately commanded him to break the law of the *eruv* by picking up his mat on the Sabbath and carrying it away. **If we miss this one principle – we have missed the entire teaching ministry of the Messiah who came to declare the truth that sets men free from the bondage of religion**. See full explanation of *takanot* (event <174> Matthew 23:2).

Mark 7:1 Then Prushim and notable sages came from Yerushalayim to *confront* Yeshua. [2]When they saw some of his

disciples eat bread with defiled (*ceremonially* unwashed) hands, they found fault [3]because the Prushim and all their adherents hold to the takanot of their sages and do not eat unless they wash *their* hands *according to their tradition*. [4]*When they come* from the market, unless they wash *according to their tradition,* they do not eat – and *they do so* many other things which they *themselves* have decided to observe, such *as* the *ceremonial* washing of cups, and pots, and brass vessels, and tables. [5]Then the Prushim and sages asked him, "Why do your disciples not walk according to the takanot of the sages but eat bread with

unwashed hands?" [6]He answered them, "Well has Yeshayahu prophesied of you hypocrites, as it is written, 'These people honor me with *their* lips, but their heart is far from me. [7]In vain do they worship me, teaching *for* doctrines the commandments of men.' [8]For laying aside the commandment of YHVH, you hold the takanot of men, such *as* the washing of pots and cups, and many other similar things you do. [9]With full knowledge you reject the commandment of YHVH that you may keep your *man-made* takanot! [10]Moses said, 'Honor your father and your mother,' and, 'Whoever curses father or mother, let him be put to death.'

[11]But you say, 'If a man shall say to his father or mother, everything that he would have given to support them *in their old* age is corban, (a gift dedicated to the Temple) *he shall be free of his obligation*.' [12]Thus, you allow him to do no more for his father or his mother, [13]making the word of YHVH of none effect through the *takanot* that you have enacted. And many such things you do."{1}

{Mk 7:13.1} The foundation of Phariseeism is the practice of eating everyday meals in an invented state of ritual purity. This principle of Phariseeism is more fully described in the Introduction under the header "Prushim," and *must* be understood. It clarifies both the

gravity of this confrontation and the Gospel of the Kingdom that Yeshua taught by word and deed.

Mark 7:14 Then he called all the people to him and said, “Everyone listen up and understand! 15There is nothing from outside of a man that entering into him can *truly* defile him, but the things which come out of him is what defiles him. 16If any man has ears to hear, let him hear!”{1} 17And when he entered into the house from the people, his disciples asked him concerning the parable. 18And he said to them, “Are you so without understanding also? Do you not perceive that whatever thing

from without enters into the man, *it* cannot defile him [19]because it enters not into his heart but into the belly, and goes out into the draught, purging all meats?" [20]Then he said, "That which comes out of the man, that defiles the man. [21]For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, [22]thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, and foolishness! [23]All these evil things come from within and defile the man."

{Mk 7:16.1} Yeshua is speaking of the man-made rituals that the Pharisees have

concocted so that they stay uncontaminated from the world in their *parush* – separated world of self-sanctity. He is **not** saying that it is now permissible to violate the Torah and eat cats, rats, lizards, pigs, or tarantulae (which are all delicacies in various cultures). Yeshua is upholding the sanctity of the Torah and defending it against the man-made rules of a system that is manipulating and controlling the masses with a hybrid religion. Israel was adamantly instructed that "no one adds to or diminishes from" the commandments given to us at Sinai – anyone who does is a false prophet! (Deuteronomy 18:20-22) Here, Yeshua is exposing the Pharisee sages as false prophets because they have both added to and subtracted from the Torah with this single *takana* concerning taking care of one's aged parents. He said that they do "many such things" (which are now

recorded in the Talmud). They were offended at him and threatened to kill him over the issue regarding to whose authority we are required to submit. The Prophet set us free from the bondage of man-made religion – but religionists will kill to protect their illegitimate authority.

< 110 > Yeshua and disciples travel north

to the southern border of Tyre and Sidon

[2nd Day of the 7th Month, 4027 FC; Monday, September 22, 27 CE]

Week 32 — Day 219

Matthew 15:21 — **Mark 7:24a** — Luke — John

Matthew 15:21 Then Yeshua departed, and traveled to the border of Tyre and Sidon.

Mark 7:24a From there he arose, and went to the border of Tyre and Sidon.

< 111 > Yeshua heals a gentile

a pagan (Canaanite) child is possessed by demons

[2nd Day of the 7th Month,

4027 FC; Monday September 22, 27 CE]

Week 32 — Day 219

Matthew 15:22-28 — **Mark 7:24b-30** — Luke — John

Matthew 15:22 A Canaanite woman out of
the same area came to him and cried,
“Have mercy on me master, son of
David! My daughter is grievously
vexed with a demon.” 23But he
answered her not a word. His
disciples came and besought him,
“Send her away, she cries after us.”
24But he answered, “I am only sent to

the lost sheep of the house of Yisrael.”
25Then came she and worshipped him,
begging, “Master, help me!” 26He
bluntly answered, “It is not right to
take the children’s bread and to cast *it*
to dogs.” 27She replied, “True, master,
yet the dogs eat of the crumbs which
fall from their master’s table.” 28Then
Yeshua said to her, “Woman, great *is*
your faith! Be it unto you even as you
will.” And her daughter was made
whole from that very hour.

Mark 7:24b There, *Yeshua* entered into a
house, and would have no man know
it, but he could not be hid. 25A *pagan*
woman, whose young daughter had a

foul spirit, heard of him, and came and fell at his feet. [26]The woman was a Greek, a Syrophenician by nation, and she besought him that he would cast forth the demon out of her daughter. [27]But Yeshua said to her, “Let the children first be filled. It is not appropriate to take the children’s bread and to cast *it* to dogs.” [28]She answered him, “Yes, master, yet the dogs under the table eat of the children’s crumbs.” [29]Then he said to her, “For this saying go your way – the demon has gone out of your daughter!” [30]And when she returned to her house, she found the demon had left and her daughter laid *quietly* upon the bed.

< 112 > Returning to the northern region of the Decapolis

Yeshua heals a deaf man and many others

[3rd Day of the 7th Month, 4027 FC; Tuesday, September 23, 27 CE]

Week 32 — Day 220

Matthew 15:29-31 — Mark 7:31-37 — Luke — John

Mathew 15:29 Yeshua departed from there, and came near to the sea of Galilee;

and went up into a mountain, and sat down there. [30]Great multitudes came to him, having with them *those who were* lame, blind, dumb, maimed, and many others, and laid them down at Yeshua's feet and he healed them. [31]The multitude wondered when they saw the dumb speak, the maimed made whole, the lame walk, and the blind to see, and they glorified the Elohim of Yisrael!

Mark 7:31 Departing from the coasts of Tyre and Sidon, he came to the sea of the Galilee by going through the midst of the region of the Decapolis. [32]There they brought to him one that was deaf

and had an impediment in his speech, and they besought him to lay his hand upon him. [33] *Yeshua* took him aside from the multitude and put his fingers into his ears, and he spit, and touched his tongue. [34] Looking up to heaven, he sighed, and said to him, "be opened." [35] Straightway his ears were opened, and his tongue was loosed, and he spoke plainly. [36] *Yeshua* charged them that they should tell no man, but the more he charged them, so much the more they made it a great deal and published *it* abroad. [37] They were astonished beyond measure and said, "He has done all things [prophesied of the Messiah] well! He makes both the

deaf to hear, and the dumb to speak!”{1}

{Mk 7:37.1} Isaiah 35:1-6

< 113 > Second miracle of loaves and fish

about 4,000 men are fed after following Yeshua for three days

[4th Day of the 7th Month, 4027 FC; Wednesday, September 24, 27 CE]

Week 32 — Day 221

Matthew 15:32-38 — Mark 8:1-9 — Luke — John

Matthew 15:32 Then Yeshua called his disciples *to him*, and said, “I have compassion on the multitude because they have continued with me now for three days, and *they* have nothing to eat. I will not send them away fasting, lest they faint in the way.” 33His disciples said to him, “Where shall we find enough bread in this wilderness to feed such a great multitude?” 34Yeshua replied *incredulously*, “How many loaves do you have?” They said, “Seven, and a few very small fish.” 35*Yeshua* commanded the multitude to

sit down on the ground. [36]He took the seven loaves and the fish and gave thanks, and broke *them*, and gave them to his disciples, and the disciples *distributed* to the multitude, [37]and they all ate, and were filled. When they took up the remainder, there were seven baskets full, [38]and those who ate were four thousand men, besides women and children.

Mark 8:1 In those days the multitude being very great and having nothing to eat, Yeshua called his disciples *to him* and said, [2]"I have compassion on the multitude because they have now been with me three days and they have

nothing to eat. [3]If I send them away fasting to their own houses, they will faint in the way because many of them came from afar." [4]His disciples answered, "How can anyone satisfy all these *people* with bread out here in the wilderness?" [5]*Yeshua* asked them, "How many loaves do you have?" They said, "Seven." [6]Then he commanded the people to sit down on the ground. He took the seven loaves, and gave thanks, and broke the bread and gave it to his disciples to set before *them* – and they set *it* before the people. [7]They also had a few small fish, so again he blessed *the Almighty*, and commanded *his disciples* to set

them also before *the people*. [8]They all ate and were filled, and they took up seven baskets of the food that was left. [9]And those who had eaten were about four thousand, and he sent them away.

< 114 > Crossing from the Golan Heights to Migdal,

the Prushim and Zadokim confront Yeshua

[5th Day of the 7th Month, 4027 FC; Thursday, September 25, 27 CE]

Week 32 — Day 222

Matthew 15:39-16:4 — **Mark 8:10-13** — Luke — John

Matthew 15:39 After he sent away the
multitude he boarded a ship and came
to the area of Migdal. 16:1The Prushim
came with the Zadokim and tempting
him, desired him that he would show
them a sign from heaven. 2He answered
them, "When it is evening you say, '*It
will be* fair weather, for the sky is red.'
3In the morning you say, '*It will* be foul
weather today, for the sky is red and
lowering.' *You* hypocrites! You can
discern the face of the sky, but you
cannot *discern* the signs of the times?
4A wicked and adulterous generation

seeks after a sign, and there shall no sign be given to it but the sign of the prophet Yonah." And he left them, and departed.

Mark 8:10 Straightway he entered into a ship with his disciples and came into the parts of Dalmanutha [*which is near Migdal*]. [11]The Prushim came *to him* and began to question him, seeking of him a sign from heaven *and* tempting him. [12]He sighed deeply in his spirit and said, "Why does this generation seek after a sign? Truth I say to you, there will be given no sign to this generation." [13]He left them and entered into the ship again and departed to the

other side.

< 115 > Summary statement: the Prushim and Zadokim threaten to kill Yeshua

[5th Day of the 7th Month, 4027 FC; Thursday, September 25, 27 CE]

Week 32 — Day 222

The Pharisee leaders have made it very clear that they intend to kill Yeshua for his blatant violation of

rabbinic takanot. The previous incident at Migdal is the only discourse between Yeshua and the Prushim after he deliberately violated the takanot of their sages a second time and fed four thousand more with "unsanctified" hands – ignoring their protocols and their threats.

Matthew — Mark — Luke — **John 7:1**

John 7:1 After these things Yeshua remained in the Galilee. He would not *go up to Jerusalem* yet, because the *religious leaders* sought to kill him.{1}

{Jn 7:1.1} KJV reads – *walk in Jewry because the Jews sought to kill him*. This translation ignores that fact that those who are following him are also Jews – Galilean Jews who are coming out of the Pharisee synagogues and following him.

< 116 > Sailing from Migdal

Yeshua warns his disciples of the "leaven" of the Pharisees

[6th Day of the 7th Month, 4027 FC; Friday September 26, 27 CE]

Week 32 — Day 223

Matthew 16:5-12 — Mark 8:14-21 — Luke — John

Matthew 16:5 Now when his disciples got to the other side *of the Kinneret*, they *realized that they* had forgotten to take bread. [6]So Yeshua said to them, "Take heed and beware of the leaven of the Prushim and of the Zadokim." [7]They reasoned within themselves, "*It is* because we have taken no bread?" [8]When Yeshua perceived *their thoughts*, he said to them, "O you of little faith! Why reason in yourselves *that I say this* because you have brought no bread? [9]Do you not yet understand? *Do you* not remember the

five loaves that *fed* five thousand, and how many baskets did you take up?
[10]*Do you not remember* the seven loaves that *fed* four thousand, and how many baskets did you take up? [11]How is it that you do not understand that I do not speak to you concerning bread, that you should beware of the leaven of the Prushim and of the Zadokim?" [12]Then they understood how he commanded them to not be wary of the leaven of bread – but of the doctrine of the Prushim and the Zadokim.

Mark 8:14 *The disciples* had forgotten to take bread, and they did not have more than one loaf in the ship. [15]*Yeshua*

charged them, “Take heed – beware of the leaven of the Prushim, and *of* the leaven of Herod.” [16]They reasoned in themselves, “*It is* because we have no bread?” [17]When Yeshua knew *what they were thinking*, he said to them, “Why reason that *I said this* because you have no bread? Do you not perceive? Cannot you understand? Do you still have a hard heart? [18]Do you have eyes and cannot see, and ears but cannot hear? Do you not remember [19]when I broke the five loaves among five thousand? How many baskets full of fragments did you take up?” They said to him, “Twelve.” [20]“And when *I divided* the seven loaves among four

thousand, how many baskets full of fragments did you take up?” They said, “Seven.” [21]He then asked them again, “How is it that you do not understand?”

< 117 > Yeshua heals a blind man at Beit Saida

According to Pharisee law it is forbidden to put saliva on one’s eyes on the Sabbath. Yeshua *deliberately* breaks rabbinic law after he is threatened with death

[Sabbath, 7th Day of the 7th Month, 4027 FC; Saturday, September 27, 27 CE]

Week 32 — Day 224

Matthew — **Mark 8:22-26** — Luke — John

Mark 8:22 When he came to Beit Saida,
they brought a blind man to *Yeshua* and
begged him to touch him. 23He took the
blind man by the hand and led him out
of the town. He put spit on his eyes,{1}
and putting his hands on him, he asked
the man if he saw anything. 24He
looked up and said, “I see men like

trees, walking." [25]Again, he put *his* hands on his eyes and made him look up, and he was restored and saw every man clearly. [26]*Yeshua* sent him away to his house saying, "Do not go into the town, nor tell *it* to any from the town."

{Mk 8:23.1} Rabbinic takanot absolutely forbid putting saliva on the eyes on the Sabbath (Talmud, tractate Shabbat 108b).

< Note 14 > Yeshua travels north to Caesarea Philippi

[8th Day of the 7th Month, 4027 FC; Sunday, September

28, 27 CE]

Week 33 — Day 225

< 118 > On the road to Caesarea Philippi

Yeshua forbids his disciples from voicing that he is the Messiah because of his covert mission in Yerushalayim: to die as the “suffering servant”

[8th-9th Day of the 7th Month, 4027 FC; September

28-29, 27 CE]

Week 33 — Day 225-226

Matthew 16:13-28 — **Mark 8:27-9:1** — **Luke 9:18-27** — John

Matthew 16:13 When Yeshua came into the coasts of Caesarea Philippi he asked his disciples, “Who do men say that I, the Son of Man, am?” 14They replied, “Some *say that you are* Yochanan the immerser, some *say you are* Eliyahu, and others *say you are* Yirmeyahu or one of the prophets.” 15He asked them, “But who do you say that I am?” 16Shimon Kefa answered, “You are the Messiah, the Son of the living Elohim.”

[17]Yeshua said to him, “Blessed are you, Shimon ben Yonah, for flesh and blood has not revealed *it* to you, but my Father in heaven. [18]I also say to you that you are Kefa [<petroj – petros> – *a pebble*] but on this rock{1} [<petra – petra> – the fact that I am the Messiah, the son of the living Elohim] I will build my kehilah{2} and the gates of hell shall not prevail against it. [19]I will give you all the keys to the kingdom of heaven. Whatever you bind upon earth shall be bound in heaven – and whatever you loose on earth shall be loosed in heaven.” [20]Then he charged his disciples that they should not tell anyone that he was the Messiah.{1}

{Mt 16:18.1} I Corinthians 10:4 “and this rock is Messiah” (Exodus 17:6; John 7:38)

{Mt 16:18.2} Church (KJV) – is <ekklhsia – *ekklesia*> (Greek), which refers to the “assembly” of believers. *Ekklesia* was used for the first time in the Septuagint (Deuteronomy 18:16) to translate the Hebrew word < lhq – *kahal*> – the “called out” or the “assembly of Israel” who were gathered at Mount Sinai to enter into the covenant with YHVH. The word *kehilah* is more accurate than the English word “church,” which comes from the old English *kirke*, from which is derived the word “circus,” where an entertaining “dog and pony show” takes place.

There is another way of rendering this verse that comes from the Ancient Hebrew

Matthew which employs a figure of speech that could only appear in a Hebrew original, and so it must also be seriously considered. It states, "You *Kefa* are *even* (a rock) and upon you will I *evneh* (build) my **house of prayer** (*bet tefilati*)…" This statement gives clarity to the remaining context. According to the Ancient Hebrew Matthew, Yeshua is going to build a **house of prayer** on Kefa, **not the Kehilah** (which he builds on himself as the foundation stone that was considered unacceptable by the builders of Pharisaic Judaism – Matthew 21:42). The gates of hell (which is an archaeological feature still extant at the pagan city of Caesarea Philippi, where they are now standing) will not be able to prevail against the house of prayer that Kefa will establish in Jerusalem. What they bind or loose in prayer will be honored in heaven as they pray according to the will of

Yeshua and the Father. There is no evidence that Kefa or his purported spiritual descendants would be the foundation of the Kehilah of Messiah. That is contrary to all of the Scripture regardless of the translations one reads – and contrary to the physical reality of that which is seated in Rome. Yeshua Messiah is the foundation (I Corinthians 3:11-18) – there is no other foundation, period.

{Mt 16:20.1} His first coming, to pay the death penalty for the broken covenant at Sinai, was a covert mission. The one with no sin, no violation of the Torah, came to die in the place of the guilty party so that the original covenant could be renewed. We could, once again, qualify to be a righteous nation of priests and kings through the accomplishment of Yeshua Messiah (Rev 1:6).

Matthew 16:21 From that time forth Yeshua began to declare to his disciples that he must go to Yerushalayim, and suffer many things of the elders and ruling cohenim and sages, and be killed, and be raised again the third day. 22Then Kefa took him *aside*, and began to rebuke him, saying, "Be it far from you, master! This shall not be *done* to you!" 23*Yeshua* turned and said to Kefa, "Get behind me, hasatan! You offend me! You do not savor the things of YHVH, but *the things* of men." 24Then Yeshua said to his disciples, "If any *man* desires to follow me, let him deny himself, and take up his cross, and

follow me. [25]Whoever desires to save his life shall lose it – but whoever will lose his life for my sake shall find it. [26]What would a man profit if he gained the whole world, and lost his own soul? Or what would a man give in exchange for his soul? [27]*One day* the Son of Man shall come in the glory of his Father with his angels and reward every man according to his works. [28]Truth I say to you, there are some standing here who will not taste of death before they see the Son of Man in his kingdom."

Mark 8:27 Yeshua and his disciples went around to the villages of Caesarea

Philippi, and along the way he asked his disciples, "Who do men say that I am?" [28]They answered, "Yochanan the immerser, but some *say* Eliyahu, and others *say* one of the prophets." [29]Then he asked them, "But who say you that I am?" Kefa answered, "You are the Messiah." [30]*Yeshua emphatically* charged them that they should tell no man concerning him. [31]Then he began to teach them that the Son of Man must suffer many things, and be rejected of the elders, and *of* the ruling cohenim, and the sages, and be killed, and after three days rise again – [32]and he spoke that saying openly. Kefa took him *aside* and began to rebuke him, [33]but *Yeshua*

turned about and looked at his disciples and rebuked Kefa, “Get behind me, hasatan, for you savor not the things of YHVH, but the things of men!” [34]*Yeshua* then called the people and also his disciples to him and said, “Whoever wills to follow me, let him deny himself, and take up his cross, and follow. [35]Whoever wills to save his life shall lose it – but whoever shall lose his life for my sake, and the gospel’s *sake*, the same shall save it. [36]What shall it profit a man if he gains the whole world and loses his own soul? [37]Or what shall a man give in exchange for his soul? [38]Therefore, whoever shall be ashamed of me and

of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he comes in the glory of his Father with the holy angels."

Mark 9:1 *Yeshua* said to them, "Truth I say to you, that there be some of those who stand here, which shall not taste of death before they have seen the kingdom of YHVH come with power."

Luke 9:18 When he was alone praying his disciples found him, and he asked them, "Whom do the people say that I am?" 19They answered, "Yochanan the immerser, but some *say* Eliyahu, and others *say* that one of the old prophets

has risen again." [20]He then asked, "But who do you say that I am?" Kefa answered, "The Messiah of YHVH." [21]Then *Yeshua* emphatically charged them, *yes*, *he* commanded *them* to tell no man that thing. [22]He said, "The Son of Man must suffer many things and be rejected of the elders and ruling cohenim and sages, and be slain, and be raised the third day." [23]He then said to *them* all, "If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me. [24]Whoever will save his life shall lose it, but whoever will lose his life for my sake, the same shall save it. [25]For what is a man advantaged if he gain the

whole world, and lose himself or be cast away? [26]Whoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when he comes in his own glory, and *in his* Father's *glory*, and *in the glory* of the holy angels. [27]But I will tell you a truth, there are some standing here who will not taste of death before they see *with their eyes*, the kingdom of YHVH."{1}

{Lk 9:27.1} In the following incident, Yeshua invites three of these disciples to go with him up to the top of a mountain on Yom Kippur. There they will, in fact, see the kingdom of Elohim. They will see Moses and Eliyahu, and hear the voice of YHVH.

< 119 > Yeshua ordained as the Cohen Gadol “The Transfiguration”

[Yom Kippur - 10th Day of the 7th Month, 4027 FC; Tuesday, September 30, 27 CE]

Week 33 — Day 227

This incident occurs “about eight days after the teachings” (Luke) or “six days after” (the teachings when he fed the four thousand - Matthew,

Mark). Yeshua takes Kefa, Yaakov, and Yochanan to a mountain where Moses and Eliyahu "ordain" Yeshua as *Cohen Gadol* after the Order of the Melek Tzadek. This is the incident when some of the disciples get to see Yeshua 'in his kingom' before their death – but they will be sworn to secrecy until after the resurrection.

Matthew 17:1-9 — Mark 9:2-10 — Luke 9:28-36 — John

Matthew 17:1 **After six days**{1} Yeshua took Kefa, Yaakov, and Yochanan his brother apart and brought them up into an high mountain, 2and he was

transfigured before them, and his face shined as the sun, and his garments were as white as light. [3]And there appeared to them Moses and Eliyahu talking with him! [4]Kefa said to Yeshua, "Master, it is good for us to be here! If you will, let us make three sukkot (tabernacles) here – one for you, one for Moses, and one for Eliyahu." [5]While he spoke a bright cloud overshadowed them, and, behold, a voice out of the cloud said, "This is my beloved Son, in whom I am well pleased! Shema – Hear and obey him! {1}" [6]When the disciples heard *it*, they fell on their face, and were extremely afraid. [7]Then Yeshua came and touched

them, and said, “Arise, be not afraid.”
[8]When they looked up, they saw no
man, except Yeshua. [9]As they came
down from the mountain, Yeshua
charged them, “Tell the vision to no
man until after the Son of Man is raised
from the dead.”

{Mt 17:1.1} Both Matthew 17:1 and Mark 9:2 report that “after (*meta*) six days Yeshua took three of his disciples to a high mountain,” where he changed before their eyes and shone with the brightness of the sun. Luke 9:28 records that the same incident, his ordination as the *Cohen Gadol* (High Priest) after the order of the *Melek Tzadek* (Melchizedek – KJV), occurred “about (*hosei*) eight days after the teachings.” “**After** (*meta*) six days” **is** <u>the seventh day</u>, while

"**about** (*hosei* –having not yet reached the point or number) eight days" **is also** <u>the seventh day</u>. Both Greek constructions record the same event occurring at the same time by using two parallel Greek mathematical constructions. The seventh day after (inclusive of the day – a third mathematical construction) the teachings that concluded with the feeding of the four thousand disciples on the seventh day of the month brings us to Yom Kippur – the Day of Atonement.

{Mt 17:5.1} The voice from heaven, the second bat kol, authenticated Yeshua as The Prophet that we must shema (hear and obey) and those who will not hear and obey will be diligently sought out and judged accordingly (Deuteronomy 18:15-19).

Mark 9:2 **After six days** Yeshua took Kefa *with him,* and Yaakov, and Yochanan, and led them up into a high mountain apart by themselves, and he was transfigured before them. 3His garments became shining, whiter than snow, as no launderer on earth can whiten them. 4And there appeared to them Eliyahu with Moses, and they were talking with Yeshua. 5*Kefa* asked Yeshua, "Master, it is good for us to be here! Let us make three tabernacles here – one for you, one for Moses, and one for Eliyahu," 6Kefa really did not know what to say because they were terrified. 7Then a cloud overshadowed them and a voice came out of the

cloud, “This is my beloved Son! Shema!” [8]Suddenly, when they had looked round about, they saw no man any more except Yeshua and themselves. [9]As they came down from the mountain he charged them that they should not tell any man the things that they had seen until the Son of Man has risen from the dead. [10]**They kept that saying to themselves but questioned one another what the rising from the dead should mean**.

Luke 9:28 **About eight days after the teachings** [when he fed the four thousand], *Yeshua* took Kefa and Yochanan and Yaakov, and went up

into a mountain to pray. [29]As he prayed, the fashion of his countenance was altered and his garments *were* white *and* glistering. [30]And two men, Moses and Eliyahu, talked with him. [31]They appeared in *a cloud of* glory, and spoke to him of his death that he would accomplish at Yerushalayim. [32]But Kefa and those who were with him fell asleep under the weight *of the glory*. When they awoke they continued to behold his glory, and *the glory of* the two men that stood with him. [33]And as *Moses and Eliyahu* departed, Kefa said to Yeshua, "Master, it is good for us to stay here and build three tabernacles – one for you, one for

Moses, and one for Eliyahu!” [34]While he spoke a cloud came over them, and they feared as they entered into the cloud. [35]There came a voice out of the cloud, saying, “This is my beloved Son! Hear *and obey* him!” [36]When the voice was past, Yeshua was seen alone. And the disciples kept *these things* close to their hearts and in those days they did not tell anyone any of those things that they had seen.

< 120 > Yeshua endorses the deceased Yochanan ben Zecharyah

and answers the enigmatic

‘suffering servant’ and ‘Eliyahu first’ prophecies [Yom Kippur - 10th Day of the 7th Month, 4027 FC; Tuesday, September 30, 27 CE]

Week 33 — Day 227

Matthew 17:10-13 — **Mark 9:11-13** — Luke — John

Mark 9:11 Then they asked *Yeshua*, “Why do the sages say that Eliyahu must come first?” 12He answered them, “Eliyahu truly comes first and restores

all things. And what is written concerning the Son of Man? That he must suffer many things, and be counted as nothing.{1} 13But I say to you that Eliyahu has indeed already come, and they have done to him whatever they determined – and *he did* just as it is written of him."{1}

{Mk 9:12.1} Isaiah 53:1-10 fulfilled
{Mk 9:13.1} Malachi 4:5; Lk 1:17

Matthew 17:10 Then his disciples asked him, "Why do the sages say that Eliyahu must come first?" 11Yeshua answered them, "Eliyahu truly shall first come and restore all things. 12Now

I tell you that Eliyahu has come already, and they knew him not; but have done to him whatever they decided to do. Likewise shall the Son of Man also suffer by them." [13]Then the disciples understood that he spoke to them of Yochanan the immerser.

< 121 > Yeshua heals a child possessed with a demonic spirit

[11th Day of the 7th Month, 4027 FC; Wednesday, October 1, 27 CE]

Week 33 — Day 228

Matthew 17:14-18 — **Mark 9:14-27** — **Luke 9:37-43a** — John

Matthew 17:14 When *Yeshua* approached the crowd, a *certain* man came to him, and kneeling down to him said, 15"Master, have mercy on my son, for he is a lunatic and sore vexed, for oft times he falls into the fire, and oft into the water, 16and I brought him to your disciples, and they could not heal him." 17Then Yeshua replied, "O faithless and perverse generation, how long shall I be with you? How long shall I *have to* endure you? Bring him here to me!" 18Yeshua rebuked the demon, and *it* departed out of him. And

the child was healed immediately.{1}

{Mt 17:18.1} KJV – "*from that very hour*" is a common figure of speech meaning "*immediately and from that point on*."

Mark 9:14 When he came to *his* disciples, he saw a great multitude about them, and the sages questioning them.
15 Straightway, when all the people beheld him they were greatly amazed, and ran to *him and* saluted him.
16 *Yeshua* asked the sages, "Why do you question them?" 17 One of the multitude answered and said, "Master, I have brought to you my son, who has a dumb spirit. 18 Wherever he takes him, he

tears him. He foams *at the mouth* and gnashes with his teeth, and pines away. I asked your disciples if they would cast him out, but they could not."

[19]He answered him, "O faithless generation, how long shall I be with you? How long shall I suffer you? Bring him to me." [20]They brought *the boy* to *Yeshua*, and when he saw him, immediately the spirit tore him and he wallowed on the ground and foamed at the mouth. [21]*Yeshua* asked his father, "How long has he been in this condition?" He said, "Since he was a child. [22]Often it casts him into the fire and into the waters in an attempt to

destroy him. If you can do anything, *please* have compassion on us and help us." [23]Yeshua said to him, "If you can believe, all things *are* possible to those who believe." [24]Immediately the father of the child cried out, "Master, I believe! *Please* help my unbelief!" [25]When Yeshua saw that the people came running together, he rebuked the foul spirit, "*You* dumb and deaf spirit, I command you to come out of him and return into him no more." [26]The *spirit* cried out and rent him sore, and came out of him, and he was left as dead. Many said, "He is dead!" [27]But Yeshua took him by the hand and lifted him up, and he arose!

Luke 9:37 On the next day, when they came down from the hill, many people met him. 38And a man of the company cried out, "Master, I beseech you, look at my son – he is my only child. 39A spirit takes him suddenly and he cries out, and it tears him and he foams at the mouth and it bruises him severely and then it departs from him. 40I besought your disciples to cast him out, and they could not." 41Yeshua answered, "O faithless and perverse generation, how long shall I be with you, and tolerate you? Bring your son here." 42As he was coming the demon threw him down and tore *him*. Yeshua rebuked the unclean spirit, and healed the child, and

returned him to his father. [43]They were all amazed at the mighty power of YHVH.

< 122 > Yeshua's disciples question him in a private residence

[11th Day of the 7th Month, 4027 FC; Wednesday, October 1, 27 CE]

Week 33 — Day 228

Matthew 17:19-21 — Mark 9:28-29 — Luke — John

Matthew 17:19 Then the disciples came to Yeshua apart from the crowd, and said, "Why could we not cast him out?" 20Yeshua said to them, "Because of your unbelief! Truth I say to you, if you have faith as a grain of mustard seed you shall say to this mountain, 'Move from here and go there,' and it shall move. Nothing shall be impossible to you. 21However this kind of demon does not go out without prayer and fasting."

Mark 9:28 When *Yeshua* came into the house, his disciples asked him privately, "Why could not we cast him out?" 29And he said to them, "This kind

can come forth only by prayer and fasting.”

< 123 > Yeshua speaks of his death and resurrection

as they travel toward his home in Kfar Nahum

[11th Day of the 7th Month, 4027 FC; Wednesday, October 1, 27 CE]

Week 33 — Day 228

Matthew 17:22-23 — **Mark 9:30-32** — **Luke 9:43b-45** — John

Matthew 17:22 While they abode in Galilee,
Yeshua said to them, “The Son of Man
shall be betrayed into the hands of
men, 23and they shall kill him, and the
third day he shall be raised again.”
And they greatly sorrowed.

Mark 9:30 As they departed from there
they passed through Galilee, and he did
not want any man to know 31because he
was teaching his disciples, and said to
them, “The Son of Man will be
delivered into the hands of men, and
they shall kill him; and after he is dead,
he shall rise the third day.” 32But they
did not understand that saying, and
were afraid to ask him.

Luke 9:43b While every one wondered at
the things that Yeshua did, he said to
his disciples, 44"Let these words sink
deep into your ears – the Son of Man
shall be delivered into the hands of
men." 45But they did not understand the
saying, and its meaning was hid from
them. They could not comprehend it,
and they were afraid to ask him the
meaning of the saying.

< 124 > The disciples arrive in Kfar Nahum and Yeshua teaches

[11th Day of the 7th Month,
4027 FC; Wednesday,

October 1, 27 CE]

Week 33 — Day 228

Matthew 17:24-18:35 — **Mark 9:33-50** — **Luke 9:46-50** — John

Matthew 17:24 When they came to Kfar Nahum, those who received tribute *money* came to Kefa, and said, “Does not your master pay tribute?” 25He said, “Yes.” When *Kefa* came into the house, Yeshua prevented him, “What were you thinking, Shimon? *Tell me*, of whom do the kings of the earth take custom or tribute – from their own children, or of strangers?” 26Kefa said to him, “from strangers.” Yeshua said

to him, “Then the children are free *from this*. [27]Notwithstanding, lest we should now offend them [over this trivial issue], go to the lake, cast in a hook, and take the first fish that comes up. When you open his mouth you shall find a piece of money. That take, and give to them for me and you.”

Matthew 18:1 At that time the disciples came to Yeshua, saying, “Who is the greatest in the kingdom of heaven?” [2]Yeshua called a little child to him and set him in the midst of them, [3]and said, “Truth I say to you, unless you are changed and become as little children, you shall not enter into the kingdom of

heaven. [4]Whoever shall humble
himself as this little child, the same is
greatest in the kingdom of heaven.
[5]And whoever shall receive one such
little child in my name receives me.
[6]Whoever offends one of these little
ones who believes in me, it were
better for him that a millstone were
hung about his neck and *that* he were
drowned in the depths of the sea. [7]Woe
to the world because of offences! Yes,
offences must come; but woe to the
man by whom the offence comes!
[8]Therefore, if your hand or your foot
offends you, cut them off and cast *them*
from you! It is better for you to enter
into life lame or maimed, rather than

having two hands or two feet to be cast into *the fires of* Gehinnom. [9]If your eye offends you, pluck it out, and cast *it* from you! It is better for you to enter into life with one eye, rather than having two eyes to be cast into hell fire. [10]Take heed that you do not despise one of these little ones. I say to you, that in heaven their *guardian* angels continually behold the face of my Father which is in heaven. [11]The Son of Man has come to save that which was lost. [12]What do you think? If a man has a hundred sheep and one of them goes astray, does he not leave the ninety-nine and go into the mountains and seek that which has gone astray?

[13]If he finds it, truth I say to you, he rejoices more for that one *sheep*, than for the ninety-nine which did not stray. [14]Even so, it is not the will of your Father in heaven that one of these little ones should perish. [15]Moreover, if your brother shall trespass against you, go and tell him his fault between you and him alone. If he shall hear you, you have gained your brother; [16]but if he will not hear *you, then* take with you one or two more, that in the mouth of two or three witnesses every word may be established. [17]If he shall neglect to hear them, tell *it* to the kehilah – but if he refuses to hear the kehilah, let him be the same to you as a

heathen or a publican. [18]Truth I say to you, whatever you bind on earth shall be bound in heaven – and whatever you loose on earth shall be loosed in heaven. [19]Again I say to you, if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them by my Father in heaven. [20]For where two or three are gathered together in my name, there I am in the midst of them."

[21]Then Kefa came to him and said, "Master, how often shall my brother sin against me, and I forgive him – seven times?" 2[2]Yeshua said to him, "I say not to you, 'seven times,' but, 'until

seventy times seven.' [23]Therefore the kingdom of heaven is likened to a certain king, which took an account of his servants. [24]When he began to reckon, one was brought to him who owed him ten thousand talents. [25]But forasmuch as he had nothing with which to pay, his master commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. [26]The servant fell down and begged him, 'Master, have patience with me, and I will pay you all.' [27]The master of the servant was moved with compassion, and loosed him and forgave him the debt. [28]But the same servant went out, and found one

of his fellow servants, which owed
him a hundred pence. He laid hands on
him, and took him by the throat saying,
‘Pay me all that you owe.’ [29]Then his
fellow servant fell down at his feet and
besought him, ‘Have patience with me
and I will pay you all.’ [30]But he refused
and he cast him into prison until he
paid the full debt. [31]When his fellow
servants saw what was done they were
very sorry, and came and told to their
master all that was done. [32]Then his
master called him and said, ‘You
wicked servant! I forgave you all that
debt because you begged me. [33]Should
you not also have had compassion on
your fellow servant, even as I had pity

on you?' [34]His master was wroth, and he delivered him to the slavemasters untill he paid all that was due to him. [35]So likewise shall my heavenly Father do also to you, if you, from your hearts, do not forgive every one of his brother's trespasses."

Mark 9:33 *Yeshua* came to Kfar Nahum, and when he was in the house he asked *his disciples*, "What was it that you disputed among yourselves along the way?" [34]But they held their peace, for along the way they had disputed among themselves, who *should be* the greatest. [35]He sat down and called the twelve, and said to them, "If any man

desire to be the greatest, he shall make *himself* last of all, and servant of all.”
[36]Then he took a child and set him in the midst of them and when he had taken him in his arms, he said to them,
[37]“Whoever shall receive one such child in my name, receives me; and whoever shall receive me, receives not me, but him that sent me.”

[38]Yochanan answered, “Master, we saw one casting out demons in your name, and he does not follow us, so we forbade him because he does not follow us.” [39]But Yeshua said, “Do not forbid him, for there is no man who can do a miracle in my name, that can

readily revile me. [40]He that is not
against us, is on our side. [41]Whoever
gives you a cup of water to drink, in
my name, because you belong to
Messiah, truth I say to you, he shall not
lose his reward. [42]Whoever shall
offend one of *these* little ones that
believes in me, it is better for him that
a millstone were hung about his neck
and he was cast into the sea. [43]If your
hand offends you, cut it off! It is better
for you to enter into life maimed than
having two hands to go into hell, into
the fire that never shall be quenched,
[44]where their worm dies not, and the
fire is not quenched! [45]If your foot
offends you, cut it off! It is better for

you to enter into life lame, than having two feet, to be cast into hell, into the fire that never shall be quenched,
[46]where their worm dies not, and the fire is not quenched. [47]If your eye offends you, pluck it out! It is better for you to enter into the kingdom of YHVH with one eye, than, having two eyes, to be cast into hell fire, [48]where the worm dies not, and the fire is not quenched.
[49]Every one will be seasoned with fire, just as every sacrifice is salted with salt. [50]Salt is good, but if the salt has lost his saltiness, how will you season *your sacrifice*? Have salt in yourselves, and have peace one with another."

Luke 9:46 Then there arose a question among them as to which of them should be the greatest. 47So Yeshua, perceiving the thought of their heart, took a child, and set him by him, 48and said to them, “Whoever shall receive this child in my name receives me; and whoever shall receive me receives him that sent me! He that is least among you all, he shall be great.” 49And Yochanan answered, “Master, we saw one casting out demons in your name, and we forbade him, because he does not follow us.” 50Yeshua said to him, “Do not forbid *him* – for he that is not against us is for us.”

< 125 > Yeshua's family leaves for the Feast of Tabernacles

Yeshua and his disciples spend the night in his home in Kfar Nahum

[11th Day of the 7th Month, 4027 FC; Wednesday, October 1, 27 CE]

Week 33 — Day 228

Matthew — Mark — Luke — **John 7:2-9**

John 7:2 Now the Feast of Sukkot (Tabernacles) was drawing near.
3Yeshua's brothers said to him, "Depart from here, and go into Yehudaea, that your other disciples also may see the works that you do.
4For *there* is no man *that* does anything in secret when he himself seeks to be known openly. If you are *really* going to do this, declare yourself to the world," 5(For neither did his brothers believe in him.) 6Then Yeshua said to them, "It is not my time yet, but you can go up *to Yerushalayim* anytime you are ready. 7The world hates me because I testify against it – that its works are evil. But *the world* cannot hate you, so

[8]go ahead up to the Feast. I am not going up to the Feast just yet – it is not yet the time for me to go up." [9](Then, after he informed them, he remained in the Galilee.)

< 126 > Yeshua and a few trusted disciples journey to Jerusalem via Samaria "when the days of his going up were being fulfilled"

[12th Day of the 7th Month, 4027 FC; Thursday, October 2, 27 CE]

Week 33 — Day 229

Matthew — Mark — **Luke 9:51** — **John 7:10**

Luke 9:51 When the time came for him to
go up *to the Feast of Sukkot*, he
steadfastly set his face to go to
Yerushalayim.

John 7:10 After his brothers went up to the
Feast, then he also went up in secret.

< 127 > Yeshua sends envoys into the Samaritan village

[13th Day of the 7th Month,

4027 FC; Friday, October 3, 27 CE]

Week 33 — Day 230

Yeshua had spent two days with these Samaritans just before Shavuot, when they confessed him as the Messiah (John 4:39-42). Now they refuse to welcome him because they find out that he is adamant about going up to Jerusalem for Sukkot, and is not going to honor their altered Torah text which *commands* them to celebrate the Feasts on Mount Gerizim (the tenth commandment in the Samaritan's

Torah text). Yeshua and his disciples continue their journey, but several Samaritans pledge to follow him – with a few caveats.

Matthew — Mark — **Luke 9:52-62** — John

Luke 9:52 Yeshua sent emissaries before
him, and they entered into a Samaritan
village to prepare the way for him.
53But they did not receive him, because
he was adamant about going up to
Yerushalayim *for Sukkot*. 54When his
disciples Yaakov and Yochanan saw
this, they said, "Master, shall we
command fire to come down from
heaven and consume them, even as

Eliyahu did?” [55]*Yeshua* turned and rebuked them, “You do not understand the spirit from which *that thinking* comes! [56]The Son of Man did not come to destroy men’s lives, but to save *them*.”

Then they moved on to another village *of the Samaritans*. [57]As they entered, a certain *man* proclaimed “Master, I will follow you anywhere you go!” [58]Yeshua replied, “Foxes have holes and birds of the air *have* nests, but the Son of Man has no *permanent* place to lay *his* head.” [59]Yeshua said to another, “Follow me.” But he said, “Master, allow me *catch up with you* after I

bury my father *in a few years*."{1}
60 Yeshua said to him, "Let the dead
bury their dead, but come *with me* and
preach the kingdom of YHVH."
61 Another also said, "Master, I will
follow you; but let me first have one
last farewell Feast [on Mount
Gerazim]{1} with my family." 62 And
Yeshua said to him, "No man who has
put his hand to the plough, and then
looks back, is fit for the kingdom of
YHVH."

{Lk 9:59.1} KJV – *let me bury my father first*. It is the responsibility of the children to care for their aged parents until they die (he was not digging a hole at that moment). Other

family members who were "dead to the kingdom" could take care of the details at home. Not everyone received an invitation to follow Yeshua as he traveled – it is a rugged life, and he had no idea where he would be sleeping the next night. Yeshua had a house to stay in at Kfar Nahum, but traveling and teaching in Israel at that time was "living by faith" and uncomfortable compared to the security of a fox den. Yeshua also spoke these things to Israelites who wanted to follow him earlier that summer in the Galilee (event <87>).

{Lk 9:61.1} The man-made religious system of the Samaritans commanded that they keep the Feasts on Mount Gerazim. This potential disciple desires to have one last celebration with his family according to the paganized religious traditions he inherited from his forefathers. The last request finds its modern

day counterpart in those who cannot walk away from the warm, fuzzy pagan traditions that western gentile Christians have inherited from Roman and Babylonian sun worship. Yeshua replies, “It’s now – or never!”

< Note 15 > Yeshua’s thirtieth year begins

He builds his sukkah in the environs of Jerusalem

[High Sabbath - 15th Day of the 7th Month, 4027 FC; Sunday, October 5, 27 CE]

Week 34 — Day 232

< 128 > Yeshua teaches in the Temple during the Feast of Tabernacles

[15th - 22nd Day of the 7th Month, 4027 FC; October 5-12, 27 CE]

Week 34-35 — Day 232-239

Matthew — Mark — Luke — **John 7:11-36**

John 7:11 Then the religious leaders searched for him at the Feast, inquiring, “Where is he?” 12 And there was much murmuring among the people

concerning him. Some said, “He is a righteous man!” Others said, “Nay – he deceives the people.” [13]However no man openly declared *their loyalty* to him for fear of the religious leaders.

[14]About the middle of the Feast, Yeshua went up to the Temple and taught. [15]The religious leaders marveled, saying, “How does this man understand the writings, having never learned *in our Yeshiva*?” [16]Yeshua answered them, “My message is not mine, but his that sent me.{1} [17]**If any man does his will, he shall know whether the message is of YHVH, or from myself**. [18]He that speaks about himself seeks his own

glory, but he that seeks the glory of the one that sent him, that is the true one and there is no unrighteousness in him. [19]Did not Moses give you the Torah? None of you keep the Torah! Why are you trying to kill me?" [20]They answered "You are *possessed* by a demon! Who is trying to kill you?"

{Jn 7:16.1} This statement (v.16-18) is Yeshua's declaration to the sages that he is ***The Prophet*** – as detailed in Deuteronomy 18:15-19.

John 7:21 Yeshua replied, "I have done **one work**$_{\{1\}}$ and you all marvel. [22]Moses gave you circumcision; (not

because it is of Moses, but of the fathers) and on the Sabbath day you circumcise a man. [23]If a man receive circumcision on the Sabbath day so that the instructions from Moses would not be broken, why are you angry at me because I have made a man every bit whole on the Sabbath day? [24]Judge not according to the *outward, obvious* appearance, but judge righteous judgment."

{Jn 7:21.1} The ***one work*** to which Yeshua is referring is the healing of the lame man at the Feast of Shavuot that set the religious leaders in motion to kill Yeshua for breaking their *takanot* (John 5:18) and commanding the healed man to do the same by deliberately

breaking their "law of the eruv" (see event <49>). Circumcision predates Moses and was passed down from Abraham through our spiritual fathers as a token of the land covenant. Gentiles are not a part of the land covenant, but they can become fellow heirs by an act of their free will and submitting to the bloodletting that it requires of the inheritor.

John 7:25 Then some of them from Yerushalayim said, "Is this not the one that they are trying to kill? 26Yet, he is in their face but they say nothing to him! Do the members of the Sanhedrin think that he truly is the Messiah?" 27*Others said*, "We know where this man comes from, but when the Messiah

comes, no man will know from where he comes."

[28]Then Yeshua cried out in the Temple as he taught, "You both know me, and you know from whence I came! I did not send myself, but the truth is, you do not know **the one who sent me**.{1} [29]I know him, for I came from him, and **he has sent me**!"

[30]Then they sought to take him, but no man laid hands on him because his time had not come. [31]But many of the people believed on him, and said, "When Messiah comes, will he do more miracles than these which this *man* has done?" [32]The Prushim heard

that the people murmured such things concerning him and they and the ruling cohenim sent officers to arrest him.

[33]Then Yeshua said, “I will be with you a little while longer and then I will go to **him that sent me**. [34]You will seek me, and shall not find *me*. Where I go you cannot come.” [35]Then the religious leaders spoke among themselves, “Where will he go, that we will not find him? Will he go to the dispersed among the gentiles, and teach the gentiles? [36]What kind of talk is this, ‘You shall seek me, and shall not find *me*,’ and ‘where I am, *there* you cannot come?’”

{Jn 7:28.1} Yeshua is making a direct reference to the "Water Libation" ceremony that took place during the Feast of Sukkot. The priests would parade down to the pool of Shiloam (or "sent one") and bring up water onto the Temple Mount for the evening ceremony. At the end of the week, Yeshua will proclaim to be the fulfillment of this Holy rehearsal put in place by the prophet, King David. Yeshua will prophesy that he will be the source of the outpouring of the Spirit of which Joel prophesies. Yeshua also interprets the prophetic significance of the Fall Feasts of the LORD and cryptically states that the latter rain outpouring will transpire on the Last Great Day (event <130>). He, the sent one, will fill his obedient followers with that living water after he goes to where "they cannot follow."

< 129 > The “trial” of the adulterous woman

[20th Day of the 7th Month, 4027 FC; Friday, October 10, 27 CE]

Week 34 — Day 237

Several ancient texts insert the record of the “adulterous woman” immediately after John 7:36. The internal evidence also suggests that this incident occurred during the Feast of Tabernacles before both the weekly Sabbath (which was the 7th day of the Feast that year) and the

Last Great Day. Because of the repeated attempts to arrest Yeshua, he would have left Jerusalem immediately after the Feast and would not have stayed around for further confrontations with the Pharisees.

Matthew — Mark — Luke — **John 8:1-11**

John 8:1 Yeshua went out to his *sukkah* on the Mount of Olives and 2early in the morning he returned to the Temple. All the people came to him, and he sat down and taught them. 3The sages and Prushim brought to him a woman taken in adultery. When they had set her in

their midst [4]they said to him, “Master, this woman was taken in adultery, in the very act *itself*.{1} [5]Now Moses in the Torah commanded us, that she should be stoned, but what do you say?” [6]This they said to tempt him, that they might have grounds to accuse him.

But Yeshua stooped down, and with *his* finger wrote on the ground. [7]When they continued asking him, he stood up and said to them, “He that is without sin among you, let him be the first to cast a stone at her.” [8]He stooped down again and wrote on the ground. [9]Those who heard *his words*, being convicted by *their own* conscience, went out one

by one, beginning with the eldest, *ending at* the last. Yeshua was left alone with the woman standing in the midst. [10]When Yeshua stood up and saw no one but the woman, he said to her, "Woman, where are your accusers? Has no man condemned you?" [11]She said, "No man, master." And Yeshua said to her, "Neither do I condemn you. Go and sin no more."

{Jn 8:4.1} This is an illegal set-up – the Torah stipulates that both parties are culpable in an adulterous situation, not just the woman (Leviticus 20:10). Yeshua's words could be read, "He who is without ***this*** sin, cast the first stone." It is very likely that the woman was found with one of them in the usual place

they reserved for such activities, and that is why the man was not brought into the picture. Yeshua could have been writing the names of the offending parties among them or other incriminating information in the dirt, causing her accusers to quickly vanish.

< 130 > Yeshua proclaims the prophetic fulfillment of the "Latter Rain" outpouring of the Spirit

[High Sabbath – Shemini Atzeret (The Last Great Day)

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22nd Day of the 7th Month,

4027 FC; Sunday, October 12, 27 CE]

Week 35 — Day 239

Matthew — Mark — Luke — **John 7:37-43**

John 7:37 In the **Last Great Day** of the Feast, Yeshua stood up and cried out, "If any man thirst, let him come to me, and drink. 38He that believes on me, as the Scripture has said, out of his belly shall flow rivers of living water."{1} 39(But this he spoke of the Spirit, which those who believe in him should receive, for the Ruach Kodesh was not

yet *given*; because Yeshua was not yet glorified.) [40]Many of the people who heard him speak said, "Truth, this is **The Prophet**." [41]Others said, "This is **the Messiah**!" But some said, "Shall Messiah come out of Galilee? [42]Has not the Scripture said that the Messiah comes from the seed of David, out of David's home town of Bethlehem?" [43]So there was a division among the people.

{Jn 7:38.1} This incident is prophetically tied into the Water Libation ceremony on the Temple Mount that concluded on the seventh day of the Feast of Tabernacles. The prayer for rain was recited in the Temple on the eighth day (*shemeni atzeret* – assembly of

the eighth) which is a High Sabbath and is refered to in the Gospel of John as **the Last Great Day**. Yeshua was prophetically proclaiming the future reality of the ***latter rain*** – or double portion outpouring of the Holy Spirit that will transpire during the future fulfillment of the Fall Feasts of YHVH. Verse 39 is a scribal note that explains the significance and timing of the outpouring of the gift of the Holy Spirit, but the notation lacked the full detail that the ***early rain*** would transpire as a fulfillment of the Spring Feast of YHVH, on Shavuot, and that this prophetic statement by Yeshua is declaring the final fulfillment of the ***double portion – latter rain outpouring*** on the Last Great Day at the conclusion of the Feast of Sukkot. This later outpouring will transpire as an intermediate fulfillment of the Fall Feast of YHVH in which the 144,000 will

participate. The Last Great Day is now known as "*Simchat Torah*" (rejoicing in the Torah) after the rabbis instituted the *tri-enniel*, and later the *annual* weekly "Torah portion" during the second Babylonian exile. The "eighth day" is now the day that the annual Torah reading is concluded and commenced.

< 131 > The Sanhedrin sends officers to arrest Yeshua

Nicodemus defends Yeshua against other members of the Sanhedrin

[High Sabbath - Shemini

Atzeret (The Last Great Day)

—

22nd Day of the 7th Month, 4027 FC; Sunday, October 12, 27 CE]

Week 35 — Day 239

Matthew — Mark — Luke — **John**

7:44-52

John 7:44 Some of the religious leaders wanted to arrest him, but no man laid hands on him. 45When the officers returned to the ruling cohenim and Prushim *without arresting Yeshua*,

they asked the guards, “Why have you not brought him?” [46]The officers answered, “No man has ever spoken like this man!” [47]The Prushim answered, “Are you also deceived? [48]Have any of the members of the Sanhedrin or Prushim believed on him? [49]These people who do not follow *our oral torah* are all cursed.”{1} [50]Nicodemus [*a member of the Sanhedrin, but a secret follower of Yeshua*] said to them, [51]“Does the Torah allow any man to be judged before he is heard and before *diligent* inquiry is made into the accusations?”{1} [52]They answered and said to him, “Are you also from *the*

Galilee? Search as you may, you will see that no prophet arises out of the Galilee."

{Jn 7:49.1} The Scribes and Pharisees derided those who refused to submit to their rules and authority with epithets such as *raca* and fool, used in Matthew 5:22, commonly phrased as the cryptic *am ha aretz* (people of the land) (see event <62> – Matthew 5:22). No doubt the words "these people" were expressed with condescension and contempt.

{Jn 7:51.1} Nicodemus is citing Deuteronomy 19:15-21. His fellow Pharisees deride him, "Are you an ignoramus from the region (*galil*) of the gentiles? No prophet comes out of the region (of the gentiles)!"

< 132 > Yeshua commissions seventy disciples

at the conclusion of the Feast [Shemini Atzeret (The Last Great Day) –
22nd Day of the 7th Month, 4027 FC; Sunday, October 12, 27 CE]

Week 35 — Day 239

Matthew — Mark — **Luke 10:1-16** — John

Luke 10:1 After *the failed arrest attempt*, **he appointed seventy others**{1} and sent them two by two before him into every city and place where he himself would go. 2Then he said to them, "The harvest truly is great, but the laborers *are* few! Pray that the master of the harvest would send forth laborers into his fields. 3Go your ways! I send you forth as lambs among wolves! 4Carry neither purse, nor bag of provisions, nor sandals, and allow no one to join you along the way. 5Whatever house you enter into, first say, 'Shalom to this household.' 6If the Son of Peace is there, your peace shall rest upon it. If not, it shall turn to you again. 7Remain

in the same house, eating and drinking such things as they give, for the laborer is worthy of his hire. Do not go from house to house. [8]Whatever city you enter into, and they receive you, eat such things as are set before you. {1} [9]Heal the sick that are there, and say to them, 'The kingdom of YHVH has come near to you.' [10]But whatever city you enter into and they do not receive you, go out into the streets of the same, and say, [11]'Even the very dust of your city, which cleaves on us, we do wipe off against you, nevertheless, of this you can be sure – the kingdom of YHVH has come near to you!' Then go your way. [12]I say that it will be more

tolerable in the day *of judgment* for Sodom than for that city. [13]Woe to you, Chorazin! Woe to you, Beit Saida! If the mighty works had been done in Tyre and Sidon, which have been done in you, they would have repented a great while ago, sitting in sackcloth and ashes. [14]But it shall be more tolerable for Tyre and Sidon at the judgment than for you! [15]And you, Kfar Nahum, which is exalted to heaven, you shall be thrown down into the pit of hell!

[16]"He that hears you, hears me. He that despises you, despises me. He that despises me despises him that sent

me."

{Lk 10:1.1} During the Feast of Sukkot, seventy bullock were sacrificed as a provision for the seventy gentile nations. Yeshua commissioned seventy disciples as a prophetic foreshadow of the 144,000 from the twelve tribes of Israel who will be sent forth to the seventy nations of the world after the "later rain" outpouring of the Spirit in the last days.

{Lk 10:8.1} Among the Israelites to whom Yeshua is sending the seventy disciples, you would never find **abominable flesh** set before anyone. Yeshua is speaking of eating whatever *oklah* – food – that is set before you, not pharmakia (inorganic substances created in a laboratory) nor animals that are classified as an *abomination* by the Creator.

It is sin to eat anything that is expressly forbidden by our Creator, regardless of the intention of the provider (Revelation 2:20; Acts 10:14 – event <274>).

< 133 > After the Feast of Sukkot everyone leaves Jerusalem

[23rd Day of the 7th month, 4027 FC; Monday, October 13, 27 CE]

Week 35 — Day 240

Matthew — Mark — Luke — **John 7:53**

John 7:53 And [after the feast of Sukkot concluded] every man went to his own house.

VI. From the Feast of Sukkot to the Month of the Aviv 4028 (Winter of 27-28 CE)

< Note 16 > Yeshua ministers in the villages and cities

where the thirty-five pairs of disciples were sent

Weeks 35-42

No individual events were reported during the time the seventy were sent out – everyone was busy on their own assignments.

< 134 > The disciples report back to Yeshua before the Feast of Dedication

[26th Day of the 9th Month -

2nd Day of the 10th Month; 4027 FC; December 14 - 20, 27 CE]

~ Week 38-42

Matthew — Mark — **Luke 10:17-24** — John

Luke 10:17 The seventy returned again with
joy, saying, “Master, even the demons
are subject to us through your name.”
18 *Yeshua* said to them, “I saw hasatan
come down out of the heavens like
lightning [*when you interfered with his
subjects*]. 19 I gave to you the *authority*
to tread on serpents and scorpions, and

authority over all the power of the enemy. Nothing shall by any means hurt you. [20]Notwithstanding, do not rejoice in that the spirits are subject to you, but rather rejoice because your names are written in heaven."

[21]In that hour Yeshua rejoiced in his spirit, and prayed, "I thank you for hiding these things from the wise and prudent, but revealing them to babes – for so it seemed good in your sight, O Father. [22]All things have been given to me by my Father, yet no man knows who the Son is, but the Father. And no one really knows the Father, but the Son, and *those* to whom the Son will

reveal *him*." [23]Yeshua turned to *his* disciples and said quietly, "Blessed *are* the eyes which see the things that you have seen! [24]I tell you, many prophets and kings have desired to see the things which you have seen, and have not seen *them*. *They have desired* to hear the things which you have heard, and have not heard *them*."

< 135 > A Torah scholar questions Yeshua

The parable of the "Good Samaritan"

~ Week 38-42

Matthew — Mark — **Luke 10:25-37** — John

Luke 10:25 A certain Torah scholar stood up and tested him, saying, “Master, what shall I do to inherit eternal life?” [26]He replied, “What is written in the Torah? How do you read it?” [27]He answered, “You shall love YHVH your Elohim with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” [28]Yeshua replied, “You have answered correctly. Do this and you shall live *for eternity.*” [29]But he, trying to justify himself, said to Yeshua, “So, who is

my neighbor?” [30]Yeshua answered him, “A certain *man* went down from Yerushalayim to Yericho and fell among thieves who stripped him of his garments, and wounded *him*, and departed, leaving *him* half dead. [31]By chance a certain priest came down that way, and when he saw him he crossed over to the other side. [32]Likewise a Levite, when he came to the place, looked at *him* and passed by on the other side. [33]But a certain Samaritan, as he journeyed, came upon where he was. When he saw him he had compassion *on him*, [34]and went to *him*, and bound up his wounds pouring in oil and wine. *He* set him on his own

beast, and brought him to an inn, and took care of him. [35]On the morrow when he departed, he took out two *weeks' wages*, and gave *them* to the inn keeper and said, "Take care of him. Whatever more you spend, when I return I will repay you." [36]*Now I ask you*, which of these three do you think was neighbor to him that fell among the thieves?" [37]He said, "He that showed mercy on him." Then Yeshua said to him, "**Go, and do likewise**."

< 136 > Knowing the danger, Yeshua "goes up" to Hanukkah

(aka: the Feast of Lights) where he confronts the religious leaders [Shabbat - 25th Day of the 9th Month, 4027 FC; Saturday, December 13th, 27 CE]

Week 43 — Day 301

His location and the occasion are not revealed until after the primary incident (John 10:22).

Matthew — Mark — Luke — **John 8:12-59**

John 8:12 Yeshua spoke to them again, saying, "**I am the light of the world**. He that follows me shall not walk in darkness, but shall have the light of life." 13The Prushim said to him, "You bear witness of yourself, therefore your witness is not valid." 14Yeshua answered them, "Though I bear witness of myself, yet my witness is true because I know from whence I came, and where I go; but you cannot tell from whence I came, or where I go. 15You judge after the flesh and I judge no man. 16Yet if I judge, my judgment is true because I am not alone – I am with the Father that sent me. 17It is also written in the Torah that the

testimony of two witnesses is valid. [18]I am one that bears witness of myself, and the Father that sent me *also* bears witness of me." [19]Then they said to him, "Where is your Father?" Yeshua answered, "You neither know me, nor my Father. If you had known me, you would have known my Father also." [20]These words Yeshua spoke in the treasury as he taught in the Temple, yet no man laid hands on him for his time was not yet come.

[21]Then Yeshua said again to them, "I will go my way and you shall seek me, yet you shall die in your sins. Where I go, you cannot come." [22]Then the

Prushim said, “Will he kill himself?” (Because he said, where I go, you cannot come.) [23] *Yeshua* replied, “You are from below and I am from above. You are of this world and I am not of this world. [24]That is why I said that you will die in your sins. If you do not believe that I am *the One*, you will die in your sins.” [25]Then they said to him, “Who do you *think you* are?” And Yeshua said to them, “Even *the same* that I said to you from the beginning. [26]I have many things to say and judge concerning you. He that sent me is **Truth** and I speak to the world those things which I have heard of him.” [27](They did not understand that he

spoke to them of the Father).

[28]Then Yeshua said to them, "When you have lifted up the Son of Man, then you shall know that I am *the One*, and *that* I do nothing of myself; but as my Father has taught me, I speak those things.
[29]He that sent me is with me – the Father has not left me alone because I always do the things that please him."
[30]As Yeshua spoke these words, many believed in him. [31]Then he said to the religious leaders which believed in him, "If you continue in my word, *then* you are my disciples indeed. [32]You shall know the truth, and the truth shall set you free." [33]Then *some of the*

Prushim retorted, “We are Avraham’s seed! *We* were never in bondage to any man, so how can you say, ‘You shall be set free?’” [34]Yeshua answered them, “Truth, I say to you, whoever *willfully* commits sin is the slave of sin. [35]The servant does not abide in the house forever, *but* the Son abides forever. [36]Therefore, if the Son sets you free *from sin*, you shall indeed be free to *abide in the house*. [37]I know that you are Avraham’s seed, but you seek to kill me because my word has no place in you. [38]I speak that which I have seen with **my** Father: and you do that which you have seen with **your** father.” [39]They answered and said to him,

“Avraham is our father.” Yeshua said to them, “If you were Avraham’s children, you would do the works of Avraham. [40]But now you seek to kill me, a man who has told you the truth that I have heard from YHVH. Avraham did not do this! [41]You do the deeds of your father.” Then they said to him, “We were not begotten through fornication!{1} We have one Father; YHVH!” [42]Yeshua said to them, “If YHVH were your Father, you would love me: for I proceeded forth and came from YHVH; neither did I come of my own accord, but he sent me. [43]Why do you not understand my words? Because you cannot hear my

words. [44]You are of *your* father hasatan, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of lies. [45]I tell *you* the truth; you do not believe me. [46]Which one of you accuses me of sin? So if I speak the truth, why do you not believe me? [47]He that is of YHVH, hears YHVH's words. You cannot hear me because you are not of YHVH."
[48]Then the religious leaders answered, "Did we not accurately say that you are a Samaritan, and have a demon?"
[49]Yeshua answered, "I do not have a

demon! I honor my Father, but you dishonor me. [50]I do not seek my own glory – there is one that seeks and judges. [51]Truth I say to you, if a man keeps my sayings, he shall never see death." [52]Then the religious leaders said to him, "Now we know that you have a demon! Avraham and the prophets are dead – and you say, 'If a man keeps my sayings, he shall never taste death.' [53]Are you greater than our *dead* father Avraham and the *dead* prophets? Who do you think you are?" [54]Yeshua answered, "If I honor myself, my honor is nothing – my Father honors me. You say that he is your Father? [55]You have never known him! But I do

know him – and if I said, 'I do not know him,' I would be a liar just like you! But I do know him, and I keep his Word. [56]Your father Avraham rejoiced to see my day – and he saw *it*, and was glad."[{1}] [57]The religious leaders said to him, "You are not yet fifty years old, and you have seen Avraham?" [58]Yeshua said to them, "Truth, I say to you, before Avraham was, I am." [59]Then they took up stones to throw at him: but Yeshua hid himself, and went out of the Temple, going through the midst of them.

{Jn 8:41.1} They *supposed* Yoseph was the father of Yeshua who was conceived out of

wedlock and that he was thus begotten through fornication (Luke 3:23).

{Jn 8:56.1} The Melek Tzadek brought forth bread and wine to Abraham and instituted what would, 2,000 years later, become known as "the Lord's Supper." Abraham gave a tenth of his vast wealth because he prophetically saw the broken body and shed blood of the Messiah, which would atone for the sins of the sons of Adam. This is how Abraham saw Yeshua's day – and rejoiced.

< 137 > At Hanukkah the "Light of the World" heals a man born blind

[Shabbat - 25th Day of the

9th Month, 4027 FC; Saturday, December 13th, 27 CE]

Week 43 — Day 301

Matthew — Mark — Luke — **John 9:1-41**

John 9:1 As *Yeshua* was leaving *the Temple Mount,* he saw a man which was blind from birth. [2]His disciples asked him, "Master, who sinned, this man, or his parents, that he was born blind?" [3]Yeshua answered, "Neither this man sinned, nor his parents: but [he was born blind] so that the works

of YHVH could be made manifest in him. [4]I must work the works of him that sent me, while it is day: the night comes, when no man can work. [5]As long as I am in the world, **I am the light of the world**." [6]When he had thus spoken, he spat on the ground and made clay of the spittle, and he anointed the eyes of the blind man with the clay [7]and said to him, "Go, wash in the pool of Shiloam (*the* Sent *one*)." He went his way, and washed, and came back seeing. [8]The neighbors and those who had seen him before when he was blind, said, "Is not this he who sat and begged?" [9]Some said, "This is he." Others *said*, "He looks like him."

But he said, “I am *he*.” [10]Therefore they said to him, “How were your eyes opened?” [11]He answered, “A man called Yeshua made clay, and anointed my eyes, and said to me, ‘Go to the pool of Shiloam and wash. I went and washed, and I received *my* sight.” [12]Then they said to him, “Where is he?” He said, “I don’t know [I was blind].”

[13]They brought *the man* that was previously blind to the Prushim [14]because it was the Sabbath day when Yeshua made the clay, and opened his eyes. [15]The Prushim also asked him how he had received his sight. He said

to them, “He put clay on my eyes, and I washed, and now I see.” [16]Some of the Prushim said, “This man is not of YHVH, because he does not keep the Sabbath day.”{1} Others said, “How can a man who is a sinner do such miracles?” And there was a division among them. [17]They asked the blind man again, “What do you say about him, since he opened your eyes?” He said, “**He is The Prophet**!”

{Jn 9:16.1} Rabbinic takanot absolutely forbade the mixing of water and dust on the Sabbath because that constituted creating something (mud). It was also expressly forbidden to put saliva on the eyes on the Sabbath (Talmud, tractate Shabbat 108b). It

was further forbidden to travel more than their prescribed measurement for a Sabbath day's journey (2,000 cubits, about 3,437 feet – Baba Metzia 32a). Yeshua broke two of these rules as he fulfilled the Messianic prophecy of Isaiah concerning the healing of a man born blind. He then commanded the blind man to walk more than a Sabbath day's journey to wash his eyes when water was readily available on the Temple mount. In the healing of the lame man at Shavuot and the healing of the man born blind at Hanukkah, Yeshua commanded them to break the man-made laws of the Pharisees before he pronounced them "whole."

John 9:18 But the Prushim did not believe his *testimony* that he had been *born* blind, nor how he had now received

his sight; so they called his parents.
[19]They interrogated them, saying, “Is
this your son, whom you say was born
blind? How then does he now see?”
[20]His parents answered them, “We
know that this is our son, and that he
was born blind, [21]but by what means he
now sees, we do not know; or who has
opened his eyes, we do not know *that*
either. He is of age, ask him; he shall
speak for himself.” [22](These *words*
spoke his parents, because they feared
the Prushim, for they had already
agreed that if any man confessed that
Yeshua was Messiah, he would be put
out of the synagogue. [23]That is why his
parents said, “He is of age, ask him.”)

[24]The Prushim again called the man that was blind and said to him, “Give YHVH the glory for we know that this man, *Yeshua*, is a sinner.” [25]He answered, “Whether this man is a sinner *or not*, I do not know. But one thing I do know: I was blind – now I see!” [26]Then they said to him again, “What did he do to you? How did he open your eyes?” [27]He answered them, “I have told you already, and you did not hear. Why do you want to hear it again? Do you also want to be his disciples?” [28]Then they reviled him, “You are his disciple! We are Moshe’s disciples! [29]We know that the Holy One spoke to Moshe, but *as for* this *fellow*,

we do not know from whence he comes." [30]The man replied, "Why, this is a marvelous thing, that you do not know where he is coming from, and *yet* he has opened my eyes! [31]Now we know that the Almighty does not hear sinners: but if any man be a worshipper of him, and does his will, he does hear him. [32]Since the world began it has never been heard that any man opened the eyes of one that was born blind. [33]If this man were not of YHVH, he could do nothing." [34]They answered him, "You were born completely in sin, and now you teach us?" And they cast him off [the Temple Mount and excommunicated him from

the synagogue].

35Yeshua heard that they had cast him out and so he went and found him. He said to him, “Do you believe in the Son of YHVH?” 36He replied, “Who is he, sir, that I might believe in him?” 37Yeshua said to him, “You have already met him. It is he that now speaks with you.” 38He cried, “Master, I believe!” And he worshipped him. 39Yeshua said, “For judgment I have come into this world, that those who do not see, might see; and that those who see might be made blind.” 40*Some* of the *believing* Prushim which stood with him heard these words, and said

to him, “Are we also blind?” [41]Yeshua said to them, “If you were blind, you would not be as chargeable, but because you say you see, you bear *full responsibility* for your sin.”

< 138 > Yeshua teaches during the Feast of Hanukkah

“the door of the sheepfold” and “the good shepherd”

[26th Day of the 9th Month - 2nd Day of the 10th Month; 4027 FC; December 14 - 20,

27 CE]

Week 44 — Day 302-308

Matthew — Mark — Luke — **John 10:1-39**

John 10:1 "**TRUTH** I speak to you, he that
does not enter by the door into the
sheepfold, but climbs up some other
way, he is a thief and a robber. [2]But he
that enters in by the door is the
shepherd of the sheep.{1} [3]To him the
porter opens; and the sheep hear his
voice: and he calls his own sheep by
name, and leads them out. [4]When he
leads his own sheep, he goes before
them, and the sheep follow him, for

they know his voice. [5]A stranger they will not follow, but will flee from him, for they know not the voice of strangers."

{Jn 10:2.1} In the first part of the parable, the *door* of the sheepfold can be understood as the Torah, the instructions from our Creator at Mount Sinai – and Yeshua, the true shepherd comes in *through* the door. Yeshua then plainly tells his disciples that he is the door and all that came before him were misleading the sheep. Yeshua is the embodiment of the instructions from our Creator. He is **The Prophet** who was promised, the teacher, the living Torah (verse 7).

John 10:6 This parable Yeshua spoke to them, but they did not understand the things that he spoke to them. 7Then Yeshua said to them again, "**TRUTH** I speak to you, **I am the door of the sheepfold**! 8All those that came before me are thieves and robbers: but the sheep did not hear them.{1} 9I am the door: if any man enter in through me, he shall be saved, and shall go in and out, and find pasture. 10The thief comes not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly. 11**I am the good shepherd**: the good shepherd gives his life for the sheep. 12He that is a hireling, and not

the shepherd, one who does not own the sheep, sees the wolf coming, flees and leaves the sheep. The wolf catches them and scatters the sheep. [13]The hireling flees because he is a hireling. He does not really care for the sheep. [14]I am the good shepherd, and I know my *sheep*, and I am known by mine. [15]As the Father knows me, even so know I the Father: and I lay down my life for the sheep. [16]I have other sheep that are not of this fold. I must also bring them, and they shall hear my voice. **There shall be one fold, and one shepherd**. [17]My Father loves me and I lay down my life because I will take it up again. [18]No man takes it from

me, but I lay it down by myself. I have power to lay it down, and I have power to take it up again. This promise have I received from my Father."

{Jn 10:8.1} These are the religious leaders who invent their own rules and regulations to enslave and manipulate the flock for easy fleecing.

John 10:19 These sayings caused another division among the people [20]and many of them said, "He has a demon! He is mad! Why do you listen to him?" [21]Others said, "These are not the words of one who has a demon. Can a demon open the eyes of the blind?" [22]**All these**

things took place in Yerushalayim at the Feast of Hanukkah that winter.

[23]Yeshua walked into Solomon's porch on the Temple Mount. [24]The religious leaders encircled him and demanded, "How long will you make us wonder? If you are the Messiah, tell us plainly." [25]Yeshua answered them, "I have already told you, and you do not believe: the works that I do in my Father's name, they bear witness of me. [26]But you do not believe because you are not among my sheep, as I said to you. [27]My sheep hear my voice, and I know them, and they follow me: [28]I will give them eternal life; and they

shall never perish, neither shall any *man* pluck them out of my hand. [29]My Father, which gave them me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. [30]I and *my* Father are one."

[31]Then the religious leaders took up stones again to stone him. [32]Yeshua answered them, "Many good works have I shown you from my Father; for which of those works do you stone me?" [33]The religious leaders answered him, "We do not stone you for a good work – *we stone you* for blasphemy! Because you, being a man, make yourself YHVH." [34]Yeshua answered

them, “It is written in the Torah ‘You are elohim.’ [35]If he called them elohim, to whom the word of YHVH came, and the Scripture cannot be in error, [36]how do you say of him, whom the Father has sanctified and sent into the world, ‘You blaspheme’ because I said, ‘I am the Son of YHVH?’ [37]If I do not do the works of my Father, do not believe me. [38]But if I do *the works of my Father*, though you do not believe in me, believe the works: that you may know, and believe, that the Father *is* in me, and I in him.” [39]Then they tried to take him again, but he escaped out of their hand.

< 139 > Yeshua has supper in the home of Lazarus, Miriam, and Martha in Bethany during the week of Hanukkah

[26th Day of the 9th Month - 2nd Day of the 10th Month; 4027 FC; December 14 - 20, 27 CE]

Week 44 — Day 302-308

Matthew — Mark — **Luke 10:38-42** — John

Luke 10:38 When Yeshua entered into *Bethany*, a woman named Martha received him into her house. 39She had a sister named Miriam who sat at Yeshua's feet and listened to his message. 40But Martha was cumbered with much serving, and she came to Yeshua and said, "Master, do you not care that my sister has left me to serve alone? *Please* tell her to help me." 41Yeshua answered and said to her, "Martha, you are so worried and troubled about so many *relatively insignificant* things! 42Only one thing is really important *right now*, and Miriam has chosen the better thing, and *you* cannot take that away from her."

< 140 > Yeshua leaves to minister in the land beyond the Yarden (Perea) after the Feast of Hanukkah

[3rd Day of the 10th Month, 4027 FC; Sunday, December 21, 27 CE]

Week 45 — Day 309

Matthew — Mark — Luke — **John 10:40-42**

John 10:40 *Yeshua* traveled beyond the Yarden into the place where Yochanan

first immersed, and there he abode *for the winter*. [41]Many came to him, and said, “Though Yochanan did no miracles, everything that Yochanan spoke about this man is true,” [42]so, many believed in him there.

< 141 > Yeshua teaches in the Dead Sea valley during the winter

[Beginning the 3rd Day of the 10th Month, 4027 FC; December 21, 27 CE]

~ Weeks 45-53 — Days 309

Matthew — Mark — **Luke 11:1-36** — John

Luke 11:1 One time, after *Yeshua* had
finished praying, one of his disciples
said to him, "Master, teach us to pray
like Yochanan also taught his disciples
to pray." 2Yeshua said to them, "Pray
like this: Our Father in heaven, Holy is
your name YHVH. May your kingdom
come and your will be done on earth as
it is in heaven. 3Give us day by day our
daily bread. 4Forgive us our sins, as
we also forgive every one that is
indebted to us. And lead us not into

temptation, but deliver us from evil."{1}

{Lk 11:4.1} Yeshua first taught this pattern or outline for prayer to the few disciples who climbed the mountain to hear him teach his first recorded message to Israel in event <62>. Few disciples follow the pattern today; they just mindlessly repeat the words like it is some kind of magical mantra. Some congregations completely ignore Yeshua's teachings altogether, and follow the patterns instituted by the rabbis.

Luke 11:5 *Yeshua* said, "Which of you would go to your friend at midnight, and say to him, 'Friend, lend me three loaves. 6A friend of mine has come to me in his journey, and I have nothing to

set before him.' [7]And from within he shall answer, 'Trouble me not: the door is shut and my children are with me in bed; I cannot rise and give you.' [8]I say to you, though he will not rise and give to him because he is his friend, yet because of his constant asking he will rise and give him as much as he needs. [9]So I say to you, *keep* asking, and it shall be given you; *keep* seeking, and you shall find; *keep* knocking, and it shall be opened to you. [10]For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. [11]If a son shall ask bread of any of you that is a father, will he give him a stone [that

looks like a loaf of bread]? If *he asks for* a fish, will he give him a serpent instead of a fish? [12]Or if he asks for an egg, will he give him a scorpion? [13]If you then, being burdened with hardships, give splendid gifts to your children, how much more shall *your* heavenly Father give the Ruach Kodesh to those who ask him?"

[14]*Yeshua* was casting out a dumb demon, and when the demon left him, the dumb spoke. The people wondered, [15]but some of them said, "He casts out demons through ba'al zevuv the prince of the demons." [16]Others, tempting *him*, asked him for a sign from heaven. [17]But

he, knowing their thoughts, said to them, “Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falls. [18]If hasatan also be divided against himself, how shall his kingdom stand? Because you say that I cast out demons through ba’al zevuv, [19]*I say*, if I, by ba’al zevuv cast out demons, by whom do your sons cast *them* out? Therefore they shall be your judges. [20]But if I with the finger of YHVH cast out demons, no doubt the kingdom of YHVH has come to you. [21]When an armed strong man keeps his palace, his goods are secure. [22]But when one stronger than he shall come upon him

and overcome him, he takes from him
all his armor in which he trusted, and
divides his spoils. [23]He that is not with
me is against me: and he that gathers
not with me, scatters. [24]When the
unclean spirit has gone out of a man, it
walks through dry places, seeking rest;
and finding none, it says, ‘I will return
to my house from whence I came.’
[25]When it returns, it finds *the house*
swept and garnished. [26]Then it goes
out, and brings back seven other spirits
more wicked than itself; and they enter
in, and dwell there: and the last *state*
of that man is worse than the first.”

[27]As he spoke these things, a certain

woman among the company lifted up her voice, and said to him, “Blessed *is* the womb that bare you, and the breasts from which you have suckled.” [28]But he chuckled, “Even more blessed *are* those who hear the word of YHVH, and keep it.” [29]When the people crowded together, he said, “This is an evil generation: they seek a sign and there shall no sign be given it, but **the sign of Yonah** the prophet. [30]For as Yonah was a sign to the Ninevites, so shall also the Son of Man be to this generation. [31]The Queen of the South shall rise up in judgment against the men of this generation, and condemn them: for she came from the utmost

parts of the earth to hear the wisdom of Solomon; and, behold, one greater than Solomon *is* here. [32]The men of Nineveh shall rise up in the judgment against this generation, and shall condemn it: because they repented at the preaching of Yonah; and, behold, one greater than Yonah *is* here.

[33]"No man, when he has lit a lamp, puts *it* in a closet, neither under a basket, but on a lampstand, that they which come in may see the light. [34]The light of the body is the eye: therefore if you have one single eye, your whole body is full of light; but if *your eye* is blind, your body *is* full of darkness.

[35]Therefore take heed that the light
which is in you is not blindness. [36]If
your whole body *is* full of light, and
there is no darkness in you, your whole
life shall be full of light, as when a
bright shining lamp gives light."

< 142 > Yeshua has supper with a group of Pharisees and insults them during the meal

~ Weeks 45-53 — Days 309 - 371

Matthew — Mark — **Luke 11:37-54**

— John

Luke 11:37 As Yeshua spoke, a certain Parush requested that he dine with him so he went in and reclined at dinner.
38 And when the Parush saw that he had not first washed [according to rabbinic takanot] before dinner, he marveled.
39 And *Yeshua* said to him, "You Prushim clean the outside of the cup and the platter; but inside, you are full of gluttony and excess. 40 *You* fools, did not he that made that which is outside make that which is inside as well?
41 *You say*, if you give alms of everything you have - everything you have is sanctified. 42 Woe to you,

Prushim! for you tithe mint and peganon and all manner of herbs, and completely pass over righteous judgment and the love of YHVH! These you ought to have done, and not to leave the others undone. [43]Woe to you, Prushim for you love the uppermost seats in the synagogues, and greetings in the markets, *Rabbi! Rabbi!* [44]Woe to you, sages and Prushim, you hypocrites! You are like an unseen grave that men walk over – they are completely unaware that you have contaminated them." [45]Then one of the sages answered, "**Master, are you going to insult us as well?**" [46]So he said, "Woe to you also, you sages for

you load men with burdens grievous to be borne, and you will not lift a finger to help carry the burden! [47]Woe to you, for you meticulously maintain the sepulchers of the prophets whom your fathers killed! [48]Truly you bear witness that you endorse the deeds of your fathers because they killed them, and you *meticulously* maintain your fathers' sepulchers. [49]Therefore the wisdom of YHVH also said, 'I will send them prophets and apostles, and *some* of them they shall slay and persecute: [50]that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; [51]from the

blood of Abel to the blood of Zecharyah, which perished between the altar and the Temple.'{1} Truth I say to you, *vengeance* shall be required on this generation. 52Woe to you sages for you have absconded with the key of knowledge! You have not entered in *the door* yourselves, and those that were entering, you have hindered." 53As he spoke these things to them, the sages and the Prushim began to vehemently provoke him to speak on many matters. 54They were laying in wait for him, seeking to catch something out of his mouth that they might use to accuse him.

{Lk 11:51.1} See footnote on the slaying of Zecharyah (Matthew 23:35 – event <174 > and note < 3 >).

< 143 > Yeshua teaches a multitude of his friends after supper

~ Weeks 45-53 — Days 309 - 371

Matthew — Mark — **Luke 12:1-13:9** — John

Luke 12:1 In the mean time, an innumerable multitude of people gathered together, so that they trampled

each other. Then *Yeshua* said to his disciples, “First of all, beware of the leaven of the Prushim, which is hypocrisy. [2]For there is nothing covered that shall not be revealed; neither hid that shall not be known. [3]Therefore whatever you have spoken in darkness shall be heard in the light; and that which you have spoken in the ear in closets shall be proclaimed upon the housetops. [4]I say to you, my friends, be not afraid of those who kill the body, and after that have no more that they can do. [5]But I will forewarn you whom you shall fear: fear him, which after he has killed *the body*, has power to cast into hell. Yes, I say to you, fear

him. [6]Are not five sparrows sold for two farthings, and not one of them is forgotten by YHVH? [7]So even the very hairs of your head are all numbered. Therefore, fear not. You are of more value than many sparrows. [8]Also I say to you, whoever shall confess me before men, him shall the Son of Man also confess before the angels of YHVH. [9]But he that denies me before men shall be denied before the angels of YHVH. [10]Whoever shall speak a word against the Son of Man, it shall be forgiven him: but to him that blasphemes against the Ruach Kodesh it shall not be forgiven. [11]When they bring you to the synagogues, and *before*

magistrates, and authorities, take no thought how or what thing you shall answer, or what you shall say: [12]for the Ruach Kodesh shall teach you in the same hour what you ought to say."

[13]One of the company said to him, "Master, speak to my brother, that he divide the inheritance with me."
[14]*Yeshua* said to him, "Man, who made me a judge or a divider over you?"
[15]He said to them, "Take heed, and beware of covetousness: for a man's life consists not in the abundance of the things which he possesses."

[16]Then he spoke a parable to them, "The ground of a certain rich man

brought forth plentifully: [17]and he thought within himself, saying, ‘What shall I do, because I have no room to store my harvests?’ [18]He said, ‘This I will do: I will pull down my barns, and build greater; and there will I bestow all my harvests and my goods. [19]Then I will say to my soul, ‘Soul, you have many goods laid up for many years; take your ease, eat, drink, *and* be merry.’” [20]But YHVH said to him, ‘*You* fool, this night your soul shall be required of you: then whose will those things be which you have provided?’ [21]So is he that lays up treasure for himself, and is not rich toward YHVH.” [22]*Yeshua* said to his disciples,

“Therefore I say to you, take no thought
for your life, what you shall eat;
neither for the body, what you shall put
on. [23]The life is more than food, and
the body *is more* than clothing.
[24]Consider the ravens: for they neither
sow nor reap; neither do they have
storehouse nor barn; and YHVH feeds
them. How much more are you better
than the birds? [25]Which of you with
anxious thought can add to his stature
one cubit? [26]If you are not able to do
that thing which is least, why be
anxious for the rest? [27]Consider the
lilies how they grow: they do not toil,
they do not spin *fabric*; and yet I say to
you, that Solomon in all his glory was

not arrayed like one of these. [28]Then if YHVH clothes the grass, which is in the field today, and is cast into the oven tomorrow; how much more *will he clothe* you, O you of little faith? [29]Seek not what you shall eat, or what you shall drink, neither be of a doubtful mind. [30]All these things the worldly gentiles pursue: but your Father knows that you need these things. [31]But rather pursue the kingdom of YHVH and all these things shall be added to you.

[32]Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. [33]Sell what you have, and give alms; provide yourselves bags

which wax not old, a treasure in the heavens that fails not, where no thief approaches, neither moth corrupts.
[34]For where your treasure is, there will your heart be also. [35]Let your loins be girded about, and *your* lights burning;
[36]You are like men that wait for their master to return from the wedding; that when he comes and knocks, they may open to him immediately. [37]Blessed *are* those servants, whom the master, when he comes, shall find watching. Truth I say to you that he shall gird himself, and make them to sit down to dinner, and he will come forth and serve them.
[38]If he shall come in the second watch, or come in the third watch, and find

them so doing, blessed are those servants. [39]Understand this, if the master of the house had known what hour the thief would come, he would have watched, and not have allowed his house to be broken into.
[40]Therefore, you also be ready: for the Son of Man comes at an hour when you think not."

[41]Then Kefa said to him, "Master, will you declare this parable to us, or to all the people?" [42]Yeshua said, "Who is that faithful and wise steward, whom *his* master shall make ruler over his household, to give *them their* portion of meat in due season? [43]Blessed *is* that

servant, whom his master when he comes shall find so doing. [44]Of a truth I say to you, that he will make him ruler over all that he has. [45]But if that servant says in his heart, 'My master delays his coming' and begins to beat the menservants and maidens, and to eat and drink, and to be drunken; [46]The master of that servant will come in a day when he looks not for *him*, and at an hour when he is not aware. *He* will cut him in pieces and appoint him his portion with the unbelievers. [47]That servant, which knew his master's will, and did not prepared, neither did according to his *master's* will, shall be beaten with many *stripes*. [48]But he that

knew not *his master's will*, and *yet* did commit things worthy of stripes, shall be beaten with few *stripes*. For to whom much is given, much shall be required. To whom men have committed much, of him they require more. [49]**I have come to send fire on the earth!** And how I wish it were already kindled! [50]But I have a mikveh in which I must be immersed, and I am being restrained until it is accomplished! [51]Do you suppose that I have come to bring peace on earth? NO! *I am telling you that I have come to bring* division. [52]From now on there shall be five in one house *who will* be divided three against two, and two

against three. [53]The father shall be
divided against the son, and the son
against the father; the mother against
the daughter, and the daughter against
the mother; the mother in law against
her daughter in law, and the daughter in
law against her mother in law."

[54]Then he also said to the people,
"When you see a cloud rise out of the
west, immediately you say, 'Here
comes a shower;' and so it is. [55]When
you see the south wind blow, you say,
'There will be heat;' and it comes to
pass. [56]*You* hypocrites, you can discern
the face of the sky and of the earth; but
how is it that you do not discern this

time? [57]Yes, and why even among yourselves can you not judge that which is right? [58]When you go with your adversary to the magistrate, *as you are* on the way, give diligence that you may be delivered from him lest he accuse you before the judge, and the judge deliver you to the officer, and the officer cast you into prison. [59]I tell you, you shall not depart from there until you have paid the very last mite."

Luke 13:1 There were present at that time some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. [2]Yeshua responded, "Suppose that these Galileans were

sinners above all the Galileans because they suffered such things? [3]I tell you, no: but, except you repent, you all shall likewise perish. [4]Consider the eighteen upon whom the tower at Shiloam fell, and killed them. Do you think that they were sinners above all men that dwell in Yerushalayim? [5]I tell you, no: but, except you repent, you all shall likewise perish."

[6]He spoke also this parable; "A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. [7]Then he said to the dresser of his vineyard, 'Behold, these three years I have come seeking

fruit on this fig tree, and have found none. Cut it down! why waste *good* ground?' [8]He answered him, 'Master, leave it alone again this year. I will dig around it, and dung *it*. [9]If it bears fruit, *good*. If not, *then* after that you may cut it down.'"

< 144 > Yeshua heals a woman bowed over for eighteen years

and teaches two parables of the Kingdom [Shabbat]

~ Weeks 45-53 — Days 309

Matthew — Mark — **Luke 13:10-21** — John

Luke 13:10 *Yeshua* was teaching in one of
the synagogues on the Sabbath. 11 And,
behold, there was a woman who had a
spirit of infirmity eighteen years, who
was bent over, and could in no wise
stand up. 12 When Yeshua saw her, he
called *her to him*, and said to her,
"Woman, you are loosed from your
infirmity." 13 He laid *his* hands on her:
and immediately she was made
straight, and she glorified YHVH.
14 The ruler of the synagogue spoke out
with indignation because Yeshua had

healed on the Sabbath day. He said to the people, “There are six days in which men ought to work: in them you may come and be healed, and not on the Sabbath day.” 15*Yeshua* answered him, “*You* hypocrite, do not each one of you on the Sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? 16Ought not this woman, being a daughter of Avraham, whom hasatan has bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?” 17When he spoke these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him. 18Then he said, “To what

is the kingdom of YHVH like and to what shall I resemble it? [19]It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it." [20]And again he said, "To what shall I liken the kingdom of YHVH? [21]It is like leaven, which a woman took and kneaded into three measures of meal, till the whole was leavened."

< 145 > Yeshua travels through Perea in the direction of Jerusalem

~ Weeks 45-53 — Days 309 - 371

Matthew — Mark — **Luke 13:22-35** — John

Luke 13:22 *Yeshua* went through the cities
and villages, teaching and journeying
toward Yerushalayim. 23Then one said
to him, “Master, are there but few that
will be saved?” *Yeshua* said to them,
24“Strive to enter in at the narrow gate:
for many, I say to you, will seek to
enter in, and shall not be able. 25When
once the master of the house has risen
up, and has shut the door, and you
begin to stand outside, and to knock at

the door, saying, ‘**MASTER!** Open to us!’ He shall answer and say to you, ‘I don’t know you! Who are you?’ [26]Then you shall begin to say, ‘We have eaten and drunk in your presence, and you have taught in our streets.’ [27]But he shall say, ‘I tell you, I do not know who you are; depart from me, all *you* who willfully disregard Torah.’ {1} [28]There shall be weeping and gnashing of teeth when you see Avraham, and Yitzhak, and Yaakov, and all the prophets in the kingdom of YHVH and you *yourselves are* thrust out. [29]They shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the

kingdom of YHVH. [30]Behold, there are *those who are* last which shall be first, and there are *those who are* first which shall be last."

{Lk 13:27.1} <ergatej adikia – *ergates adikia*> – perpetrating the violation of the law (See Matthew 7:23 – event <62>).

Luke 13:31 The same day there came certain of the Prushim, saying to him, "Get out, and depart from here: Herod will kill you!" [32]*Yeshua* said to them, "Go tell that fox, 'Behold, I cast out demons and heal today and tomorrow, and the third *day* I shall be perfected.' [33]Nevertheless I must walk today, and

tomorrow, and the *day* following: for it cannot be that a prophet perish outside of Yerushalayim.

34**O YERUSHALAYIM**, which kills the prophets, and stones those who are sent to you; how often would I have gathered your children together, as a hen *does gather* her brood under her wings, and you would not! 35Behold, your house is left to you desolate. Truth I say to you, you shall not see me, until *the time* come when you shall say, 'Blessed *is* he that comes in the name of YHVH!'"

< 146 > Yeshua has supper

with another group of Pharisees on a Sabbath day

~ Weeks 45-53 — Days 309 - 371

Matthew — Mark — **Luke 14:1-24** — John

Luke 14:1 As he went into the house of one
of the chief Prushim to eat bread on the
Sabbath day, they watched him. [2]There
was a certain man before him which
had edema [3]and Yeshua asked the sages
and Prushim, "Is it lawful to heal on
the Sabbath day?" [4]They held their
peace. Then he took *him*, and healed

him, and let him go; [5]*Yeshua* continued, "Which of you shall have an ass or an ox fallen into a pit, and will not immediately pull him out on the Sabbath day?" [6]They could not answer these things.

[7]Then he put forth a parable to those which were bidden, when he marked how they chose out the chief seats. *He* said to them, [8]"When you are bidden by any *man* to a wedding, sit not down in the highest position lest a more honorable man than you is invited by him. [9]Then he that bade you and him come and say to you, 'Give this man place;' and you begin with shame to

take the lowest place. [10]Rather, when you are bidden, go and sit down in the lowest place; that when he that bade you comes, he may say to you, ‘Friend, go up higher:’ then shall you have honor in the presence of those who sit at dinner with you. [11]Whoever exalts himself shall be abased; and he that humbles himself shall be exalted.”

[12]Then he also said to him that bade him, “When you make a sumptuous feast, do not call your friends, nor your brothers, neither your kinsmen, nor *your* rich neighbors lest they also bid you again, and they repay you in *kind*. [13]But when you make a feast, call the

poor, the maimed, the lame, the blind.
[14]Then you shall be blessed, for they
cannot recompense you. You shall be
recompensed at the resurrection of the
just. [15]When one of those who sat at
dinner with him heard these things, he
said to him, "Blessed *is* he that shall
eat bread in the kingdom of YHVH."

[16]Yeshua replied, "A certain man made
a great supper, and invited many. [17]He
sent his servant at supper time to say to
those who were bidden, 'Come, for all
things are now ready.' [18]And they all,
with one *consent*, began to make
excuses. The first said to him, 'I have
bought a piece of property, and I need

to go and see it. I pray, have me excused.' [19]Another said, 'I have bought five yoke of oxen, and I am going prove them. I pray, have me excused.' [20]Another said, 'I have married a wife, and therefore I cannot come.' [21]So that servant came, and showed his master these things. Then the master of the house being angry said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor, and the maimed, and the halt, and the blind.' [22]The servant said, 'Master, it is done as you have commanded, and yet there is room.' [23]The master said to the servant, 'Go out into the highways and

hedges, and compel *them* to come in,
that my house may be filled. [24]I say to
you that none of those men which were
bidden shall taste of my supper."

< 147 > Yeshua teaches a great multitude who is following him

~ Weeks 45-53 — Days 309 - 371

Matthew — Mark — Luke 14:25-17:10 — John

Luke 14:25 Great multitudes went with
him, and he turned and said to them,

[26]"If any *man* come to me, and hate not
his father, and mother, and wife, and
children, and brothers, and sisters, yes,
and his own life also, he cannot be my
disciple. [27]Whoever does not bear his
cross, and come after me, cannot be my
disciple. [28]Which of you, intending to
build a tower, sits not down first, and
counts the cost, whether he have
sufficient to finish *it*? [29]Lest haply,
after he has laid the foundation, and is
not able to finish *it*, all that behold it
begin to mock him, [30]saying, 'This man
began to build, and was not able to
finish.' [31]Or what king, going to make
war against another king, sits not down
first, and consults whether he be able

with ten thousand to meet him that comes against him with twenty thousand? [32]Or else, while the other is yet a great way off, he sends an ambassador, and desires conditions of peace. [33]So likewise, *weigh the cost*, whoever he be of you that forsakes not all that he has, he cannot be my disciple. [34]Salt *is* good: but if the salt has lost his savor, how can it be re-seasoned? [35]It is neither fit for the land, or for the dunghill; *but* men cast it out. He that has ears to hear, let him hear."

Luke 15:1 Then all the publicans and sinners drew near to hear him. [2]The Prushim and sages murmured, saying,

“This man receives sinners, and eats
with them.” [3]So *Yeshua* spoke this
parable to them: [4]“What man of you,
having an hundred sheep, if he lose one
of them, does not leave the ninety nine
in the wilderness, and go after that
which is lost, *and searches* until he
finds it? [5]When he hath found *it*, he
lays *it* on his shoulders, rejoicing.
[6]When he comes home, he calls
together *his* friends and neighbors,
saying to them, ‘Rejoice with me; for I
have found my sheep which was lost.’
[7]I say to you, that joy shall likewise be
in heaven over one sinner that repents,
more than over ninety nine just
persons, which need no repentance.”

[8]"Likewise, what woman having ten pieces of silver, if she lose one piece, does not light a lamp and sweep the house, and seek diligently till she find *it*? [9]When she has found *it*, she calls *her* friends and *her* neighbors together, saying, 'Rejoice with me; for I have found the piece which I had lost.' [10]Likewise, I say to you, there is joy in the presence of the angels of YHVH over one sinner that repents."

[11]Then he said, "A certain man had two sons [12]and the younger of them said to *his* father, 'Father, give me the portion of goods that falls *to me*.' And he divided to them *his* living. [13]And not

many days after, the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living. [14]When he had spent all, there arose a great famine in that land and he began to be in want. [15]So he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. [16]He would have desired to fill his belly with the husks that the swine ate because no one gave him anything *to eat*. [17]When he came to himself, he said, ‘How many hired servants of my father’s have bread enough and to spare, and I perish with hunger! [18]I will arise and go to my

father, and will say to him, ‘Father, I have sinned against heaven, and against you, [19]I am no more worthy to be called your son. Make me as one of your hired servants.’ [20]He arose, and went to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. [21]The son said to him, ‘Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son.’ [22]But the father said to his servants, ‘Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet. [23]And bring the fatted calf, and kill *it*; and let

us eat, and be merry: [24]for my son was dead, and is alive again. He was lost, and is now found.' And they began to be merry."

[25]"Now his elder son was in the field, and as he came and drew near to the house, he heard music and dancing. [26]And he called one of the servants, and asked what these things meant. [27]And he said to him, 'Your brother has come *home* and your father has killed the fatted calf, because he has received him safe and sound.' [28]And he was angry, and would not go in: therefore his father came out and entreated him. [29]He answered *his* father, 'Lo, these

many years do I serve you, neither transgressed I at any time your commandment: and yet you never gave me a kid, that I might make merry with my friends. 30But as soon as this your son was come, which had devoured your living with harlots, you have killed for him the fatted calf.' 31And he said to him, 'Son, you have always been with me, and all that I have is yours. 32It was only right that we should make merry, and be glad for this: your brother was dead, and is alive again. He was lost, and now is found.'"

Luke 16:1 Yeshua also said to his

disciples, “There was a certain rich man who had a steward; and the same was accused to him that he had wasted his goods. [2]He called him, and said to him, ‘How is it that I hear this of you? Give an account of your stewardship, for it may be that you will no longer be my steward.’ [3]Then the steward said within himself, ‘What shall I do when my master takes the stewardship away from me? I cannot dig. I would be too ashamed to beg. [4]I am resolved what to do, so that when I am put out of the stewardship, they may receive me into their houses.’ [5]He called on every one of his master’s debtors, and said to the first, ‘How much do you owe my

master?’ [6]He said, ‘A hundred
measures of oil.’ He said to him, ‘Take
your bill, and sit down quickly, and
write fifty.’ [7]Then he said to another,
‘How much do you owe?’ And he said,
‘A hundred measures of wheat.’ He
said to him, ‘Take your bill, and write
eighty.’ [8]The master commended the
unjust steward, because he had done
wisely. The children of this world are
in their generation wiser than the
children of light. [9]Therefore, I say to
you, make to yourselves friends by *the*
wise stewardship of your worldly
riches so that when you fail, they may
receive you into everlasting
habitations.{1} [10]He that is faithful with

very little will also be faithful with much, and he that is unjust with little will also be unjust with abundance.
[11]Therefore if you have not been faithful with worldly riches, who will commit to your trust the true *riches*?
[12]If you have not been faithful in that which is another man's, who shall give you that which is your own? [13]No servant can serve two masters: for either he will hate one, and love the other; or else he will hold to one, and despise the other. You cannot serve YHVH and worldly riches."

[14]The Prushim, who were covetous, heard all these things and they derided

him. [15]So he said to them, “You are those who justify yourselves before men, but YHVH knows your hearts. That which is highly esteemed among men is an abomination in the sight of YHVH. [16]The law and the prophets *prophesied about* Yochanan and since that time the kingdom of YHVH has been preached, and every man presses into it. [17]It is easier for heaven and earth to pass, than one vowel of the Torah to fail. [18]Whoever puts away his wife to marry another, commits adultery – and whoever marries her that is put away from *her* husband [so that she may marry another] also commits adultery.” {1}

{Lk 16:9.1} Use the things that you gain in this temporal life to benefit the eternal kingdom so that when you die you will have an everlasting reward.

{Lk 16:18.1} This is an address specific to the Pharisees who coveted other men's wives and possessions and invented ingenious ways to get around the commandments in the Torah concerning adultery. They could, in their system, find a more beautiful woman and have her divorce her husband, and he divorce his wife, and then they could marry. This is what Yeshua calls adultery. It can also be termed "premeditated remarriage," or divorce for the purpose of marrying another, which would avoid a legal adultery charge on a technicality. (See Matthew 5:27-32 – event <62> and Mark 10:11-12 – event <152> for more complete details.)

Luke 16:19 “There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. 20There was also a certain beggar named Lazarus, which was laid at his gate, full of sores 21and desiring to be fed with the crumbs which fell from the rich man’s table. Moreover the dogs came and licked his sores. 22It came to pass that the beggar died and was carried by the angels into Avraham’s bosom. The rich man also died and was buried, 23and in hell he lifted up his eyes, being in torments, and saw Avraham afar off, and Lazarus in his bosom. 24He cried out and said, ‘Father

Avraham, have mercy on me! Send
Lazarus, that he may dip the tip of his
finger in water, and cool my tongue; for
I am tormented in this flame.' [25]But
Avraham said, 'Son, remember that in
your lifetime you received your good
things, and likewise Lazarus evil
things: but now he is comforted, and
you are tormented. [26]Besides all this,
between us and you, there is a great
gulf fixed; so that they which would
pass from here to you cannot. Neither
can those who *would come* from there,
pass to us.' [27]Then he said, 'Father, I
pray you, send him to my father's
house! [28]I have five brothers to whom
he may testify, lest they also come into

this place of torment.' [29]Avraham said to him, '**They have Moses and the prophets; let them hear them**.' [30]And he said, 'No, father Avraham: but if one went to them from the dead, they will repent.' [31]And he said to him, **'If they hear not Moses and the prophets, neither will they be persuaded, though one rise from the dead.'"** {1}

{Lk 16:31.1} This is a parable that must be interpreted very conservatively. Parables can be easily twisted into doctrines that were never implied. From a liberal interpretation of this parable, one could say that those in hell have a direct line of communication with Abraham and that he cannot get a moment of

peace because of all the people who are crying out to him – day and night – forever. One could also hypothesize that at the moment of death, one is sent directly to hell or the pearly gates without the formality of a resurrection or the day of Judgment. The fact is, this is a parable, and parables are figures of speech in narrative form – they are not true to life but are meant to illustrate a spiritual reality in terms that we mortals can grasp. This is the point: Judgment Day is certain. If we do not listen to and obey Moses and the Prophets – especially ***The Prophet*** – we will find ourselves in very hot water at the resurrection. No amount of physical comfort in this life is worth hearing the words, "Depart from me – you did not do the will of my Father!" This life is very short. Eternity is forever.

Luke 17:1 Then he said to the disciples, “It is impossible for offences not to come: but woe *to him* through whom they come! 2It would be better for him that a millstone were hung about his neck, and he was cast into the sea, than that he should offend one of these little ones. 3Take heed to yourselves. **If your brother trespasses against you, rebuke him; and if he repent, forgive him.** 4If he trespass against you seven times in a day, and seven times in a day turn again to you, saying, ‘I repent;’ you shall forgive him.” 5Then the apostles said to Yeshua, “Increase our faith.” 6*Yeshua* replied, “If you had faith as a grain of mustard seed, you could say to

this sycamore tree, ‘Be plucked up by the root, and be planted in the sea,’ and it would obey you.

7“Which of you, having a servant plowing or feeding cattle, will say to him immediately as he comes in from the field, ‘Go and sit down to eat’? 8Will you not rather say to him, ‘Make ready my supper and get dressed and serve me until I have eaten and drunk; and afterward you shall eat and drink’? 9Does he thank that servant because he did the things that were commanded him? I think not. 10So likewise, when you have done all those things which were commanded of you, you *could*

appropriately say, ‘We are unnoteworthy servants: we have simply done that which was our duty.’”

<148> Miriam and Martha send emissaries to Yeshua

Yeshua stalls for two days until Lazarus is buried

~ Week 54

Matthew — Mark — Luke — **John 11:1-16**

John 11:1 In the town of Bethany, Lazarus, the brother of Miriam and Martha, lay sick. 2(This is the same Miriam who

anoints Yeshua with ointment and wipes his feet with her hair just before his crucifixion.)$_{\{1\}}$ [3]His sisters sent for Yeshua, saying, “Master, behold, he whom you love is sick!” [4]When Yeshua heard *that*, he said, “This sickness is not to death, but for the glory of YHVH, that the Son of YHVH might be glorified through it.” [5]Now Yeshua loved Martha, and her sister, and Lazarus. [6]Yet, when he heard that he was sick, he still abode two days in the same place where he was. [7]Then he said to *his* disciples, “Let us go back into Yehudaea.” [8]*His* disciples said to him, “Master, the religious leaders sought to stone you the last time *you*

were in Yerushalayim – are you going *back* there again?" [9]Yeshua answered, "Are there not twelve hours in the day? If any man walk in the day, he does not stumble because he sees the light of this world. [10]But if a man walks in the night, he stumbles, because there is no light in him." [11]Then he said, "Our friend Lazarus sleeps, but I am going to awake him out of his sleep." [12]Then his disciples said, "Master, if he is sleeping, he is doing better." [13](However, Yeshua was referring to his *recent* death: but they thought that he was speaking about resting in sleep.) [14]Then Yeshua said to them plainly, "Lazarus is dead! [15]I am glad

for your sakes that I was not there, so that you may believe. So, let us go!”
16Then Thomas (Didymus) said to his fellow disciples, “Let us go and die with him!” {1}

{Jn 11:2.1} This is one of many examples where scribes added their explanatory notes into the biographical record of John. Before the protocol of footnotes, scribes inserted their explanations into the text the way one might make notes in the margin of their Bible.

{Jn 11:16.1} Thomas’ sarcasm could be translated: “*You have to go sometime – might as well be now!*”

<149> The raising of Lazarus in Bethany

~ Week 55 - Purim

Matthew — Mark — Luke — **John 11:17-53**

John 11:17 When Yeshua came, he found
that *Lazarus* had already *lain* in the
grave for four days. [18]Now Bethany
was about fifteen stadion [one and
three quarter miles] from nearby
Yerushalayim,[19]and many of the
Prushim and religious leaders came to
Martha and Miriam to comfort them
concerning their brother. [20]Then

Martha, as soon as she heard that Yeshua was coming, went out to meet him, but Miriam sat in the house.
[21]Martha said to Yeshua, “Master, if you had been here my brother would not have died. [22]But I know, that even now, whatever you will ask of YHVH, he will give *it to* you.” [23]Yeshua said to her, “Your brother shall rise again.” [24]Martha replied, “I know that he shall rise again in the resurrection at the last day.” [25]Yeshua said to her, “I am the resurrection and the life. He that believes in me, though he is dead, yet he shall live. [26]Whoever lives and believes in me shall never die. Do you believe this?” [27]She said to him, “Yes,

master. I believe that you are the Messiah, the Son of Elohim, *The Prophet* which should come into the world." [28]When she said this, she went her way and called Miriam her sister secretly, saying, "The master has returned and he is asking for you." [29]As soon as she heard, she arose quickly, and came to him.

[30]Now Yeshua had not yet come into town, but remained in the place where Martha had met him. [31]The mourners that were with her in the house comforting her followed Miriam when they saw her rise up hastily and leave. "She goes to the grave to weep."

[32]When Miriam came to where Yeshua was, she fell down at his feet and cried, “Master, if you had been here, my brother would not have died.” [33]When Yeshua saw her weeping, and the mourners which came with her also weeping, he groaned in the spirit, and was troubled. [34]Yeshua said, “Where have you laid him?” They said to him, “Master, come and see.” [35]Yeshua wept. [36]Then the mourners said, “Behold how he loved him!” [37]Some of them said, “Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?” [38]Yeshua, again groaning in himself, approached the grave which

was a cave with a stone laying over *the entrance*. [39]Yeshua said, “Remove the stone!” Martha said, “Master, by this time he stinketh! He has been *dead* four days!” [40]Yeshua said to her, “Did I not say to you that if you would believe, you should see the glory of YHVH?” [41]Then they took away the stone *from the place* where the dead was laid. Yeshua lifted up *his eyes* and said, “Father, I thank you that you have heard me, [42]and I know that you always hear me, but because of the people which stand by I speak so that they may believe that you have sent me.” [43]When he had thus spoken, he cried with a loud voice, “Lazarus, come forth!”

[44]The dead came forth, bound hand and foot with grave clothes, and his head was still bound about with a face cloth. Yeshua said to them, "Loose *the face cloth* and unwrap him." [45]Then many of those which came with Miriam and had seen the things which Yeshua did, believed in him. [46]But others went to the Prushim and told them everything that Yeshua had done.

[47]The ruling cohenim and the Prushim then gathered the Sanhedrin, and said, "What shall we do? This man does many miracles! [48]If we leave him alone, everyone will believe in him and the Romans will come and take

away both our positions and *our* nation.” [49]Caiaphas, the Cohen Gadol that year, said to them, “You know nothing at all, [50]nor have you considered that it is expedient that one man should die for the people, rather than the whole nation perish.” [51](But this he spoke not of himself, but being the Cohen Gadol that year, he prophesied that Yeshua would die for the nation; [52]but not for that nation only, but that he should also gather together in one the children of YHVH that were scattered abroad.)$_{\{1\}}$ [53]So, they conspired together and from that day forward they were determined to put him to death.

{Jn 11:52.1} This parenthetical note in the text references, among other prophetic passages, Micah 5:1-4.

< 150 > Yeshua travels to the city of Ephraim near the border of Yehudaea and Samaria

~ Week 55

Matthew — Mark — Luke — **John 11:54**

John 11:54 Because *those in Yerushalayim were determined to put him to death*,

Yeshua no longer walked openly among the *religious leaders* but departed to an area near the wilderness, in a village called Ephraim, and he remained there with his disciples.

< 151 > Yeshua circumnavigates the Galilee and Samaria one last time before his final "going up" to the Feast of Passover

~ Weeks 58 - 61

According to the historic parameters of the ripening of the barley, there would have been an Adar Bet this year in order to allow the barley to mature. Though already in the vicinity, and ready to go up to Jerusalem, he now goes through the villages and cities of the Galilee and Samaria one last time.

Matthew — Mark — **Luke 17:11-18:14** — John

Luke 17:11 And it came to pass, before he went up to Yerushalayim, that he passed through the midst of Samaria and Galilee *one last time*. [12]As he entered into a certain village, there met

him ten men that were lepers, which stood afar off. [13]They lifted up *their* voices, and said, “Yeshua, master, have mercy on us.” [14]When he saw *them*, he said to them, “Go show yourselves to the priests.” As they went, they were cleansed. [15]One of them, a Samaritan, when he saw that he was healed, turned back, and with a loud voice glorified YHVH [16]and fell down on *his* face at *Yeshua's* feet, giving him thanks. [17]Yeshua asked, “Were there not ten cleansed? But where are the other nine? [18]There are no others that returned to give glory to YHVH, except this gentile.” [19]Yeshua said to him, “Arise, go your way: your

faith has made you whole."

[20]When he was demanded of the Prushim, when the kingdom of YHVH whould come, he answered them and said, "The kingdom of YHVH comes not with observation: [21]Neither shall they say, 'Lo here or, lo there!' for, behold, **the kingdom of YHVH is within you**." [22]He said to the disciples, "The day will come, when you will desire to see the Day of the Son of Man, and you shall not see *it*. [23]They will say to you, 'Look here! Look there!' Do not listen to them or follow them. [24]For just as lightning shines from one part of the heavens to the

other, so shall the Son of Man come in his day. [25]But now he must suffer many things and be rejected of this generation. [26]Just as it was in the days of Noah, so it shall also be in the Day of the Son of Man. [27]They ate, they drank, they married wives, and they were given in marriage until the day that Noah entered into the ark. Then the flood came and destroyed them all. [28]Likewise also as it was in the days of Lot; they ate, they drank, they bought, they sold, they planted, and they built. [29]But the same day that Lot was taken out of Sodom *by the angels*, it rained fire and brimstone from heaven and destroyed *them* all. [30]Even so shall it

be in the day when the Son of Man is revealed. [31]In that day, he who is on the housetop, and his stuff is in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. [32]Remember Lot's wife. [33]Whoever shall seek to save his *possessions* shall lose his life; and whoever shall lose his life shall preserve it. [34]I tell you, in that night there shall be two in one bed; the one shall be taken, and the other shall be left. [35]Two shall be grinding together; the one shall be taken, and the other left. [36]Two shall be in the field; the one shall be taken, and the other left." [37]The *disciples* asked him, "Where,

master?" He replied, "Wherever the bodies are, there will the vultures be gathered together."

Luke 18:1 Yeshua spoke a parable to them *to this end*, that men ought always to pray, and not to faint. 2He said, "There was a judge in a city who feared not YHVH, nor respected man. 3There was also a widow in that city and she came to him, saying, 'Avenge me of my adversary.' 4He would not for a while: but afterward he said within himself, 'Though I fear not YHVH, nor respect man, 5I will avenge this troublesome widow before she wearies me with her continual pleading.'" 6Then Yeshua

continued, “Do you hear what the unjust judge said? [7]Shall not YHVH avenge his own elect, which cry day and night to him, though he suffer long with them? [8]I tell you that he will avenge them swiftly. And even though it could be soon, will the Son of Man find *any real* faith *remaining* on the earth when he comes?”

[9]Yeshua spoke another parable to those who trusted in their own self righteousness, while despising others: [10]“Two men went up to the Temple to pray; the one a Parush, and the other a publican. [11]The Parush stood and prayed to himself like this: ‘I thank

you, YHVH that I am not like other men who *are* extortionists, unjust, adulterers, or even as this publican. [12]I fast twice in the week, and I give tithes of all that I possess.' [13]But the publican, standing afar off, would not so much as lift up *his* eyes to heaven, but struck his chest *with his fist*, crying, 'YHVH be merciful to me a sinner!' [14]I tell you, this man went to his house justified *rather* than the *Parush*: for every one that exalts himself shall be abased; and he that humbles himself shall be exalted."

< 152 > Yeshua teaches

multitudes and gives his final verdict on the *illegitimate* grounds for divorce

Week 62

Matthew 19:1-12 — Mark 10:1-12 — Luke — John

Matthew 19:1 When Yeshua finished these teachings, he departed from Galilee and came into the area of Yehudaea beyond the Yarden. [2]Great multitudes followed him; and he healed them there. [3]Prushim also came to him, tempting him, and saying to him, “Is it

lawful for a man to put away his wife for any cause *in which she displeases him*?" [4]And he answered and said to them, "Have you not read *in the Torah* that he which made *them* at the beginning made them male and female? [5]*It says*, 'For this cause shall a man leave father and mother, and shall cleave to his wife: and the two shall be one flesh.' [6]So then, they are no more two, but one flesh. What YHVH has joined together, let no man put asunder." [7]They asked to him, "Then why did Moses command us to give a bill of divorcement and *allow us* to put her away?" [8]He said to them, "Because of the hardness of your hearts Moses

allowed you to put away your wives: but from the beginning it was not so.
9 Therefore I say to you, except for *a case of* adultery, whoever shall put away his wife in order to marry another, commits adultery. And whoever marries a woman which is put away [*in order that she might marry another*], also commits adultery."{1} 10 His disciples said to him, "If this is the case with a man and his wife, it is not good to marry."
11 Then *Yeshua* said to them, "All men cannot receive this saying, except *those* to whom it is given. 12 There are some who were born eunuchs from *their* mother's womb and there are

some who were made eunuchs by men, and there are also those who have made themselves eunuchs [AHM] {who subdue their desire} for the sake of the kingdom of heaven. He that is able to receive *it*, let him receive *it*."

{Mt 19:9.1} The Pharisees invented ways to get around the commandments in the Torah concerning adultery, and the legalities of their invented system were hotly debated among their various yeshivas. On this occasion, Pharisees challenge Yeshua's position on adultery, whereas the other two times this subject comes up, he challenges the Pharisees. The issue is "premeditated remarriage," or divorce on *pseudo legitimate grounds* for the ultimate purpose of marrying another, while refusing to take care of his

first wife. (For details on *ervah matters*, see Matthew 5:27-32 – event <62> also Luke 16:18 – event <147>.)

Mark 10:1 Then Yeshua arose and came into the area of Yehudaea on the far side of the Yarden: and the people flocked to him again. As he was known to do, he taught them. [2]The Prushim tempted him, "Is it lawful for a man to put away *his* wife?" [3]He answered them, "What did Moses command you?" [4]They said, "Moses allowed us to write a bill of divorcement, and to put *her* away." [5]Yeshua said to them, "For the hardness of your heart he wrote you this precept, [6]but from the

beginning of the creation YHVH made them male and female. [7]For this cause shall a man leave his father and mother, and cleave to his wife, [8]and the two shall be one flesh. So then, they are no more two, but one flesh. [9]Therefore, what YHVH has joined together, let no man put asunder." [10]In the house his disciples again asked him about the same *matter* [11]and he said to them, **"Whoever puts away his wife to marry another, commits adultery against her.** [12]**And if a woman shall put away her husband to be married to another, she *also* commits adultery."** {1}

{Mk 10:12.1} Here, in a private house, the disciples get the final clarification on the issue of *illegitimate* grounds for divorce, which could be legally termed *premeditated remarriage*. This is Yeshua's final statement on this issue in the Gospel records.

< 153 > The rich young Pharisee ruler disqualifies himself (perhaps Shaul of Tarsus – a student of Gamliel)

Week 62

Matthew 19:13-20:16 — Mark 10:13-31 — Luke 18:15-30 — John

Matthew 19:13 Then there were brought to him little children, that he should put *his* hands on them, and pray *for them*. The disciples rebuked them, 14but Yeshua said, "Allow little children, and forbid them not to come to me: for of such is the kingdom of heaven." 15He laid *his* hands on them, and then departed. 16Then one came to him and said, "Teacher, what good deed may I perform in order to gain eternal life?" 17Yeshua said to him, "Why do you ask me about good *deeds*? *There is* no one who is good except one, YHVH. But **if you desire to enter into *eternal* life, keep the commandments**." 18He said

to him, “Which *commandments*?”
Yeshua said, “Do not murder, do not
commit adultery, do not steal, do not
bear false witness, [19]honor your father
and mother, and love your neighbor as
yourself.” [20]The young man said to him,
“All these things have I kept from my
youth. What do I still lack?” [21]Yeshua
said to him, “If you want to be
complete, go *and* sell all that you have
and give to the poor and come follow
me – then you shall have treasure in
heaven.” [22]When the young man heard
that saying, he went away sorrowful
for he had great possessions. [23]Then
Yeshua said to his disciples, “Truth I
say to you, it is very difficult for a rich

man to enter into the kingdom of heaven. [24]In fact, it is easier for a camel to enter the eye of a needle{1} than it is for a rich man to enter into the kingdom of YHVH." [25]When his disciples heard *it*, they were exceedingly amazed, saying, "Who then can be saved?" [26]Yeshua looked at them and said, "With men it is impossible, but with YHVH all things are possible." [27]Then Kefa answered him, "Behold, we have forsaken everything and followed you, therefore what shall we have?" [28]Yeshua said to them, "Truth I say to you, in the restoration, when the Son of Man shall sit on his glorious throne, you which

have followed me shall sit upon twelve thrones, judging the twelve tribes of Yisrael.

{Mt 19:24.1} The "eye of the needle" – one of the small gates of a walled city where pedestrians may pass single file when the main gates are closed. A camel can be laboriously forced through one of these gates after its burden has been removed. The Peshitta text, an Aramaic translation of late Greek texts reads: "…a rope through the eye of a needle" – this may be interesting, but Matthew was not written in either Aramaic or Greek.

Matthew 19:29 "Every one that has forsaken houses, or brothers, or sisters, or

father, or mother, or wife, or children, or land for my sake, shall receive a hundredfold, and shall inherit everlasting life. [30]But many *that are* first shall be last; and the last *shall be* first. Matthew [20:1] "Because the kingdom of heaven is like a landowner who went out early in the morning to hire laborers into his vineyard. [2]When he had agreed with the laborers for a day's *wage*, he sent them into his vineyard. [3]He went out about the third hour, and saw others standing idle in the marketplace. [4]He said to them, 'Go *labor* in the vineyard, and I will give you whatever is right.' So, they went their way. [5]Again he went out about the

sixth and ninth hours, and did likewise.
[6]About the eleventh hour he went out
and found others standing idle, and
said to them, ‘Why have you stood here
idle the entire day?’ [7]They said to him,
‘Because no man has hired us.’ He said
to them, ‘Go also into the vineyard and
whatever is right, *that* shall you
receive.’ [8]So when the evening came,
the master of the vineyard said to his
steward, ‘Call the laborers and give
them *their* wages, beginning from the
last to the first.’ [9]When they came that
were hired about the eleventh hour,
every man received a full day’s wage.
[10]When the first came, they supposed
that they should have received more;

but every man likewise received a
day's wage. [11]When they received *it*,
they murmured against the master of the
house, [12]saying, 'These last have
worked just one hour, and you have
made them equal to us, which have
borne the burden and heat of the day.'
[13]But he answered one of them, and
said, 'Friend, I did you no wrong: did
you not agree with me for a day's
wage? [14]Take *that which is yours*, and
go your way. I will give to the last,
even as *I give* to you. [15]Is it not lawful
for me to do what I will with mine
own? Is your eye evil, because I am
good?' [16]So the last shall be first, and
the first last. Many are called, but few

choose *to respond appropriately*."
Mark 10:13 They brought young children to *Yeshua*, that he should touch them: and *his* disciples rebuked those that brought them. [14]When Yeshua saw *it*, he was very displeased, and said to them, "Allow little children to come to me, and do not forbid them, for of such is the kingdom of YHVH. [15]Truth I say to you, whoever shall not receive the kingdom of YHVH as a little child, shall not enter it." [16]Yeshua took *the children* up in his arms, put *his* hands upon them, and blessed them. [17]When he had gone forth along the way, then one came running, and kneeled to him, and asked him, "Teacher, what good

thing shall I do that I may inherit eternal life?” [18]Yeshua said to him, “Why do you ask me about that which is good? None is good but one, YHVH. [19]You know the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, do not covet, and honor your father and mother.” [20]He answered Yeshua, “Teacher, all these have I observed from my youth.” [21]Yeshua looked on him with love and said, “One thing you lack; go your way, sell everything you have, give to the poor, and come, take up the cross and follow me. Then you shall have treasure in heaven.” [22]*The man* was sad at that saying, and went

away grieved because he had great possessions. [23]Yeshua looked round about on his disciples and said, “How difficult it is for those who have riches to enter into the kingdom of YHVH!”

[24]The disciples were astonished at his words. But Yeshua answered again, “Children, how hard it is for those who trust in riches to enter into the kingdom of YHVH! [25]It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of YHVH.” [26]They were astonished beyond astonishment, saying among themselves, “Who then can *possibly* be saved?” [27]Yeshua looking upon them

said, “With men *it is* impossible, but not with YHVH, for with YHVH all things are possible.” [28]Kefa then said, “Look, we have left all, and we have followed you.” [29]Yeshua answered, “Truth I say to you, there is no man who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or properties for my sake and the sake of the gospel, [30]who will not receive a hundredfold. Now, in this life, *there are* houses, and brothers, and sisters, and mothers, and children, and properties, and persecutions – but in the world to come: eternal life. [31]So, many *that are* first shall be last, and the last first.”

Luke 18:15 They also brought infants to Yeshua so that he would touch them, but when *his* disciples saw *it*, they rebuked them. 16Yeshua called them *to him*, and said, "Allow little children to come to me, and forbid them not, for of such is the kingdom of YHVH. 17Truth I say to you, whoever shall not receive the kingdom of YHVH as a little child shall in no wise enter it." 18A certain ruler asked him, "Teacher, what good shall I do to inherit eternal life?" 19Yeshua said to him, "Why do you ask me about that which is good? No one *is* good, except YHVH. 20You know the commandments, do not commit adultery, do not kill, do not steal, do

not bear false witness, and honor your father and your mother.” [21]And he replied, “All these have I kept from my youth.” [22]Now when Yeshua heard these things, he said to him, “You still lack one thing. Sell all that you have, distribute to the poor, and you shall have treasure in heaven. And come, follow me!” [23]When he heard this, he was very sorrowful: for he was very rich. [24]When Yeshua saw that he was very sorrowful, he said, “How difficult it is for those that have riches to enter into the kingdom of YHVH! [25]For it is easier for a camel to go through a needle’s eye, than for a rich man to enter into the kingdom of YHVH.”

[26]And those who heard *it* said, “Who then can be saved?” [27]And he said, “The things which are impossible with men are possible with YHVH.” [28]Then Kefa said, “Look, we have left all, and followed you.” [29]And he said to them, “Truth I say to you, there is no man that has left house, or parents, or brothers, or wife, or children, for the kingdom’s sake, [30]who shall not receive manifold more in this present time, and in the world to come, life everlasting.”

< 154 > On the road from Perea to Yerushalayim via Yericho

Week 62

Matthew 20:17-28 — **Mark 10:32-46a** — **Luke 18:31-34** — John

Mark 10:32 As they were going up to Yerushalayim, Yeshua went before them and they followed. They were amazed and became afraid as he began to tell the twelve about the things that would happen to him. 33"Look, we are going up to Yerushalayim where the Son of Man shall be delivered to the ruling cohenim and sages. They shall condemn him to death, and shall deliver him to the gentiles 34who shall mock him, and shall scourge him, and shall spit upon him, and shall kill him

– but on the third day he shall rise again.” [35]Yaakov and Yochanan, the sons of Zebedee, came to him and said, “Master, we would like you to do for us whatever we ask.” [36]Yeshua questioned, “What would you like me to do for you?” [37]They replied, “Grant to us that we may sit, one on your right hand, and the other on your left hand, in your glory.” [38]Yeshua answered them, “You do not know what you are asking! Can you drink of the cup that I will drink of? Can you be immersed in the mikveh in which I will be immersed?” [39]They said, “We can.” Yeshua replied to them, “You shall indeed drink of the cup that I drink of, and you will be

immersed in the mikveh in which I will be immersed, [40]but to sit on my right hand and on my left hand is not mine to give. It *shall be given to those* for whom it is prepared." [41]When the *other* ten heard *it*, they became angry with Yaakov and Yochanan. [42]So Yeshua called them and said, "You know that they which are appointed to rule over the gentiles exercise authority over them, and their 'great ones' exercise authority over them. [43]But it shall not be so among you. Whoever will be great among you, must be your minister. [44]Whoever desires to be the chief, must be servant of all. [45]For even the Son of Man came

not to be ministered to, but to minister, and to give his life a ransom for many.”
46Then they came to *the city of* Yericho.

Matthew 20:17 As Yeshua *was* going up to Yerushalayim he took the twelve disciples aside and said to them,
18“Look, we are going up to Yerushalayim; and the Son of Man will be betrayed to the ruling cohenim and to the sages, and they will condemn him to death, 19and deliver him to the gentiles to mock, to scourge, and to crucify *him*: and the third day he shall rise again.” 20Then came to him the mother of Zebedee’s children with her

sons, worshipping *him*, and desiring a certain thing from him. [21]He asked, "What do you want?" She replied, "Grant that these two sons of mine may sit, the one on your right hand, and the other on the left, in your kingdom." [22]Yeshua answered and said, "You know not what you ask. Are you able to drink of the cup that I shall drink of, and to be immersed in the mikveh in which I will be immersed?" They said to him, "We are able." [23]Yeshua replied, "You shall indeed drink of my cup, and be immersed in my mikveh, but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared

by my Father." [24]Now when the other ten heard *what was going on*, they were moved with indignation against the two brothers. [25]So Yeshua called them *to him* and said, "You know that the gentiles have princes that exercise dominion over them, and there are great ones who exercise authority over the *princes*. [26]But it shall not be so among you! Whoever will be great among you, shall be your minister. [27]Whoever will be a *prince* among you, must be a servant. [28]The Son of Man came not to be ministered to but to minister, and to give his life as a ransom for many."

Luke 18:31 Then he took the twelve *aside* and said to them, “Behold, we are going up to Yerushalayim, and all things that are written by the prophets concerning the Son of Man shall be accomplished. 32For he shall be delivered to the gentiles, and shall be mocked, and spitefully entreated, and spit upon, 33and they shall scourge *him*, and put him to death and the third day he shall rise again.” 34And they understood none of these things and this saying was hid from them. They *simply* did not understand the things which were spoken.

< 155 > Yeshua spends a

night in the home of Zacchaeus in Jericho

Week 62

Matthew — Mark — **Luke 19:1-27** — John

Luke 19:1 Yeshua entered and passed
through Yericho. [2]And *there was* a man
named Zacchaeus, which was the chief
among the publicans, and he was rich.
[3]He sought to see who Yeshua was, but
because he was of small stature he
could not see because of the pressing
multitudes. [4]So he ran ahead of the
crowd, and climbed up into a

sycamore tree to see him: for he was to pass that *way*. [5]When Yeshua came to the place, he looked up, and saw him, and said to him, "Zacchaeus, make haste and come down. Today I must abide at your house." [6]He made haste, and came down, and received him joyfully. [7]When the *people* saw it, they all murmured that he had gone to be the guest of a man that was a sinner. [8]Zacchaeus stood and said to Yeshua, "Behold, master, half of my goods I will give to the poor; and if I have taken anything from any man by false accusation *or misrepresentation*, I will restore to *him* fourfold." [9]Yeshua then said to him, "This day salvation has

come to this house, because he also is a *true* son of Avraham. [10]For the Son of Man has come to seek and to save that which was lost."

[11]As the *people* heard these things, he spoke a parable because he was near Yerushalayim, and because they thought that the kingdom of YHVH would immediately appear. [12]Yeshua said, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. [13]He called his ten servants, and delivered them ten pounds, and said to them, 'Occupy till I come.' [14]But his citizens hated him, and sent a message after him, saying, 'We

will not have this *man* to reign over us.' [15]And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called to him, to whom he had given the money, that he might know how much every man had gained by trading. [16]Then came the first, saying, 'Master, your pound has gained ten pounds.' [17]And he said to him, 'Well, done, good servant: because you have been faithful in little, you now have authority over ten cities.' [18]The second came, saying, 'Master, your pound has gained five pounds.' [19]And he said likewise to him, 'You will be over five cities.' [20]Another came,

saying, ‘Master, behold, *here is* your pound, which I have kept laid up in a napkin: [21]for I feared you, because you are an austere man: you take up what you did not lay down, and reap what you did not sow.’ [22]He said to him, ‘*You* wicked servant! I will judge you *by the words* out of your own mouth! You knew that I was an austere man, taking up that which I laid not down, and reaping what I did not sow. [23]Why did you not just put my money in the bank so that when I returned I could have gotten it back with interest?’ [24]Then he said to those who stood by, ‘Take the pound from him and give *it* to him who has ten pounds.’ [25]They

remonstrated, ‘Master, he already has ten pounds.’ [26]Yea, I say to you, everyone which has *shown responsibility* shall be given *more*, and he that has not *been a responsible steward*, even that which he has shall be taken from him. [27]Those who deny that I should reign over them are my enemies. Bring them all before me – and slay them.’”

< 156 > Departing from Jericho

Week 62

Matthew 20:29 — Mark 10:46b —

Luke 19:28 — John

Matthew 20:29 As they departed from Yericho, a great multitude followed him.

Mark 10:46b Yeshua went out of Yericho with his disciples and a great number of people.

Luke 19:28 After he had spoken this *parable*, he led *them* up to Yerushalayim.

< 157 > The healing of two blind men as they approach Jerusalem

Week 62

Three Gospel records report this same event – the healing of two blind men. In each record one of the blind men (the son of Timaeus) is quoted verbatim, and he is the focus of Mark and Luke's account. Matthew and Mark state that the healing of the blind men occurred *after* Yeshua left Jericho for Jerusalem, whereas the KJV of Luke's Gospel says that the healing of the blind men occurred as Yeshua was *approaching Jericho*. Were two sets of blind men, speaking the same words, healed on two separate days? Or is there a

more reasonable answer to this apparent contradiction? Several ancient Greek manuscripts of Luke's Gospel state that Yeshua was "*approaching Jerusalem*" (not Jericho) when this healing took place. Since he left Jericho after spending time with Zacchaeus and then healed the blind, it was on the road to Jerusalem that this healing took place.

Matthew 20:30-34 — Mark 10:46c-52 — Luke 18:35-43 — John

Matthew 20:30 Two blind men were sitting by the wayside. When they heard that Yeshua passed by, *they* cried out,

“Have mercy on us master! Son of David!” [31]The multitude rebuked them and said that they should hold their peace: but they cried louder, saying, “Have mercy on us master! Son of David!” [32]Yeshua stood still and called them, and said, “What do you will that I shall do for you?” [33]They said to him, “Master, that our eyes may be opened.” [34]Yeshua had compassion *on them*, and touched their eyes, and immediately their eyes received sight, and they followed him.

Mark 10:46c *After Yeshua left Yericho*, the blind son of Timaeus sat by the highway begging. [47]When he heard that

it was Yeshua of Natzeret, he began to cry out, and say, “Yeshua! Son of David! Have mercy on me!” 48Many charged him that he should hold his peace: but he cried all the more emphatically, “Son of David! Have mercy on me!” 49Yeshua stood still, and commanded him to be called. So they called the blind man, saying to him, “Be of good comfort, arise; he calls you.” 50He cast away his garment, arose, and came to Yeshua. 51Yeshua said to him, “What will you that I should do for you?” The blind man said to him, “Master, that I might receive my sight.” 52Yeshua said to him, “Go your way, your faith has

made you whole!" Immediately he received his sight, and followed Yeshua on the way *to Yerushalayim*.

Luke 18:35 As he came near to Yerushalayim, a certain blind man sat by the wayside begging. [36]Hearing the multitude pass by, he asked what it meant. [37]They told him that Yeshua of Natzeret passed by. [38]He cried out, "Yeshua! Son of David! Have mercy on me!" [39]They which went before rebuked him, that he should hold his peace: but he cried so much the more, "Son of David! Have mercy on me!" [40]Yeshua stood *still* and commanded him to be brought to him. When he had

come near, he asked him, [41]"What will you that I shall do for you?" He said, "Master, that I may receive my sight." [42]Yeshua said to him, "Receive your sight, your faith has made you whole!" [43]Immediately he received his sight, and followed him, glorifying YHVH. All the people, when they saw *it*, gave praise to YHVH.

VII. Yeshua: the Passover Lamb of the First Year

The Month of the Aviv, 4028 FC – April, 28 CE

< Note 17 > After a thirteenth month was added to the calendar year

to allow the barley to reach the harvestable stage of aviv, the new moon of the *aviv* barley would have been sighted 1.45% illuminated, 10.03 degrees above the horizon at sunset on Wednesday,

April 14, 28 CE – Aviv 1, 4028

This year, the Passover lamb would be sacrificed on the afternoon of Wednesday, April 28 (14th day of the

first month). The Feast of Unleavened Bread would begin that day at sunset (15th day of the first month). The Firstfruits of the barley (*Bikkurim*) would be cut after sundown on Saturday, May 1st, and presented in the Temple the following morning (*Yom haBikkurim*) on Sunday, May 2nd (18th day of the first month). *Yom haBikkurim* is also the first day of the seven week "Counting of the *Omer*," which culminates in the celebration of the Feast of Sevens (*Shavuot*). *Shavuot* is the day following the seventh Sabbath, which is also the 50th day (*pentacosta* – Gk.). Since the new moon at the end of the twelfth month

occurred very early that year, nearly a week before the vernal equinox (March 16, 28 CE), an Adar Bet (thirteenth month) would have allowed the barley to mature sufficiently to celebrate the mandatory "Day of the Firstfruits" during the Feast of Unleavened Bread (Exodus 12:2; 13:3-4; 9:31 – the barley was not yet '*in the ear*' as per KJV, but more accurately, the barley was not yet <byba – *aviv*> Hb.). Though it was theoretically possible for the barley to be aviv at this time of year, we see that Yeshua, already in the vicinity of Jerusalem at this time, makes another teaching circuit of the Galilee. That itinerary

would give ample time for the barley to mature and for Yeshua to fulfill all of the prophetic shadow pictures embedded in the Spring Feast that year – including his death as the Passover lamb on the 14th day of the month, three days and nights in the grave, and then presenting the "firstfruits from among the dead" offering before the throne in heaven. This all set the stage for the fulfillment of the Feast of Shavuot seven Sabbaths later.

< 158 > Passover approaches

Pilgrims come from afar to

prepare for Passover and the Feast of Matzah; Religious leaders diligently watch for Yeshua's arrival to arrest him

Week 62

Matthew — Mark — Luke — **John 11:55-57**

John 11:55 Passover{1} was nigh at hand and many **went up** to Yerushalayim before Passover to mikveh and *offer sacrifices to* purify themselves. 56They looked for Yeshua and spoke among themselves as they stood in the Temple, "Do you think that he will not come to

the Feast?" 57Both the chief cohenim and the Prushim had given an order that if any man knew where he was, that he should declare *it* and that they might arrest him.

{Jn. 11:55.1} KJV reads: "the Jews' passover" which minimalizes the Feast by not capitalizing the proper noun *Passover* and by ignoring the Scriptures which declare it to be, not a feast of the Jews, but *the Feast of YHVH*. Conversely, in the CKJV we have capitalized the word *Feast* when it refers to one of the Feasts of YHVH, but maintained *feast* in lower case when it refers to a sumptuous dinner.

< 159 > Approaching

Bethany, Yeshua instructs his disciples to secure a young ass that would be needed the following morning

[9th Day of the 1st Month (Month of the Aviv), 4028 FC; Friday, April 23, 28 CE]

Week 62 — Day 433

Matthew 21:1-7a — Mark 11:1-6 — Luke 19:29-34 — John 12:1

John 12:1 **Six days before Passover**
Yeshua approached Beit Te'enah

where Lazarus *lived*. (*This was the same man* who had died and whom *Yeshua* had raised from the dead.)

Mark 11:1 When they came near to Yerushalayim, approaching Beit Pageh{1} and Beit Te'enah{2} on the Mount of Olives, *Yeshua* sent two of his disciples, 2saying, "Go your way into the village over against you and as soon as you enter into it you will find a colt tied **on which no one has sat**. Loose him, and bring *him*. 3If anyone asks you, 'Why do you do this?' say, 'The master needs him' and he will immediately send him." 4They went their way, and found the colt tied by the

door outside of a place at the *main* intersection *in the village*, and they loosed him. [5]They replied to those who stood there just as Yeshua had instructed them – and they allowed them to go.

{Mk 11:1.1} Bethphage (KJV) = Beit Pageh – house of early figs. This is particularly relevant at the time the fig tree is cursed (event <166>).
{Mk 11:1.2} Bethany (KJV) = Beit Te'enah – house of figs

Luke 19:29 When he came near to Beit Pageh and Beit Te'enah on the Mount of Olives, he sent two of his disciples,

[30]saying, “Go into the village over
against *us*. When you enter, you will
find a colt tied, **upon which a man has
never sat**. Loose him and bring *him*.
[31]If any man asks, ‘Why do you loose
him?’ say this to him, ‘Because our
master has need of him.’ [32]Those who
were sent went their way and found it
even as he had told them. [33]As they
were loosing the colt, the owners said
to them, ‘Why do you loose the colt?’
[34]They replied, “Our master has need
of him.”

Matthew 21:1 When they drew near to
Yerushalayim, and had come to Beit
Pageh on the Mount of Olives, Yeshua

sent two disciples, [2]saying, “Go immediately into the village over against you where you shall find an ass tied, and a *young* colt with her. Loose *the colt* and bring *it* to me. [3]If anyone says anything to you, you shall say, ‘The master has need of him,’ and he will immediately release it.” [4]This was to be done that it might be fulfilled which was spoken by the prophet *Zecharyah*, [5]“Rejoice greatly, O daughter of Zion! Shout, O daughter of Yerushalayim! Behold, your King comes to you! He *is* just, and having salvation; lowly, and riding upon a male ass – the young colt of a *female* ass.”{1} [6]The disciples went, and did as

Yeshua commanded them [7]and they brought the colt.

{Mt 21:5.1} The Greek text of Matthew quotes the prophet Zecharyah as was translated from the Aramaic text, which is a paraphrase of the original Hebrew. The Ancient Hebrew text of Matthew quotes Hebrew Zecharyah 9:9, verbatim. The English translation of the Hebrew version of Zecharyah's prophecy is supplied in the CKJV. Both the Greek version of Matthew and the KJV add words to the text in order to get both the female ass and the colt to Yeshua because the Greek translation of Matthew caused the misunderstanding that **both** animals were needed to fulfill the prophecy. The Hebrew text of Zecharyah simply declares the fact that it will not be just an ass, but a *colt*, an inexperienced young male ass

“upon which no man had ever sat.” The Torah instructs that we are to give our animals rest on the Sabbath day (Deut. 5:14), yet in order to fulfill the prophecy of the king riding into Jerusalem on a male ass, Yeshua must do so on the 10th day of the month when the spotless lamb from Bethlehem is triumphantly paraded into the gates as The Passover lamb for the nation. That particular year, that prophetic event happened on the weekly Sabbath. The ass chosen by Yeshua and prophesied by Zecharyah has never worked a day in its life and therefore does not require rest on the Sabbath.

< 160 > Miriam anoints Yeshua’s head and feet at supper at Shimon’s house

in Bethany

[10th Day of the 1st Month, 4028 FC; Friday evening, April 23, 28 CE]

Week 62 — Day 434

Though John records the timing of the event, Matthew and Mark introduce this event later into the narrative at the time that Judas makes the betrayal agreement with the chief cohenim <Note 18 after event 178>. This incident illustrates that Judas was not only a thief, but a growing enmity against Yeshua

played out against the backdrop of Judas' dishonesty and desire for recognition, which drove him to the betrayal.

Matthew 26:6-13 — **Mark 14:3-9** — Luke — **John 12:2-11**

John 12:2 There, *in Beit Te'enah* they made supper for *Yeshua*. Martha served and Lazarus was one of those who reclined at the table with him. [3]Miriam took a pound of very costly spikenard ointment and anointed the feet of Yeshua, and wiped his feet with her hair. The house was filled with the fragrance of the ointment. [4]Then one of his disciples, Yehudas ben Shimon of

Ascareyotah (which was *soon* to betray him) said, [5]"Why was this ointment not sold for three hundred denarius [three hundred days wages], and given to the poor?" [6]This he said, not because he cared for the poor – but because he was a thief! He kept the disciples' purse and stole that which was put into it. [7]Then Yeshua said, "Leave her alone! She has reserved this *precious gift* in preparation for my burial. [8]You will always have the poor with you – but you will not always have me."

[9]Many of the Prushim{1} knew that *Yeshua* was there and they came not

only to see Yeshua, but that they might also see Lazarus, whom he had raised from the dead. [10]But the ruling cohenim had also conspired to put Lazarus to death [*as well as Yeshua*] [11]because *Lazarus* was the reason that many of the Prushim abandoned them and believed in Yeshua.

{Jn 12:9.1} KJV reads: "people of the Jews." Throughout the Greek version of John's Gospel, the term "the Jews" is used in a derogatory context to designate the Prushim – the sect that ruled the Sanhedrin (see John 1:19, 24). Since most of the principals in the Gospel are "Jews," the proper term "Prushim" (Pharisees) has been supplied where needed for clarification. Here, the

Prushim who were at the mourning for Lazarus a little over a month before (when Yeshua raised him from the dead) returned to see both Lazarus and Yeshua, while other cohenim made plans to kill them both.

Matthew 26:6 When Yeshua was in Bethany
in the house of Shimon the *healed*
leper, [7]there came to him a woman
having an alabaster box of very costly
ointment, and poured it on his head as
he reclined at *dinner*. [8]But when his
disciples saw *it*, they had indignation,
saying, “What is the purpose of such
waste? [9]This ointment might have been
sold for much, and given to the poor.”
[10]When Yeshua understood *it*, he said

to them, “Why trouble you the woman for she hath done a good work upon me? [11]For you always have the poor with you, but me you do not always have. [12]For in that she has poured this ointment on my body, she did *it* for my burial. [13]Truth I say to you, wherever this gospel shall be preached in the whole world, that which this woman has done shall also be told as a memorial of her.”

Mark 14:3 When they were in Bethany, Yeshua reclined at dinner in the house of Shimon the *healed* leper. In came a woman with an alabaster box of very precious spikenard ointment and she

broke the box and poured *it* on Yeshua's head. [4]There were some that had indignation within themselves, and said, "Why was this ointment wasted? [5]It could have been sold for more than three hundred denarius and given to the poor!" They murmured against her [6]but Yeshua said, "Leave her alone! Why are you harassing her? She has done a good work for me. [7]You will always have the poor with you, and whenever you want you may do good to them, but you will not always have me. [8]She has done what she is able to do. She has come beforehand to anoint my body for burial. [9]Truth I say to you, wherever this gospel is preached throughout the

whole world, this which she has done shall also be told as a memorial of her [*generous act of kindness to me*.]"

< 161 > The "Triumphal Entry" of the Passover Lamb on the morning of "the next day"

[Shabbat - 10th Day of the 1st Month, 4028 FC; Saturday, April 24, 28 CE]

Week 62 — Day 434

Matthew 21:7b-11, 15-16 — Mark

11:7-11 — Luke 19:35-44 — John 12:12-16

John 12:12 **On the next day**, many of the people that came to the Feast heard that Yeshua was coming to Yerushalayim.
13They took branches of palm trees and went out to meet him, crying,
"Hoshana! Blessed *is* the King of Yisrael that comes in the name of YHVH!" 14Yeshua had found a young ass [*the day before*] and was sitting on it. As it is written, 15"Fear not, daughter of Zion! Behold, your King comes, sitting on an ass's young colt."
16(His disciples did not understand these things at first, but when Yeshua

was glorified, then they remembered that those things were written of him, and *that* they had done these things for him.)[1]

{Jn 12:16.1} The things that are being done in the triumphal entry of Yeshua are the very things that had been done as part of the Temple service in the selecting of the Passover lamb. David was the prophet who put all of these prophetic shadow pictures in place, and now the son of David is fulfilling these holy rehearsals just as Israel had rehearsed them from the time that Solomon dedicated the first Temple. Shaul declared a mystery that had been hidden from both the disciples and from the princes of this world, for if they had known that "the Feasts of YHVH are all prophetic shadow pictures of

good things to come" (Hebrews 10:1; Colossians 2:16-17), they never would have crucified Yeshua (I Corinthians 2:7-8) and the plan of the Almighty would have been circumvented. Even though his disciples did not understand the prophetic ramifications of that which was transpiring before their eyes, a retrospective understanding of the Temple service clarifies what Yeshua was doing each day as he fulfilled the prophetic shadow pictures embedded in Passover. Yochanan did not proclaim Yeshua as the lamb of YHVH because of similar physical characteristics, but rather as his role foreshadowed in Passover, the picture of a substitutionary sacrifice. The depth of this rehearsal cannot be fully explored in a text footnote. For further study see the Resources at the back of the book. See also footnote, Matthew 21:5.1, event <159>.

Matthew 21:7b *The disciples* put their garments on an *ass's young* colt and set *Yeshua* on it. [8]A very great multitude spread their garments in the way, and others, having cut down branches from the trees, strewed *them* in the path. [9]The multitudes went before and followed after, crying "Hoshana! The Son of David! Blessed is he that comes in the name of YHVH! Hoshana in the highest!" [10]When he entered Yerushalayim, all the city was moved, saying, "Who is this?" [11]A multitude responded, "This is **The Prophet** – Yeshua from Natzeret in the Galilee." {1}

Matthew 21:15 When the ruling cohenim and sages saw the unabashed spectacle of his entry *into Jerusalem*, and *heard* children crying out in the Temple, "Hoshana to the son of David," they were sore displeased. [16]They said to him, "Do you hear what they are saying?" Yeshua answered, "Yes, and have you never read, 'out of the mouth of babes and sucklings you have perfected praise?'"

{Mt 21:11.1} Verses 12-14 are Matthew's summary of some of the things that occurred over the next couple of days. They are removed from here and inserted back into the record according to Luke's chronological narrative at event <167>.

Mark 11:7 They brought the *ass's* colt to *Yeshua* and placed their garments on the colt and Yeshua sat on him. [8]Many spread their garments in the way and others *had* cut down branches off the trees, and strewed *them* in the way. [9]Those who went before and those who followed after, cried out, "Hoshana! Blessed is he that comes in the name of YHVH! [10]Blessed *be* the kingdom of our father David, which comes in the name of YHVH! Hoshana in the highest!" [11]Yeshua entered Yerushalayim, and went into the Temple. When he had inspected everything he went out to *Beit Te'enah*

with the twelve, for the end of the day was now come.

Luke 19:35 They brought the *young* colt to Yeshua, and they placed their garments upon him, and they set Yeshua on him.
{1} 41As *Yeshua* approached, he beheld the city and wept, 42saying, "If you had only known, in this day, your day, the least of the things which would bring you peace, but today they are hidden from your eyes. 43The day is coming upon you that your enemies will build a siege wall around you, and completely encircle you, and besiege you on every side. 44They will lay you level with the ground with your

children within you and they shall not leave in you one stone upon another – *all* because you did not realize the time of your visitation."

[37]As they approached *Yerushalayim*, already at the descent of the Mount of Olives, **the whole multitude of *his* disciples began to rejoice and praise YHVH with a loud voice for all the mighty works that they had seen**, [38]"Blessed *be* the King that comes in the name of YHVH! Peace in heaven, and glory in the highest!" [36]As he went *into the city* they spread their garments in the path. [39]Some of the Prushim among the multitude said to him,

"*Rabbi*, rebuke your disciples!" [40]But he answered them, "I tell you this, if these *people* should hold their peace, the stones would immediately cry out!"

{Lk 19:35.1} Verses 36-40 detail the triumphant entry into Jerusalem and are repositioned after Yeshua's prophecy over Yerushalayim, which transpired as he was descending the Mount of Olives on his way to the city (verses 41-44). Verse 36 was moved to follow verses 37-38 which records what the disciples did once Yeshua entered into the city.

< 162 > Luke and John insert a parenthetical

summary of the events that transpired over the next several days

Week 62

Matthew — Mark — **Luke 19:47-48** — **John 12:17-19**

John 12:17 The people that were present when *Yeshua* called Lazarus out of his grave and raised him from the dead, bore testimony *of this event*. [18]This was another reason that the people came out to meet him because they also had heard that Yeshua had done this miracle. [19]The Prushim then conferred

among themselves, "**Do you understand that we have just lost everything? Look, the entire world is following him!**"

Luke 19:47 *Yeshua* taught daily in the Temple, and the ruling cohenim and the sages and the chief of the people sought to destroy him, [48]but they could not find a way to do what they desired to do because all the people were very attentive to hear him.

< 163 > Yeshua's message to the gentiles: The seed must die before it is "born

again" and brings forth much fruit

[Shabbat - 10th Day of the 1st Month, 4028 FC; Saturday, April 24, 28 CE]

Week 62 — Day 434

Matthew — Mark — Luke — **John 12:20-26**

John 12:20 There were certain Greeks among those who came up to worship at the Feast. 21These ***gentiles*** came to Philip, who was from Beit Saida in Galilee *of the gentiles*{1} and they

implored him, “Sir, we would *very much like to* see Yeshua.” [22]Philip went *with this request* to Andrew and then both he and Andrew informed Yeshua. [23]Yeshua answered *the gentiles*, “The hour has now come that the Son of Man shall be glorified. [24]I now say to you, **TRUTH**, unless a kernel of grain is buried in the ground and dies, it abides alone. But, if it dies *and is buried*, it brings forth much fruit. [25]He that loves his life shall lose it. He that hates his life in this world shall keep his life eternally. [26]If any man *desires* to be my servant, let him follow me *so that* where I am, there shall my servant also be. If any man

serves me, *my* Father will honor him."{1}

{Jn 12:21.1} Beit Saida was a Hellenized village where Greek was more commonly spoken than in other areas. Isaiah 9:1 refers to "Galilee (region) of the Gentiles" because the area was heavily populated with gentiles that were brought in by the Assyrian emperor at the time he carried away and dispersed the ten northern tribes of Israel. After the Greek occupation of Israel by Antiochus (174-163 BCE), a large population of Greek-speaking gentiles continued to inhabit the northern areas of Israel. Judeans who fled the Jerusalem area during the Grecian occupation settled in pockets all over 'the region of the gentiles' – Natzeret and Cana being two easily recognizable Jewish communities.

{Jn 12:26.1} Yeshua relays a message to the gentiles that after he is buried and resurrected there will be much fruit among the gentiles and that *any man* (Jew or gentile) who serves him will be honored by the Father. This prophecy was precisely fulfilled and is recorded in the 10th chapter of The Acts: it is the testimony of the Roman centurion Cornelius and his gentile household coming to faith. In fact, in a couple hundred years the gentile believers greatly outnumbered the Jewish believers.

< 164 > The Voice from Heaven signifies Yeshua as the "Passover Lamb" (Third 'bat kol' – Voice

from Heaven)

[Shabbat - 10th Day of the 1st Month, 4028 FC ; Saturday, April 24, 28 CE]

Week 62 — Day 434

Matthew — Mark — Luke — **John 12:27-50**

John 12:27 [After speaking to the gentiles, Yeshua said,] "Now my soul is *deeply* troubled, but what shall I say? 'Father, deliver me from this hour?' *No!* This is the very reason that I came to this hour!
28 **FATHER, GLORIFY YOUR NAME!**" Then there came a voice

from heaven, *saying*, "**I have both glorified** *it*, **and I will glorify** *it* **again.**"{1} [29]The people that stood by heard *it*. Some said that it thundered. Others said that an angel spoke to him. [30]Yeshua said, "This voice came not for my sake, but for yours. [31]Now the world can be judged! Now the prince of this world can be cast out! [32]And now I will be lifted up from the earth and will draw all *men* to me." [33](This he said, signifying by what method of execution he would die.) [34]The people responded, "We have heard from the Torah that Messiah will live forever{1} so why do you say that the Son of Man must be lifted up? Who is this Son of

Man?" [35]Yeshua answered them, "The light is with you for just a little while. Walk *in the light* while you have the light, or darkness will overcome you. He that walks in darkness does not know where he is going. [36a]Believe in the light while you have light, that you may be the children of light."

{Jn 12:28.1} This is the third "voice from heaven." The first was at Yeshua's mikveh, the second at Yeshua's ordination as Cohen Gadol on Yom Kippur, and this third voice came on the day the Passover lamb was chosen and made its triumphal entry into the city of Jerusalem. This transpired immediately after he prophesied of his death and resurrection to the gentiles who came up

to the Feast. Jeremiah 16:19-21 states that even the repentant gentiles will come to know and call upon the name of YHVH.

{Jn 12:34.1} In Psalm 110:1-7, the son, "Adoni at thy right hand," will be the *Cohen Gadol* forever after the order of the Melek Tzadek. Though this statement is not from the *torah* (instructions) of Moses, it is from the prophetic instructions (torah) of the prophet David who gave us intricate detail about his messianic offspring.

John 12:36b After Yeshua spoke these things, he departed *from the Temple Mount*, and hid himself from the *multitude*. [37]But though he had done so many miracles in their sight, yet they did not believe in him. [38]*This is so* that

the saying of Yeshayahu the prophet might be fulfilled, “YHVH, who has believed our report and to whom has the arm of YHVH been revealed?” [39]That is why they could not believe, because Yeshayahu also said, [40]“He has blinded their eyes and hardened their hearts, that they would not see with *their* eyes, nor understand with *their* hearts, nor be converted, lest I should heal them.” [41]These things said Yeshayahu when he saw his glory and spoke of him. [42]Nevertheless there were also many among the rulers who did believe in him, but because of the Prushim they did not *openly* confess *him*, lest they should be put out of the

synagogue, [43]for they loved the praise
of men more than the praise of YHVH.
[44]Yeshua cried and said, “He that
believes in me, does not *really* believe
in me, but in him that sent me.{1} [45]He
that sees me, sees him that sent me. [46]I
have come as a light into the world,
that whoever believes in me should not
live in darkness. [47]If any man hears my
words, and believes not, I do not judge
him, because I did not come to judge
the world - but to save the world. [48]He
that rejects me, and receives not my
words, already has one that judges
him. The word that I have spoken will
judge him in the Last Day. [49]I have not
spoken *these words* of myself; but the

Father which sent me, commanded me concerning what I should say, and what I should speak. [50]I know that his commandments bring life everlasting therefore I speak and have spoken everything the Father commanded me."

{Jn 12:44.1} Deuteronomy 18:15-19 – The Prophet promised at Mount Sinai that speaks directly from the throne room

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< 165 > Yeshua returns to Bethany for the night

[Shabbat - 10th Day of the 1st Month, 4028 FC;

Saturday, April 24, 28 CE]

Week 62 — Day 434

Matthew 21:17 — Mark — Luke — John

Matthew 21:17 Yeshua left the Prushim and went out of the city and he lodged in Beit Te'enah.

< 166 > "The next day" Yeshua curses a fig tree before entering Jerusalem

[11th Day of the 1st Month, 4028 FC; Sunday, April 25,

28 CE]

Week 63 — Day 435

Matthew 21:18-19a — **Mark 11:12-15a** — Luke — John

Matthew 21:18 In the morning as he was
returning to the city, he was hungry.
19When he saw a fig tree along the way,
he came to it and found nothing on it
but leaves. *Yeshua* said to it,
"Henceforth, let no fruit ever grow on
you."

Mark 11:12 On the morrow, when they
came from Beit Te'enah, he was
hungry. 13Seeing a fig tree afar off

having leaves, he came, if perhaps he might find something on it. When he came to it, he found nothing but leaves; for the time of figs was not yet [for this particular tree].{1} 14Yeshua spoke to *the fig tree*, "No man eat fruit from you hereafter, for ever!" His disciples heard it. 15Then they came into Yerushalayim.

{Mk 11:13.1} The fig trees in Israel bear fruit at varying times of the year. Some fig trees will have ripe fruit before Passover while others will not produce fruit until the fall of the year after the Feast of Sukkot. Since leaves are not indicative of fruit, only upon inspection of the individual tree can it be determined whether ripe figs are present

or not. Yeshua was staying in the village called Beit Te'enah – the House of *figs*, which was near Beit Pageh – the House of *early figs*. In Beit Pageh one would normally find ripe figs before Passover – but not all fig trees around Jerusalem will be bearing ripe figs at that time. This one tree will serve as a "living" parable by the following morning, event <168>.

< 167 > Yeshua cleanses the Temple

[11th Day of the 1st Month, 4028 FC; Sunday, April 25, 28 CE]

Week 63 — Day 435

Mark frames the event in the chronology, while Matthew and Luke are a parenthesis that belongs here in the time line.

Matthew 21:12-14 — Mark 11:15b-19 — Luke 19:45-46 — John

Matthew 21:12 Yeshua went into the Temple of YHVH and cast out all those who sold and bought in the Temple. He overthrew the tables of the moneychangers and the seats of those who sold doves. 13He said to them, "It is written, 'My house shall be called the house of prayer' but you have made it a den of thieves." 14The blind and the lame came to him in the Temple and he

healed them.

Luke 19:45 *Yeshua* went into the Temple,
and began to cast out those who sold in
it, and those who bought, [46]saying to
them, “It is written, ‘My house is the
house of prayer’ but you have made it a
den of thieves.”

Mark 11:15b Yeshua went into the Temple,
and began to cast out those who bought
and sold in the Temple, and overthrew
the tables of the moneychangers, and
the seats of those who sold doves. [16]He
would not allow any man to carry *any*
vessel through the Temple. [17]Yeshua
taught them, “Is it not written, ‘My
house shall be the house of prayer for

all nations?' But you have made it a den of thieves!" [18]The sages and ruling cohenim heard *what was happening* and sought how they might destroy him – but they also feared him because all the people were astonished at his teachings. [19]When evening came he *again* left the city.

<168> "In the morning" the cursed fig tree withered overnight

[12th Day of the 1st Month, 4028 FC; Monday, April 26, 28 CE]

Week 63 — Day 436

Matthew 21:19b-22 — **Mark 11:20-26** — Luke — John

Mark 11:20 **In the morning**, as they passed
by the fig tree they saw *that it was*
dried up from the roots. [21]Kefa,
recalling the incident, said, “Master,
look! The fig tree which you cursed
has withered away!” [22]Yeshua replied,
“Have faith in YHVH! [23]Truth, I say to
you, whoever shall say to this
mountain, ‘Be plucked up and cast into
the sea’ and shall not doubt in his heart,
but shall believe that those things
which he said shall come to pass, he
shall have whatever he says.

[24]Therefore I say to you, whatever you ask when you pray, believe and receive, they shall be yours. [25]When you persist in prayer, if you have anything against anyone, **forgive** – so that your Father which is in heaven will also forgive you your trespasses. [26]**If you do not forgive *others*, your Father in heaven will not forgive your trespasses.**"

Matthew 21:19b The fig tree withered away overnight. [20]When the disciples saw *it*, they marveled, saying, "How soon has the fig tree withered away!" [21]Yeshua responded, "Truth, I say to you, if you have faith, and do not doubt, you shall

not only do that *which was done* to the fig tree, but even more. If you shall say to this mountain, ‘Be plucked up and thrown into the sea!’ it shall be done. [22]Everything that you ask in prayer, believe, and you shall receive.”

< 169 > Yeshua begins his last day of teaching in the Temple

[12th Day of the 1st Month, 4028 FC; Monday, April 26, 28 CE]

Week 63 — Day 436

I. By whose authority?

Matthew 21:23-27 — Mark 11:27-33 — **Luke 20:1-8** — John

Matthew 21:23 When *Yeshua* came into the Temple, the ruling cohenim and the elders of the people came to him as he was teaching, and said, "By what authority do you do **these things** and who gave you this authority?"{1}
24Yeshua answered them, "I also will ask you one thing, which if you tell me, I likewise will tell you by what authority I do these things. 25The mikveh of Yochanan, was it from heaven, or of men?" They reasoned

with themselves, “If we shall say, ‘from heaven,’ he will say to us, ‘Then why did you not believe him?’ [26]But if we shall say, ‘of men,’ we fear the people, for all hold Yochanan as a prophet. [27]So they answered Yeshua, “We cannot tell.” Then he said to them, “Neither will I tell you by what authority I do these things.”

{Mt 21:23.1} The Temple authorities are referring to Yeshua’s overthrowing of the moneychangers’ tables on the previous day. The Sanhedrin had made a takanah (a law which *they insist* changes Torah law) giving merchants the privilege of doing business on the Temple Mount. Yeshua dramatically asserted that they had no such authority. He

had performed the same act of defiance the previous year (John 2:13-22). In both cases they demanded to know what authority he was operating under that could possibly trump their purported authority to make new laws, to which they insist even the Almighty must submit (Babylonian Talmud, Baba Metzia 59a-b – conclusion: "we [the rabbis] pay no attention to a Heavenly Voice").

Mark 11:27 They returned to Yerushalayim, and as he was walking in the Temple, the ruling cohenim, and the sages, and the elders came to him [28]and said, "By what authority do you do these things and who gave you this authority?" [29]Yeshua answered and said to them, "I will ask you just one question, and if

you answer me I will tell you by what authority I do these things: [30]The mikveh of Yochanan – was it from heaven, or of men? Answer me!" [31]They reasoned among themselves, "If we say, 'from heaven' he will say, 'Then why did you not believe him?' [32]But if we say, 'of men…' [they knew they would be in trouble] because they feared the people. Everyone counted Yochanan to be a true prophet. [33]So they answered Yeshua, "We cannot answer you." So Yeshua answered them, "Neither will I tell you by what authority I do these things."

Luke 20:1 As he taught the people in the

Temple and preached the gospel, the ruling cohenim and the sages came upon *him* with the elders [2]and said, "Tell us, by what authority do you these things or who is he that gave you this authority?" [3]He answered them, "I will also ask you one thing, and you answer me: [4]The mikveh of Yochanan – was it from heaven, or of men?" [5]They reasoned among themselves, "If we shall say, 'from heaven,' he will say, 'Why then did you not believe him?' [6]But if we say, 'of men,' the people will stone us, for they are all persuaded that Yochanan was a prophet." [7]So they answered that they could not tell whence *it was*. [8]Yeshua

said to them, "Neither will I tell you by what authority I do these things."

II. The parable of two sons

Matthew 21:28-32 — Mark — Luke — John

Matthew 21:28 "What do you think *about this*? A certain man had two sons. He came to the first and said, 'Son, go work in my vineyard today.' 29He answered, 'I will not,' but afterward he repented and went. 30He came to the second and said likewise, and he answered, 'I *will go*, sir,' and he went not. 31Which of the two did the will of *his* father?" They said to him, "The

first." Yeshua answered them, "Truth I say to you, tax collectors and whores will enter the kingdom of YHVH before you do. [32]Yochanan *ben Zecharyah* came to you *preaching* the way of righteousness, and you would not believe him – but violent men and whores believed him! Even after you saw *their response*, you still refused to repent and believe him. [AHM] {He who has ears to hear, let him hear in disgrace.}"

III. The parable of the vineyard

Matthew 21:33-46 — Mark 12:1-12

Matthew 21:33 “Listen to another parable:
There was a certain landowner who
planted a vineyard. *He* hedged it round
about, chiseled a winepress{1} in it,
built a tower, and then leased it out to
sharecroppers and went away into a
far country. 34When the time of the
harvest drew near, he sent his servants
to the tenants that they might receive
his share of the harvest. 35The tenants
took his servants and beat one, and
killed another, and stoned another. 36He
again sent even more servants than he
did at the first and they did to them
likewise. 37Last of all he sent his son to

them, thinking, ‘They will respect my son.’ [38]But when the tenants saw the son, they said among themselves, ‘This is the heir! Come, let us kill him and seize his inheritance.’ [39]They caught him, dragged *him* out of the vineyard, and slew *him*. [40]When the owner of the vineyard comes, what do you think that he will do to those tenant farmers?” [41]They replied to him, “He will utterly destroy those miserably wicked men and will lease out *his* vineyard to other sharecroppers who will deliver the fruits in their seasons.” [42]Yeshua said to them, “Did you never read in the Scriptures, ‘The stone which the builders rejected, the same has become

the head of the corner! This is YHVH's doing, and it is marvelous in our eyes!' [43]Therefore I say to you, **the kingdom of YHVH shall be taken from you, and given to gentiles *who* bring forth the fruits of the kingdom**. [44]Whoever falls on this stone shall be broken, and on whoever it falls, it will grind him to powder." [45]Now when the ruling cohenim and Prushim had heard his parables, they perceived that he spoke against them. [46]But when they sought to lay hands on him, they *drew back* because they feared the multitude who took him for a prophet.

{Mt 21:33.1} A winepress is *dug* (KJV) by

chiseling out a stone to form an area for pressing the grapes by foot which then drains down into a lower collection vat.

Mark 12:1 *Yeshua* spoke this parable *to the people*. "A *certain* man planted a vineyard, and set a hedge about it, and chiseled *a place for* the wine vat, and built a tower, and leased it out to husbandmen, and went into a far country. 2At the *harvest* season, he sent to the husbandmen a servant, that he might receive from the husbandmen *some* of the fruit of the vineyard. 3But they caught *him*, and beat him, and sent *him* away empty. 4Again he sent to them another servant, and they cast

stones at him, and wounded *him* in the head, and sent *him* away shamefully treated. [5]Again he sent another; and they killed him, and *he sent* many others; *they* beat some and killed some. [6]Yet having one son, his well beloved, at the last he sent him to them also thinking, 'They will *surely* reverence my son.' [7]But those husbandmen said among themselves, 'This is the heir! Come, let us kill him, and the inheritance shall be ours.' [8]So they took him, and killed *him*, and dragged *him* out of the vineyard. [9]Therefore, what shall the owner of the vineyard do? He will come and destroy the husbandmen, and will give

the vineyard to others. [10]Have you not read this Scripture: ‘The stone which the builders rejected is become the head of the corner! [11]This was YHVH’s doing, and yet it is marvelous in our eyes!’” [12]Then they sought to lay hold on him, but *they* feared the people, for they knew that he had spoken the parable against them. Then they left him, and went their way.

Luke 20:9 *Yeshua* began to speak to the people this parable: “A certain man planted a vineyard, and leased it out to husbandmen, and went into a far country for a long time. [10]At the *harvest* season he sent a servant to the

husbandmen, that they should give him
some of the fruit of the vineyard, but
the husbandmen beat him, and sent *him*
away empty. [11]Again he sent another
servant and they beat him also, and
entreated *him* shamefully, and sent *him*
away empty. [12]Again he sent a third and
they wounded him also, and cast *him*
out. [13]Then said the master of the
vineyard, 'What shall I do? I will send
my beloved son. It may be they will
reverence *him* when they see him.'
[14]But when the husbandmen saw him,
they reasoned among themselves, 'This
is the heir! Come, let us kill him, that
the inheritance may be ours.' [15]So they
cast him out of the vineyard, and killed

him. Therefore, what shall the master of the vineyard do to them? [16]He will come and destroy these husbandmen, and shall give the vineyard to others." When they heard *it*, they said, "YHVH forbid!" [17]Yeshua stared them in the eye and said, "What is *the meaning* of this that is written, 'The stone which the builders rejected, the same is become the head of the corner?' [18]Whoever shall fall upon that stone shall be broken; but on whomever it shall fall, it will grind him to powder." [19]The same hour the ruling cohenim and the sages sought to lay hands on him, for they perceived that he had spoken this parable against them, but they

feared the people.

IV. The parable of the marriage feast

Matthew 22:1-14 — Mark — Luke — John

Matthew 22:1 Yeshua spoke to them another
parable and said, 2"The kingdom of
heaven is like to a certain king, which
made a marriage for his son. 3He sent
forth his servants to call those who
were invited to the wedding, but they
would not come. 4Again, he sent forth
other servants, saying to tell those who
were invited, 'Look, I have prepared

my dinner! My oxen and *my* fatlings
are killed, and all things *are* ready.
Come to the marriage!' [5]But they made
light of *it* and went their ways, one to
his farm, another to his place of
business, [6]and the remnant took his
servants, and entreated *them* spitefully,
and slew *them*. [7]When the king heard,
he was furious! He sent his armies and
destroyed those murderers, and
incinerated their city. [8]Then he said to
his servants, 'The wedding is ready,
but they which were bidden were not
worthy. [9]Therefore go into the
highways, and as many as you find,
invite them to the marriage.' [10]So the
servants went out into the highways,

and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests.
[11]When the king came in to see the guests, he saw a man there who did not have on a wedding garment. [12]He said to him, ‘Friend, how is it that you came in without a wedding garment?’ He was speechless. [13]Then said the king to his servants, ‘Bind him hand and foot, and take him away, and cast *him* into outer darkness!’ There shall be weeping and gnashing of teeth. [14]Many are called, but few choose *to respond appropriately to the invitation.*”

< 170 > Inspection of the

Passover Lamb in the Temple

[12th Day of the 1st Month, 4028 FC; Monday, April 26, 28 CE]

Week 63 — Day 436

I. By the Pharisees and Herodians

Matthew 22:15-22 — Mark 12:13-17 — Luke 20:20-26 — John

Matthew 22:15 The Prushim left and *immediately* conspired together on

how they might entangle *Yeshua* in *his* words. [16]They then sent their disciples along with the Herodians, saying, "Master, we know that you are upright, and teach the way of YHVH in truth. You neither concern yourself with *material* things, nor do you judge by the *outward* appearance of men. [17]Therefore, tell us what you think: Is it lawful to give tribute to Caesar, or not?" [18]Yeshua perceived their wickedness, and said, "Why do you *hypocrites* tempt me? [19]Show me the tribute money." They brought a denarius to him. [20]*Yeshua* asked them, "Whose image and superscription is on this?" [21]They responded, "Caesar's."

Then he barked, “Then render to Caesar the things which are Caesar’s – and *render* to YHVH the things that belong to him.” [22]When they heard *these words*, they were stunned, and *they* left him and went their way.

Mark 12:13 They sent certain of the Prushim and the Herodians to catch him in *his* words. [14]They came to him and said, “Master, we know that you are true, and favor no man because you do not regard the stature of men, but teach the way of YHVH in truth. Is it lawful to give tribute to Caesar, or not? [15]Shall we give, or shall we not give?” Knowing their hypocrisy, he said to

them, “Why do you tempt me? Bring me a denarius. Let me see *it*.” [16]When they brought *it* he said to them, “Whose is this image and superscription?” They said, “Caesar’s.” [17]Yeshua answered them, “Render to Caesar the things that are Caesar’s, and to YHVH the things that belong to YHVH.” They just stood there *staring* at him - dumbfounded.

Luke 20:20 They sent spies to watch *him*, and then they sent those who pretended to be righteous men who might trap him in his word so that they might arrest him and turn him over to the jurisdiction of the *Roman* authorities.

[21]They *cleverly* asked him, “Master, we know that you say and teach righteously, neither do you esteem any person, but you teach the way of YHVH in truth. [22]*Please tell us*, Is it lawful for us to give tribute to Caesar, or not?” [23]He perceived their craftiness and said to them, “Why do you tempt me? [24]Show me a denarius! Whose image and superscription is on it?” They answered, “Caesar’s.” [25]He said to them, “Render to Caesar the things which be Caesar’s, and to YHVH the things which belong to YHVH.” [26]They could not ensnare him by his words before the people; and they marveled at his answer, and held their peace.

II. By the Sadducees

Matthew 22:23-33 — Mark 12:18-27 — Luke 20:27-39 — John

Matthew 22:23 The same day came to him
the Zadokim, who say that there is no
resurrection,{1} and they asked him,
24"Rabbi, Moses said that if a man die
having no children, his brother shall
marry his wife and raise up seed to his
brother. 25Now, there were among us,
seven brothers. The first married a
wife, and died having left no seed, and
his wife was left to his brother.
26Likewise happened to the second and
also the third *all the way* to the

seventh. [27]Finally, the woman also died. [28]Therefore, in the resurrection whose wife shall she be of the seven, for they all had her?" [29]Yeshua answered them, "You do err, knowing neither the Scriptures, nor the power of YHVH. [30]In the resurrection they neither marry, nor are given in marriage, but are as the angels of YHVH in heaven. [31]Now, concerning the resurrection of the dead, have you not read that which was spoken to you by YHVH, saying, [32]'I am YHVH the Elohim of Avraham, and the Elohim of Yitzhak, and the Elohim of Yaakov'? YHVH is not the Elohim of the dead, but of the living." [33]When the multitude

heard *this*, they were astonished at his doctrine.

Mark 12:18 The Zadokim, which say there is no resurrection, came to *Yeshua* and asked him, [19]"Master, Moses wrote to us, 'If a man's brother die, and leave *his* wife *behind with* no children, that his brother should take his wife, and raise up an heir for his brother.' [20]Now there were seven brothers, and the first took a wife, and died leaving no heir. [21]The second took her, and died, neither left he any progeny; and the third likewise. [22]The seven had her, and left no offspring. Last of all the woman died also. [23]In the resurrection,

when they shall rise, whose wife shall she be of the seven that had her as his wife?" [24]Yeshua answered them, "Do you not err because you are ignorant of the Scriptures and the power of YHVH? [25]They shall all rise from the dead, but then they will neither marry, nor be given in marriage, but will be as the angels in heaven. [26]Concerning the resurrection of the dead, have you not read in the scroll of Moses that YHVH spoke to him out of the bush saying, 'I *am* the Elohim of Avraham, and the Elohim of Yitzhak, and the Elohim of Yaakov'? [27]YHVH is not the Elohim of the dead, but the Elohim of the living! You do greatly err!"

Luke 20:27 Then certain of the Zadokim, which deny that there is any resurrection came to *Yeshua* and asked him, [28]"Master, Moses wrote to us, 'If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed to his brother.' [29]So, there were seven brothers, and the first took a wife, and died without children. [30]The second took her to wife, and he died childless. [31]The third took her; and in like manner the seven also, and they left no children, and died. [32]Last of all the woman died also. [33]Therefore in the resurrection whose wife of them is she for seven had her to wife?"

[34]Yeshua answered them, "The children of this world marry and are given in marriage, [35]but they which shall be accounted worthy to obtain the world *to come* and the resurrection from the dead – they neither marry nor are given in marriage – [36]neither can they die any more. Being the children of the resurrection, they are the children of Elohim just as are the angels. [37]Now then, the dead will be raised. But even as Moses was instructed at the bush when he called YHVH the Elohim of Avraham, and the Elohim of Yitzhak, and the Elohim of Yaakov, [38]YHVH is not the Elohim of the dead, but *the Elohim* of the living! And all *shall* live

in him!” [39]A certain sage replied to *Yeshua*, “Master, well said!”

{Mt 22:23.1} This was a sect of the Zadokim cohenim who did not believe in the resurrection. This belief, or lack thereof, was not held by all of the Zadokim priests.

III. By the Scribes

Matthew 22:34-40 — **Mark 12:28-34** — **Luke 20:40** — John

Matthew 22:34 When the Prushim heard that *Yeshua* had put the Zadokim to silence, they gathered around him and [35]one of the sages{1} tried to tempt him, saying, [36]“Master, which *is* the great

commandment in the Torah?” [37]Yeshua answered, “You shall love YHVH your Elohim with all your heart, and with all your soul, and with all your everything.{1} [38]This is the first and the great commandment. [39]The second *is* like it, ‘You shall love your neighbor as yourself.’ [40]On these two commandments hang all the Torah and the prophets.”

Mark 12:28 One of the sages who had heard them reasoning together, perceived that *Yeshua* had answered them well, asked, “Which is the primary commandment?” [29]Yeshua answered, “The primary of all the

commandments is, ‘Hear O Yisrael – YHVH our Elohim is One – [30]and you shall love YHVH your Elohim with all your heart, and with all your soul, and with all your mind, and with all your strength.’ This *is* the first commandment. [31]And the second *is* like it, ‘You shall love your neighbor as yourself.’ There is none other commandment greater than these.” [32]The sage said, “Well said master – you have spoken the truth! For there is one Elohim and there is none other but he! [33]To love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as

himself, is far greater than the sum of all burnt offerings and sacrifices."
[34]When Yeshua saw that he answered with wisdom, he said, "You are not far from the kingdom of YHVH!" After that no man dared ask him *any questions*.

Luke 20:40 After that they dared not to ask him any *questions at all*.

{Mt 22:35.1} KJV reads: "lawyers" – Hebrew Matthew reads "sages."

{Mt 22:37.1} KJV reads: "all your mind" – Hebrew Matthew reads: "all your *meod – all your everything*" which accounts for the disparities in the three Gospel accounts of this statement by Yeshua. The Hebrew word

meod literally means *all* or *very*, but its true meaning in this context is *everything* that you are, were, and ever hope to be.

< 171 > Yeshua inspects the religious leaders

They are unable the most profound question concerning the Messiah

[12th Day of the 1st Month, 4028 FC; Monday, April 26, 28 CE]

Week 63 — Day 436

Matthew 22:41-46 — Mark 12:35-

37a — Luke 20:41-44 — John

Mark 12:35 While he taught in the Temple,
Yeshua asked, "How *is it that* the
sages say that Messiah is the Son of
David? 36David himself said by the
Ruach Kodesh, 'YHVH said to **adoni**
[my Lord], sit thou on my right hand till
I make your enemies your footstool.'
37*But* David himself *then* called
Messiah YHVH, so how is *Messiah*
his son?"

Luke 20:41 Yeshua said to them, "How *is it*
that they say Messiah is David's son?
42Yet David himself said in the scroll
of Psalms, 'YHVH said to **adoni**, sit
thou on my right hand 43until I make

your enemies your footstool.' [44]*Then* David [in the same Psalm] called him YHVH! How then is *Messiah David's* son?"

Matthew 22:41 While the Prushim were gathered together, Yeshua asked them, [42]"What do you think concerning Messiah? Whose son is he?" They said to him, "*The son* of David."{1} [43]He then asked, "How then does David, by the Spirit, call him adoni [my Lord], saying, [44]'YHVH said to **adoni**, 'Sit thou on my right hand till I make your enemies your footstool?' [45]If David **then** calls him YHVH [at thy (YHVH's) right hand], how is Messiah

David's son?"{1} [46]**No man was able to answer him a word, neither dared any *man* to ask him any more *questions* from that day forth.**

{Mt 22:42.1} The son, or offspring, of King David: Psalm 132:11; Isaiah 9:7, 16:5, 22:2; Jeremiah 33:21; Luke 1:32

{Mt 22:45.1} Yeshua, speaking to the Pharisee sages, is citing a complex messianic prophecy which was spoken by the prophet King David. In Psalm 110 David begins, "YHVH said unto *adoni* sit at my right hand." In this profound Psalm, David prophesies that "***adoni***" (*my Lord*) who is at the right hand of YHVH, will be both the King (from the lineage of King David and the tribe of Judah) who judges the nations from his throne in

Jerusalem and also the Cohen Gadol *forever* (after the order of the Melek Tzadek). Subsequently, in verse 5 of the modern Hebrew texts, David says, "***Adonay*** at thy [YHVH's] right hand shall strike through kings in the day of his wrath." The sages understood that *Adonay* always refers to YHVH, and therefore found themselves at a loss to answer Yeshua's question. Without a present day understanding of the actual name of our heavenly Father, the pinnacle of Yeshua's confrontations with the sages of his day will remain a conundrum to Christian sages as well. Here is the answer to the unanswerable question:

Adoni, with the vowel point *hireq* (Psalm 110:1 – first person, singular, masculine, possessive – *my Lord*) is used both in reference to Divinity and in referring to man, so this is not a problem for the Pharisee

sages. But ***Adonay***, with the vowel point *qametz* (Psalm 110:5 – proper noun, no gender, no number, no state – BHS Westminster Hebrew morphology) is *only* used in reference to, or possibly in the place of the name YHVH (proper noun, no gender, no number, no state). According to some rabbinic scholars (Ginsburg edition of the Masorah, pp. 105-15), the word *Adonay* was substituted in the place of YHVH 134 times in the Masoretic text, which was completed centuries after the resurrection of Yeshua. In the Masoretic text of Psalm 110:5 we read that it is "*Adonay* at thy right hand" – that is, by the historic reasoning of the rabbis of Yeshua's day and later, "YHVH at the right hand of YHVH [who] shall strike through kings in the day of his wrath." The Aramaic Targumim of the Pharisees actually reads YHVH (by their code yyy) in this very

instance. Whether *Adonay* actually replaced the original reading of the sacred name YHVH or the sages of antiquity collectively understood it, David went from "**YHVH saying to *adoni* (my Lord) sit at my right hand**" – to – "**YHVH *sitting* at the right hand of YHVH striking through kings in the day of his wrath**." This is the enigmatic corner into which the sages found themselves boxed and unable to respond without impugning themselves. In retrospect, we can now see that the "YHVH at the right hand of YHVH" can be none other than "YHVH's anointed$_{(Ps.\ 2:2)}$ – my king$_{(Ps.\ 2:6)}$ – my Son$_{(Ps.\ 2:7)}$ – and the Son whose wrath will be kindled but a little"$_{(Ps.\ 2:12)}$. It is obvious that the Son is **not** the Father, but the Father **gave** the Son his title, his power, and the authority to judge the nations and rule over them with a rod of iron until all is subdued under his reign (I

Corinthians 15:22-28; Zechariah 14:16-21; John 20:26-29; Acts 2:29-36; I Corinthians 12:3). This is not a positive prospect for those who were conspiring to belittle, arrest, and quietly dispose of Yeshua.

Psalm 110 [1]A Psalm of David. YHVH said unto **adoni**, "Sit thou at my right hand, until I make thine enemies thy footstool." [2]YHVH shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. [3]Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. [4]YHVH hath sworn, and will not repent, "Thou *art* a priest for ever after the order of Melchizedek." [5]**Adonay [**YHVH**] at thy [**YHVH**'s] right hand shall strike through kings in the day of his wrath. [6]He shall judge among the heathen, he shall**

fill *the places* with the dead bodies; he shall wound the heads over many countries. [7]He shall drink of the brook in the way: therefore shall he lift up the head.

Psalm 2 [1]Why do the heathen rage, and the people imagine a vain thing? [2]The kings of the earth set themselves, and the rulers take counsel together, against YHVH, and against his Messiah. [3]*They say* "Let us break their bands asunder and cast away their cords from us." [4]He that sits in the heavens shall laugh! **Adonay** shall have them in derision. [5]Then shall he speak unto them in his wrath, and vex them in his sore displeasure. [6]Yet have I set my king upon my holy hill of Zion. [7]I will declare the decree YHVH hath said unto me, "Thou *art* my Son; this day have I begotten

thee. [8]Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. [9]Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." [10]Be wise now therefore, O ye kings: be instructed, ye judges of the earth. [11]Serve YHVH with fear, and rejoice with trembling. [12]**Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.**

< 172 > Instructing the disciples and the multitude in the Temple

[12th Day of the 1st Month,

4028 FC; Monday, April 26, 28 CE]

Week 63 — Day 436

Matthew — **Mark 12:37b-40** — **Luke 20:45-47** — John

Mark 12:37b The common people heard *Yeshua* gladly and [38]he warned them in his teaching, "Beware of the sages who love to parade about in *their* distinguishing robes, and *love* salutations in the public marketplaces, [39]and the most honored seats in the synagogue, and the most honored places at the Feasts. [40]*These are the*

same ones which devour widows' houses, and make long pretentious prayers. These *charlatans* shall be the recipients of the most severe judgment!"

Luke 20:45 Then in the audience of all the people he said to his disciples,
46"Beware of the sages, which relish walking about in *their* distinguishing robes, and love greetings in the markets, and the highest seats in the synagogues, and the places of honor at the Feasts. 47They devour widows' houses, and for a show make long pretentious prayers! They shall *truly* receive a great abundance – **of**

damnation!”

< 173 > Yeshua inspects the Temple Treasury; A widow gives two mites – the wealthy give less

[12th Day of the 1st Month, 4028 FC; Monday, April 26, 28 CE]

Week 63 — Day 436

Matthew — **Mark 12:41-44** — **Luke 21:1-4** — John

Mark 12:41 Yeshua sat opposite the

treasury and watched how the people cast money into the treasury. Many that were rich cast in much. [42]A certain poor widow came and cast in two mites (which make a farthing). [43]Yeshua called his disciples *to him* and said, “Truth I say to you, this poor widow has cast in more than all the others which have cast into the treasury. [44]For all of *them cast* in of their abundance – but she cast in all that she had, *even* of that which she needed! She gave all her living!”

Luke 21:1 Yeshua watched the rich men as *they were* casting their gifts into the treasury. [2]He also saw a certain poor

widow *who* cast in two mites. [3]*Yeshua* said, “Of a truth I say to you, that this poor widow has cast in more than they all. [4]For all these have cast in to the offerings of YHVH from their abundance – but she, in her destitute *state*, has cast in all the living that she had.”

< 174 > The Sermon on the (Temple) Mount

Yeshua ‘spoils the principalities and powers’ of the Sanhedrin by exposing their illegitimate authority in

front of the multitude [12th Day of the 1st Month, 4028 FC; Monday, April 26, 28 CE]

Week 63 — Day 436

Matthew 23:1-39 — Mark — Luke — John

Matthew 23:1 *After inspecting the treasury*, Yeshua addressed the multitude and *all of* his disciples [who were present in the Temple court] *for the last time*
2 saying, "The sages and the Prushim sit in Moshe's seat [*they purport to have Moshe's authority*].{1} 3 Therefore,

whatever he (***Moshe***) commands you to observe, *that* observe and do - but do not follow the ***takanot*** and ***ma'asim*** of the Prushim{1} – for they say [*they follow Moshe*] but they do not do [*what Moshe says to do*!].

4They bind *together* heavy burdens, which are grievous to be borne, and they lay *them* on men's shoulders – but they will not lift a finger to *help*. 5All of their works they do to be admired of men. They enlarge their phylacteries, and lengthen the tzit-tzit on their tallits. 6They love the places of honor at the Feasts, and the seats of honor in the synagogues, 7and greetings in the

public markets, and to be called by men, ‘Rabbi! Rabbi!’

[8]Don’t allow anyone to call you Rabbi – because you all have just one Great One{1} – *MESSIAH* – and you all are brothers. [9]Do not call any *man* your ‘Father’ upon the earth.{1} Only one is your Father, and *He* is in heaven. [10]Do not allow anyone to call you ‘the Teacher’{1} for there is only one who is the Teacher – MESSIAH! [11]He that is greatest among you shall be your servant. [12]He who exalts himself shall be abased but he who humbles himself *in service to others* shall be exalted.

{Mt 23:2.1} The "seat of Moses" was a literal seat in the synagogue in which the sages and Pharisees sat to proclaim their oral torah, which became binding law upon anyone who willingly submitted to their self-proclaimed authority.

{Mt 23:3.1} Hebrew Gospel of Matthew, George Howard, Mercer University Press, Pg. 112, Matthew 23:3

The ancient Hebrew text of Matthew's Gospel states plainly that the followers of Yeshua are commanded to not follow the *takanot* and *ma'asim* of the Pharisees oral torah, but that they should "do what *he* (Moses) says to do" in clear opposition to what the Pharisees teach. The Greek texts, which were translated from the Aramaic text, which was translated from the Hebrew original, missed the entire point of Yeshua's

admonition; each of these translations read: "do what *they* (the Pharisees) command you to do." In the Hebrew texts of Matthew's Gospel, the difference between obeying what he < rmay – *yomar*> says to do, and what *they* < wrmay – *yomru*> say to do, is just a single small jot of the scribe's quill. In the original Hebrew text there is no *vav* < w > at the end of the word *yomar* (he) and without the vav there is no word yomru (they). Hebrew scholars who work with ancient texts understand how Aramaic and Greek translators could have easily missed that pen stroke – and the profound significance of that pen stroke, especially when the translators theology may have already pre-determined how they were going to transmit the text. Translating the text as if there were a vav on the end of the word may seem like a very small difference on the surface. In reality, the

absence of that small stroke of the quill is the difference between being obedient to the commandments of the Almighty, which no man has the authority to either add to or diminish (Deuteronomy 4:2; 12:32), and living under a man-made system of religion that by its very nature is in violation of the commandments given to us at Mount Sinai.

The Encyclopedia Judaica defines *takanot* as r*ules enacted by the Pharisees which change or negate biblical law*, while *ma'asim* are *acts of the rabbis which serve as a legal precedent for righteous behavior*. Yeshua clearly and pointedly commanded his disciples, "Do not follow the *takanot* and *ma'asim* of the Pharisees!" This very issue was declared by Yeshua on the Day of Trumpets and it offended the Pharisees (event <108> Matthew 15:1-20; Mark 7:1-23) to the point that they threatened to kill

him if he showed up in Jerusalem for the Feast of Sukkot in two weeks (John 7:1). So in this age of proliferating religious systems we might ask the confessed followers of the Messiah: "*Just what part of* ***'Do not follow the takanot and ma'asim of the Pharisees'*** *don't you understand?*" Yeshua vociferously violated the man-made rules of the Pharisees at every turn – that is why they started making plans to kill him at Shavuot (John 5:1-47) when he healed a man and then immediately commanded him to break the law of the *eruv* by picking up his mat on the Sabbath and carrying it away. If we miss this one single stroke of the pen, which is the difference between following Moses or following the religious system of the Pharisees, we have missed the entire teaching ministry of the Messiah. He came to declare the truth that sets men free from the bondage of religion –

every man-made religion that populates the planet. In George Howard's translation of the Hebrew Matthew, he adds the word [they] in brackets when his Hebrew text clearly reads < rmay – *yomar*> *he* [Moses]. For many fascinating revelations from the ancient Hebrew Matthew, see the Resources at the back of this book.

{Mt 23:8.1} Rabbi (KJV) – meaning "my great one," an exalted title or title of nobility bestowed upon those who sit in Moses' seat and have the authority to make (according to themselves) innovative *takanot* that even the Creator of the universe must obey. Rabbi, Rebbe, Rav, and Ravi do not mean teacher; they all come from the root < br – rav >, which means great, higher, or exalted (Genesis 6:5 And GOD saw that the wickedness of man was great < br – rav > in the earth, and that every imagination of the

thoughts of his heart was only evil continually). Teacher is moreh in Hebrew – as in *Har Moreh-Yah* (Mount Moriah – KJV) the mountain where YHVH will be our teacher. Moreh comes from the root < hry – yarah >, to teach (Exodus 4:12 Now therefore go, and I will be with thy mouth, and teach < hry – yarah > thee what thou shalt say). Titles of nobility such as Father, Rabbi, and Reverend are forbidden by Yeshua, but his words are generally ignored by the religious systems bearing his name today.

{Mt 23:9.1} Father (KJV) in Latin *papa* – Pope. No one is to be called either *Pope* or *Father* upon the earth – this too is an exalted title of nobility and part of the nicolaitan hierarchy of gentile pagan temple service. This cannot be construed to say that the word *father* is evil. The one who begets or adopts you is your father – but we have one Head,

one Master, one Father, one who is the Teacher, one Messiah and no one is to replace him as our spiritual covering. For more detail on the Doctrine of the Nicolaitans and its relationship to modern Christianity, see the Resources at the back of the book.

{Mt 23:10.1} The exalted title of Teacher is again forbidden. A servant who has a congregation in his home must be able to teach (I Ti 3:2). A teacher is one of the ministries given by Yeshua through the Ruach Kodesh for the edification of the body of believers (Ephesians 4:8-14). A teacher, like an apostle, an evangelist, a prophet, and a pastor are *diversities* of serving – they are not capitalized as titles of nobility such as: *The Teacher, or the Most Holy Right Reverend Windbag T. Least.*

Matthew 23:13 “Woe to you, sages and Prushim, *you* hypocrites! You shut *the gate* to the kingdom of heaven *right* in men’s *faces*. You are not going in, neither will you allow those to enter who otherwise would enter in! [14]Woe to you, sages and Prushim, *you* hypocrites! You devour widows’ houses, and for a pretence make long prayers – that is why you shall receive the harshest judgment. [15]Woe to you, sages and Prushim, hypocrites, for you traverse land and sea to make one convert, and then you make him twofold more the child of hell than yourselves! [16]Woe to you, **you blind chairs!**{1} You say, ‘Whoever shall

swear by the Temple, it is not an oath *which must be kept* – but whoever shall swear by the gold of the Temple is obligated to keep his word!' [17]*You* blind fools! What is greater: the gold, or the Temple that sanctifies the gold? [18]You also say that whoever shall swear by the altar, it is not an oath [*which must be kept*] – but whoever swears by the gift that is upon it, he is guilty [*if he does not keep his oath*.] [19]*You* blind fools! *Tell me*, what is greater, the gift, or the altar that sanctifies the gift? [20]Whoever shall swear by the altar, swears by it, and by everything on it. [21]Whoever shall swear by the Temple, swears by it, and

by Him that dwells there. [22]He that shall swear by heaven, swears by the throne of YHVH, and by He who sits on it.{1}

[23]"Woe to you, sages and Prushim, *you* hypocrites! You pay tithe of mint and anise and cumin but you have omitted the weightier *matters* of the law, judgment, mercy, and faith. These tithes you ought to have done, but you should not have left the other undone. [24]***You* blind chairs!** You strain at a gnat, and swallow a camel. [25]Woe to you, sages and Prushim, *you* hypocrites! You [*have a hundred regulations on how to*] clean the surface of a cup and

platter, but just under the surface *you yourselves* are full of extortion and excess. [26]*You* blind Prushim, cleanse first the inside of the cup and platter, that the outside may also be clean.
[27]Woe to you, sages and Prushim, *you* hypocrites! You are like white-washed sepulchers, which indeed appear beautiful on the outside, but inside *they* are full of the bones of the dead and absolute filth. [28]Even so, you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity. [29]Woe to you, sages and Prushim, *you* hypocrites! While you *diligently* maintain the tombs of the prophets and garnish the sepulchers of

the righteous [30]you *adamantly* declare, ‘If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’ [31]You are witnesses against yourselves! You *admit that you* are the children of those who killed the prophets. [32]Fill up the full measure of your father’s *iniquity*. [33]*You* serpents! *You* offspring of vipers! How can you *possibly* escape the damnation of hell AHM {if you do not repent}? [34]Look, I *am going to* send prophets to you, and wise men, and sages. *Some* of them you will crucify and kill. *Some* of them you will scourge in your synagogues and persecute from city to city so [35]that

upon you may come *the responsibility for* all the righteous blood shed upon the earth – from the blood of righteous Abel – to the blood of Zecharyah{1} whom you slew between the Temple *porch* and the altar. [36]Truth I say to you, all these things shall come upon this generation. [37]O YERUSHALAYIM! *You* that kill the prophets, and stone them which are sent to you! How often would I have gathered your children together, even as a hen gathers her chicks under *her* wings, but you refused *me*! [38]Behold, your house is left to you desolate! [39]You shall not see me again, until you say, 'Baruch haba b'shem YHVH – *Blessed is he that*

comes in the name of YHVH!"" Yeshua *stormed* out.

{Mt 23:16.1} "blind chairs" are a reference to the "seat of Moses" in which they claim to sit.

{Mt 23:22.1} See footnote on Matthew 5:33-37 – The Pharisees circumvented the commandment in Deuteronomy 6:13, "Thou shalt fear YHVH thy God, and serve him, and ***shalt swear by his name***" and negated their responsibility to speak the truth by swearing by any number of things that sounded holy, but they secretly claimed that they were under no obligation to honor. In Leviticus 19:12 the Torah specifically warns, "Ye shall not swear by my name **falsely**, neither shalt thou profane the name of thy Elohim: I am YHVH." Yeshua extrapolates on this

commandment and states that we are not to swear ***falsely*** by anything! The ancient Hebrew text of the Gospel of Matthew maintains the word "***falsely***" in Matthew 5:33-37, but the modern Greek texts have omitted it – probably because gentile copyists were not familiar with the text or the commandments in the Torah that Yeshua vehemently proclaimed "will not pass away." Yeshua is actually establishing the veracity of the eternal Torah with every denouncement of Pharisee *takanot* and their modern day equivalents found in every man-made religion on the planet. The Torah forbids us from swearing falsely in the name of YHVH, and commands us to make our solemn vows in the name of YHVH. Yeshua further clarifies the heart of the Torah, and that is to ***not swear falsely at all***. Yeshua ***does not forbid the swearing of an oath*** when the Torah

commands us to do just that. Yeshua adamantly affirms that swearing by some contrived oath does not relieve one from the obligation of telling the truth.

{Mt 23:35.1} The Greek and Aramaic versions add the words "the son of Barachiah" which are not in the ancient Hebrew Matthew or in a similar recitation in the Gospel of Luke. Only the extra-biblical record of the Protoevangelion of James seems to fit the details of all that Yeshua speaks in both of these accounts. (See Luke 11:51 event <142> and <Note 3> the execution of Zecharyah the father of Yochanan the immerser.)

< 175 > Yeshua prophesies the destruction of the

Temple

as he leaves the Temple for the last time [12th Day of the 1st Month, 4028 FC; Monday, April 26, 28 CE]

Week 63 — Day 436

Matthew 24:1-2 — **Mark 13:1-2** — **Luke 21:5-6** — John

Matthew 24:1 As Yeshua was departing from the Temple, his disciples approached *him* to show him the construction *work* on the Temple.
2 Yeshua said, "You see all these

things? Truth I tell you, there shall not be left here one stone upon another, that will not be thrown down."

Mark 13:1 As he departed the Temple, one of his disciples said to him, "Master, see the various kinds of stones and the *detailed* workmanship!" 2And Yeshua answering said to him, "You see these great buildings? There shall not be one stone left upon another, that shall not be thrown down.

Luke 21:5 *As he stormed out*, some of *Yeshua's disciples* spoke about the Temple and how it was being adorned with gifts of beautiful stones. *Yeshua* said, 6"*As for* these things which you

see, the days will come that there will not be left one stone on another that will not be thrown down."

< 176 > Yeshua prophesies concerning the end of the age to four disciples on the Mount of Olives

[12th Day of the 1st Month, 4028 FC; Monday, April 26, 28 CE]

Week 63 — Day 436

I. "TAKE HEED THAT NO

MAN DECEIVE YOU”

Matthew 24:3-14a — Mark 13:3-13 — Luke 21:7-19 — John

Matthew 24:3 As *Yeshua* sat on the Mount of Olives, *four of* his disciples [Kefa, Yaakov, Yochanan, and Andrew] came to him privately, saying, “Tell us, when will these things be and what will be the sign of your coming, and the events at the end <*suntelia*>{1} of the age?” 4And Yeshua answered and said to them, “**TAKE HEED THAT NO MAN DECEIVE YOU!** 5Many will come in my name, acknowledging that I am Messiah, yet they will deceive

many.

[6]You will hear of wars and threats of wars – do not be terrorized. All *these things* **must** come to pass, but the very end <*telos*>$_{\{2\}}$ is not yet. [7]Nation *shall rise* against nation, and kingdom shall rise against kingdom. There will be famines, and pestilences, and earthquakes in many places. [8]All these *are just* the beginning of the birth pangs.

[9]Then they will deliver you up to be afflicted and they shall kill you. You will be hated of all nations because of me. [10]At that time many will be caught

in the snare{1} [that has been set by false teachers] and then they will hate one another, and betray one another. [11]Many false **teachers** shall rise up [*among the believers*] and they will mislead many. [12]Because those who are without Torah will multiply, the love of many will grow cold.{1} [13]But those who endure to the very end <*telos*> shall *indeed* be saved. [14]**This Gospel of the Kingdom shall be preached throughout the entire world for a witness to all nations.**"

{Mt 24:3.1 and 6.2} Both <suntelia– *suntelia*> and <teloj – *telos*> are translated as ***the end*** in the KJV. The *suntelia* are all the

events that lead up to the end, while *telos* is the very end. Yeshua answers their question very accurately by detailing the events of the *suntelia* and punctuating these terrifying realities with the fact that things are going to get a lot worse – the *telos* is not yet. The *telos*, we will see, begins with the event spoken by the prophet Daniel – the abomination of desolation – which is three and a half years from *Yom Teruah* and the *parousia* (personal presence) of Messiah. This is not the earlier abomination of desolation set up by Antiochus Epiphanies as detailed in the books of Maccabees I and II, but rather the end time fulfillment which is detailed in the book of the Revelation. The events of the *telos* are so traumatic that Yeshua claims that the Almighty is going to have to shorten the days of hasatan's wrath or there would be no flesh saved. It is better to

know the hard truth than to live in the make-believe world of false prophets who lead the sheeple into a deadly snare on a path paved with comforting lies.

{Mt 24:10.1} offended (KJV) <skandalidzo – skandalidzo> – a snare that is set by observing the intended prey in their own natural habitat and then setting a snare that looks like part of their comfortable environment. Yeshua prophesied that false prophets, who assert that they are speaking for him, will set a trap that will cause believers to hate and betray each other to the death. What could cause such betrayal? What disappointed false expectation could trigger such a deadly trap that would capture believers in their own self-constructed comfort zone? Verses 25-27 tell us that the false preachers will be teaching a <*tameon* – *tameon*> – secret, unknown, unobserved,

mysterious – rapture that will allegedly take them out of the world before the great tribulation that Yeshua clearly states that his disciples will all be a part. When no one is raptured as promised by the peace and prosperity prophets of churchianity, the deceived believers will be harvested in a snare that will be so deadly that they will hate and betray each other to death, without a second thought.

{Mt 24:12.1} Yeshua closes the bookends of his first teacning to Israel (event <62>) in which he declared that he, in no way, came to destroy the Torah (Matthew 5:17). He further stated that he would judge his purported followers according to their compliance with the Torah (Matthew 7:13-23) and that most of those who believed they were his miracle-working followers would be ejected from the eternal kingdom.

Mark 13:3 As *Yeshua* sat on the Mount of Olives across from the Temple, Kefa, Yaakov, Yochanan, and Andrew asked him privately, 4"Tell us, when will these things occur? What is the sign when all these things will be fulfilled?" 5Yeshua answered, "BEWARE THAT NO MAN DECEIVE YOU! 6Many will come in my name, saying *that* I am the *Messiah*, yet they will deceive many.

7"When you hear of wars and threats of wars, do not be troubled – they must happen but the very end <*telos*> is not yet. 8Nation shall rise against nation

and kingdom against kingdom. There will be earthquakes in many places. There will be famines and tribulation – yet these *are just* the beginnings of travail.

9"So, take heed for yourselves because they will deliver you up and you will be beaten in their congregations (synagogues). You will *also* be brought before rulers and kings to testify against them in my place. 10**But first, this gospel must be published throughout *the* gentile *nations*.** 11So, when they take *you* away and turn you over *to the authorities*, do not consider what you will speak

beforehand and do not rehearse *your testimony*. You will be given what you are to speak in that very moment. It will not even be you speaking – it will be the Ruach Kodesh! [12]Brothers will betray brothers to death, and fathers their sons, and children will rebel against *their* parents and cause them to be put to death. [13]You will *indeed* be hated by everyone because of me – but he that endures to the very end <*telos*> will be saved."

Luke 21:7 The *disciples* asked *Yeshua*, "Master, when will these things occur and what will be the sign when these things are about to come to pass?"

[8]*Yeshua* said, "Listen *carefully* so that you will not be deceived *by anyone*! Many will come in my name, saying that I am the *Messiah*, and that **the time of *my coming* is imminent**{1} – **DO NOT FOLLOW THEM!**
[9]Because first you will hear of wars and *worldwide* instability, but do not be terrified because these things **must** come to pass – but still the end <*telos*> is not immediately forthcoming."

[10]"Then," he said, "Nation shall rise against nation, kingdom against kingdom, [11]and great earthquakes shall occur in many places. There will be famines, and pestilences, and fearful

sights, and great signs in the heavens.
[12]But *even* before all these things, they
will lay their hands on you, and
persecute *you*, and deliver *you* up to
their tribunals and *put you* in their
prisons. You will be brought before
kings and rulers because of me, [13]and *I*
will turn to you for a testimony. [14]So,
set this *deep* in your hearts. Do not
meditate on how you will answer
beforehand [15]because I will *fill* your
mouth and give you wisdom which
your adversaries will not be able to
speak against nor resist. [16]You will be
betrayed both by parents and brothers,
and relatives, and friends, and *some* of
them will *even* have you put to death.

[17]Because of me, you will be hated by everyone, [18]but yet not one hair of your head will perish. [19]In your perseverance you will save your soul."

{Lk 21:8.1} Draweth near (KJV) <eggidzo – *eggidzo*> imminent, pressing, close at hand. Yeshua begins his warning concerning false prophets who declare that his coming is imminent, could happen at any time – do not listen to them (verse 8). He then details the reality of the latter day "abomination of desolation" that would begin the shaking of the entire world. It is after that event and the great tribulation that follows that Yeshua said to look up and see that our redemption is now <eggidzo – *eggidzo*> imminent (verse 28). This scenario is in perfect alignment with the same warning recorded by Matthew.

II. Prophecy of the "Abomination of Desolation"

Matthew 24:14b-31 — Mark 13:14-27 — Luke 21:20-28 — John

Matthew 24:14b "The end <*telos*> will come{1} [15]when you see **the abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place. (Whoever reads, let him understand!) [16]Then let those who are in Yehudaea flee to the mountains. [17]Let him which is on the housetop not come down to take anything out of his house.

[18]Neither let him which is in the field return back to take his clothes. [19]Woe to those who are with child and to those who give suck in those days! [20]Pray that your flight is not in the winter, neither on the Sabbath. [21]For then, [when you see the abomination of desolation] there will be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. [22]Unless those days are shortened, there would no flesh be saved – but for the elect's sake those days shall be shortened. [23]Then if any man shall say to you, 'Look, here *is* Messiah, or there,' do not believe *it*. [24]For there shall rise false Messiahs,

and false prophets, and they will show great signs and wonders; so much that, if *it were* possible, they will deceive the very elect. [25]**Look, I am foretelling this!** [26]Therefore, if they say to you, 'Look, he is *outside the city* and *you must go to him!*' **Go not forth!**{1} *If they shall say to you*, 'Watch, because *he* is coming in secret!'{2} **Believe it not!** [27]For just as the lightning that comes out of the east and shines all the way to the west – even so also will the coming of the Son of Man be. [28]The vultures will be gathered wherever the carcass lies. [29]Immediately after the tribulation of those days the sun will be darkened,

the moon will not give her light, the
stars will fall from heaven, and the
powers of the heavens will be shaken.
30Then the sign of the Son of Man will
appear in heaven and all the tribes of
the earth shall mourn as they see the
Son of Man coming in the clouds of
heaven with power and great glory.
31He will send his angels with a great
sound of a trumpet and they will gather
together his elect from the four winds,
from one end of heaven to the other."

{Mt 24:14b.1} Most English versions have been incorrectly punctuated by adding periods and commas where there are none in the Greek or Hebrew texts. "The end" is not dependent upon the preaching of the Gospel

of the Kingdom, but rather dependent upon the fulfillment of that which was spoken by the prophet Daniel – the abomination of desolation – the defining moment in the last days scenario that begins the great tribulation and also requires the obedient to evacuate Jerusalem.

{Mt 24:26.1} in the deserts (KJV) <eremoj – *eremos*> outside of the city which is deserted of population. This is the word used where John was baptizing and people had to go out to him. Yeshua states that the saints will not need to come to him – he is sending his angels to gather his martyred saints like vultures swooping down upon a dead carcass – the dead in Messiah will rise first and then we who are alive and remain will be *caught up* <*harpadzo* – Greek; *rapturo* – Latin> together with them to meet Yeshua in the air (I Thessalonians 4:13-18).

{Mt 24:26.2} in secret chambers (KJV) <tameon – *tameon*> – secret, unknown, unobserved, no known precursors, no evidence of its occurrence, covert, mysterious. Yeshua warns that there will come false prophets who assert to come in his name and authority, yet they will mislead the saints into a <skandalidzo – skandalidzo> – a snare that will destroy those who are captured therein (Matthew 24:10). He foretells this deadly trap would be set by those proclaiming that he would come back in a secret rapture – unseen and unobservable. He stated very plainly not to be deceived by them and do not follow those who preach a secret rapture before the great tribulation that begins at the abomination of desolation prophesied by Daniel, Yeshua, Shaul, and Yochanan. Only by taking heed to the instructions of Yeshua will we not be

deceived by those who prophesy falsely. Those who heed the false prophets proclaiming the false ‘peace and safety’ of the *pretribulation rapture* gospel will be unprepared for the ordeal ahead and will fall victim to the deadly snare of hasatan.

Mark 13:14 “When you see **the abomination of desolation** spoken of by Daniel the prophet, standing where it ought not, (let he who reads understand) then let those who are in Yehudaea flee to the mountains. [15]Let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house. [16]Let him that is in the field not turn back again to take up his garment. [17]Woe to

those who are with child, and to those who give suck in those days! [18]Pray that your flight is not in the winter, [19]because in those days there shall be affliction, such as was not from the beginning of the creation which Elohim created to this time, neither shall ever be again. [20]Except YHVH shortens those days, no flesh would be saved – but for the elect's sake, whom he has chosen, he has shortened the days. [21]Then if any man shall say to you, 'Look, here *is* Messiah,' or, 'Look, *he is* there,' do not believe *him*. [22]For false Messiahs and false prophets will rise, and will show signs and wonders, to seduce, if *it were* possible, even the

elect. [23]**But you beware! Look, I have foretold all these things to you!**
[24]After those days of tribulation, the sun will be darkened, the moon will not give its light, [25]the stars of heaven will fall, the powers that are in heaven will be shaken, [26]Then they will see the Son of Man coming in the clouds with great power and glory. [27]He shall send his angels and will gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost parts of heaven."

Luke 21:20 "When you see Yerushalayim compassed with armies, then know that **the desolation** thereof is near. [21]Let

those who are in Yehudaea flee to the mountains. Let those who are in the midst *of the land* depart and do not let those who are in the countryside enter. [22]For these are the days of vengeance when all the things which are written shall be fulfilled. [23]But woe to those who are with child, and to those who give suck in those days, for there will be great distress in the land and wrath upon this people! [24]They shall fall by the edge of the sword and shall be led away captive into all nations. Yerushalayim shall be trodden down of the gentiles until the times of the gentiles be fulfilled.{1} [25]There will be signs in the sun, and in the moon, and

in the stars. Upon the earth there will be the distress of nations with *great* perplexity. The sea and the waves will roar. [26]Men's hearts will fail for fear of anticipating the things which are coming on the earth because the powers of heaven will be shaken. [27]Then they shall see the Son of Man coming in the clouds with power and great glory. [28]And when these things begin to come to pass, then look up, and **lift up your heads, for your redemption is now imminent!**" {1}

{Lk 21:24.1} Revelation 11:1-13

{Lk 21:28.1} Draweth nigh (KJV) <eggidzo – *eggidzo*> imminent, pressing, close at

hand. After Yeshua warns his disciples about the false prophets who declare that his coming is imminent – he instructed them pointedly, "Do not listen to them" (verse 8). He then went on to detail the reality of the latter day 'abomination of desolation' that would shake the entire world and initiate the great tribulation. After the succeeding events come to pass, he then said to look up and see that our redemption is now <eggidzo – *eggidzo*> imminent (verse 28 and again in verse 31). Yeshua repeatedly warns that false prophets would teach a secret <tameon – *tameon*> rapture before the great tribulation (Matthew 24:26). There is no pre-tribulation rapture. It is the recent invention of the prosperity gospel perversion that was exposed by Yeshua, Shaul, and Yochanan as well as several prophets of the first century. The legal prerequisites to the return of

Messiah are detailed in the materials available on the Resources at the back of the book.

III. Prophetic parable of the fig tree

Matthew 24:32-44 — Mark 13:28-33 — Luke 21:29-33 — John

Matthew 24:32 "Now learn a parable concerning the fig tree. When its branch is tender and it brings forth leaves, you know that summer *is* near. 33So likewise you, when you see all these things, know that *my coming* is near, *even* at the doors.{1} 34Truth I say

to you, this generation will not pass,
until all these things be fulfilled.
[35]Heaven and earth shall pass away,
but my words shall not pass away.
[36]But of that day and hour no *man*
knows, no, not the angels of heaven,
but my Father only. [37]As the days of
Noah *were*, so shall also the coming of
the Son of Man be. [38]For as in the days
that were before the flood they were
eating and drinking, marrying and
giving in marriage, until the day that
Noah entered into the ark. [39]*They* knew
not until the flood came, and took them
all away. So shall also the coming of
the Son of Man be. [40]Two will be
plowing in the field, [AHM] {one righteous

and the other wicked} the one will be
taken, and the other left. [41]Two *women*
shall be grinding at the mill; the one
will be taken, and the other left.
[AHM] {For at the end of the age, the
angels will remove the stumbling
blocks from the world and will
separate the good from the evil.}
[42]Watch therefore, for you do not know
what hour your master will come. [43]But
know this, that if the master of the
house had known in what watch the
thief would come, he would have
watched, and would not have allowed
his house to be broken into.
[44]Therefore you also must be ready, for
you do not know the hour the Son of

Man will come."

Mark 13:28 "Now learn a parable of the fig tree. When its branch is now tender, and brings forth leaves, you know that summer is near. [29]So you in like manner, when you shall see these things come to pass, know that *my coming* is near, *even* at the doors. [30]Truth I say to you, that this generation shall not pass, till all these things are accomplished. [31]Heaven and earth shall pass away but my words shall not pass away. [32]But of that day and *that* hour no man knows; no, not the angels which are in heaven, neither the Son, but the Father. [33]Beware, watch and

pray for you know not when the time will come."

Luke 21:29 *Yeshua* spoke to them a parable, "Behold the fig tree, and all the trees, [30]when they shoot forth *their leaves*, you see *them* and know for yourselves that summer is now at hand. [31]So likewise, when you see these things come to pass, **then you will know that the kingdom of YHVH is imminent**. [32]Truth I say to you, this generation will not pass away, till all be fulfilled.{1} [33]Heaven and earth shall pass away but my words shall not pass away."

{Mt 24:33.1} This parable likens the leaves sprouting on a fig tree (or any tree – Luke 21:29) to the approach of spring and the approach of the coming of Messiah. Yeshua ***does not*** equate the fig tree with the nation of Israel. The point Yeshua makes is this: when one sees "all these things come to pass" – which refers to the events surrounding the "abomination of desolation" spoken by the prophet Daniel – know that **that** generation will not pass until all is fulfilled. The abomination of desolation is the key event that begins the *telos* (the end of the age), which will conclude with the appearing of the Messiah to gather the saints in a time of great tribulation. The wars, terrorism, earthquakes, and believers hating and killing each other are all signs that "the end is not yet" because all of these things "must come to pass" before the "abomination of desolation."

{Lk 21:32.1} Again, we have the parabolic warning that we will not know the time of his coming until certain things come to pass – and then his coming is finally <eggidzo> *eggidzo* – imminent, pressing, close at hand. This is the very same warning and promise that was detailed in Luke 21:28, but in this parable it is emphasized that no one knows the day and hour, but we are to watch and pray so that the Day will not take us unprepared. We are to watch for these events to unfold, and then we are to recognize the Day of his coming is *eggidzo* – imminent. We are not to ignore the signs and close our eyes in slumber, nor are we to get out of focus and panic over the signs that Yeshua says *must come to pass but the end is not yet*. Yeshua warned us that there are things that must come to pass first. Regardless of the sincerity of those who preach either the

pretribulation rapture or that Messiah has already returned and we need to go to him, Yeshua tells his faithful followers not to believe those who iterate such heresy. They are prophesying falsely and will blindly lead the willfully blind into the snare of the adversary.

IV. Prophecies concerning faithful servants

Matthew 24:45-51 — **Mark 13:34-37** — **Luke 21:34-36** — John

Matthew 24:45 "Who, at the time *of great tribulation*, will be considered to be a wise and faithful servant of the master who has been made a steward over his

master's household? The *servant* who continues to give the household adequate nourishment for the times!
46 Blessed that servant will be when his master finds him feeding his household when he comes. 47 Truth, he will make him ruler over all his possessions.
48 But if a servant says in his evil heart, 'My master delays his coming' 49 and he begins to smite *his* fellow servants, and to eat and drink with the drunkards, 50 that servant's master will come in a day when he is not looking and in an hour that he is not expecting 51 and he will cut him into pieces and sentence him with the other hypocrites. There shall be *bitter* weeping and

gnashing of teeth."

Mark 13:34 "As a man undertaking a far journey, before leaving his house he gave authority to his servants. He assigned every man his work, and commanded the doorkeeper to watch. [35]Therefore, watch! You do not know when the master will return. *It may be* at even, or at midnight, or at the cockcrowing, or in the morning. [36]What I am saying to you, I am saying to all my servants: WATCH [37]lest coming suddenly he finds you asleep."

Luke 21:34 "YOU BEWARE lest at any time your hearts become overly charged with frivolity and intoxicated

with the cares *and pleasures* of this *temporal* life! If you do, you will be completely oblivious when it overtakes you. [35]*The Day of* YHVH will *spring* like a snare, taking everyone who dwells on the face of the entire planet. [36]Therefore WATCH, and pray that you may be counted worthy to stand before the Son of Man – having escaped all of that which shall *surely* come upon *the world*."

V. Parable of the wise virgins

Matthew 25:1-13 — Mark — Luke — John

Matthew 25:1 “At the time [*when the evil servants say that their master delays his coming*] the kingdom of heaven shall be likened to ten virgins [*who are the attendants who prepare the bride*]. They all took their lamps and went forth to meet the bridegroom. 2Five of them were wise, and five were foolish. 3Those who were foolish took their lamps, but took no *extra* oil with them. 4The wise took their lamps and *also* oil in their vessels. 5The bridegroom tarried and they all became weary and slept. 6At midnight there was a cry, ‘Look, the bridegroom comes! Go out to meet him!’ 7The virgins arose and trimmed their lamps. 8The foolish said

to the wise, ‘Give us *some* of your oil
because our lamps went out.’ [9]But the
wise answered, ‘There will not be
enough for both you and us. Instead,
you go to those that sell and buy *oil* for
yourselves.’ [10]While they went to buy,
the bridegroom came. Those who were
ready went with him to the marriage
and the door was shut. [11]Later, the other
virgins also came and said,
‘MASTER! Open the door!’ [12]But the
bridegroom replied, ‘To tell you the
truth, I do not know you!’ [13]Therefore,
watch! You do not know the day or the
hour [AHM]{when the bridegroom will
come}.”[{1}]

{Mt 25:13.1} The Word is the light. The oil is the storing up of the Word in the heart for the darkness ahead. It is the responsibility of those who minister to prepare the bride and to have adequate light to last through the upcoming night. Those who do not store the Word in their heart now, and obey the Messiah now, will be shut out – they did not do their job at the end. Again, this is a warning to those who would be deceived by false teachers and would depend on the early arrival of the Messiah in a false pretribulation rapture.

VI. Reward of the faithful servants

Matthew 25:14-30 — Mark — Luke

— John

Matthew 25:14 “*The kingdom of heaven is much* like a man who traveled to a far country. *He* called his servants and delivered his possessions to them. 15To one he gave five talents, to another two *talents*, and to another one *talent*. *He gave* to every man according to his individual ability and he immediately left on his journey. 16He that had received the five talents went and traded with them and he made another five talents. 17Likewise, he that *had received* two also gained another two. 18But he that had received one, he went and dug in the earth and hid his

master's money. [19]After a long time, the master of the servants came and reckoned with them. [20]He that had received five talents came and brought another five talents, saying, 'master, you gave to me five talents and look, beside them I have gained an additional five talents.' [21]His master said to him, 'Well done, good and faithful servant, you have been faithful over a few things, I will make you ruler over many things! Enter into the joy of your master.' [22]He also that had received two talents came and said, 'Master, you delivered two talents to me. Look, I have gained another two talents beside them.' [23]His master said,

‘Well done, good and faithful servant. You have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your master.’ [24]Then he which had received the one talent came and said, ‘Master, I knew you that you are a hard man, reaping where you had not planted, and gathering where you have not dispersed. [25]I was afraid and went and hid your talent in the ground. Look, you have *what is* yours.’ [26]His master said, ‘*You* wicked and slothful servant! You knew that I reap where I had not sown and gather where I have not dispersed. [27]Therefore, you should have *at least* put my money to the exchangers, and at

my return I would have received mine own with interest! [28]Take the talent from him, and give it to he who has ten talents [29]because he that has *been faithful* will be given *even more*, and he will have abundance. But he who has not *been faithful*, even what *little* he has been given will be taken away from him. [30]The unprofitable servant *will be* cast into outer darkness where there shall be weeping and gnashing of teeth."

VII. Judgment of the disobedient servants

Matthew 25:31-46 — Mark — Luke

— John

Matthew 25:31 “When the Son of Man
comes in his majesty, and all the holy
angels with him, then he will sit upon
the throne of his judgment 32and all
nations will be gathered before him.
He will separate one from another as a
shepherd divides *his* sheep from the
goats 33and he will set the sheep on his
right hand, and the goats on the left.
34Then the King will say to those on his
right hand, ‘Come, you are blessed by
my Father, inherit the kingdom
prepared for you from the foundation
of the world. 35***When*** **I was hungry,
you gave me meat.** ***When*** **I was**

thirsty, you gave me drink. *When* I was a stranger, you took me in.
36**_When_ I was naked, you clothed me.**
When I was sick, you visited me.
When I was in prison, you came to me.' 37The righteous will answer him, 'Master, *when* did we see you when you were hungry, and fed *you* or thirsty, and gave *you* drink? 38*When* did we see you when you were a stranger, and took *you* in, or naked, and clothed *you*? 39*When* did we see you when you were sick, or in prison, and came to you?' 40Then the King shall say to them, 'Truth I say to you, **just as you have done *so* to one of the least of these my brothers, you have done *it***

to me.’ {1} [41]Then he will also say to those on the left hand, ‘Depart from me! You are damned into *the* everlasting fire *which was* prepared for hasatan and his angels! [42]I was hungry, and you gave me no meat. I was thirsty, and you gave me no drink. [43]I was a stranger, and you took me not in; naked, and you clothed me not; sick, and in prison, and you visited me not.’ [44]Then will they also answer him, ‘Master, *when* did we see you when you were hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to you?’ [45]Then he will answer them, **‘Truth I say to you, just as you did not do this**

to one of the least of these, you did it not to me.' [46]These shall be sent away into everlasting punishment, but the righteous into eternal life."

{Mt 25:40.1} The Torah commands us to take care of the poor, the widows, the orphans, and the Levites who minister to Israel. That commandment has not been rescinded – nor has our responsibility. We will be judged according to how we, as individuals, fulfill the commandment. Obviously, Yeshua takes this very personally and very seriously. Since he is the one sitting on the judgment throne, so should we.

< 177 > Summary: Yeshua

taught in the Temple by day and abode in the Mount of Olives at night

Recapping events transpiring over the past several days in Jerusalem

[12th Day of the 1st Month, 4028 FC; Monday, April 26, 28 CE]

Week 63 — Day 436

Matthew — Mark — **Luke 21:37-38** — John

Luke 21:37 In the day time he was teaching
in the Temple, and at night he went out
and abode in the Mount of Olives. 38In
the morning all the people came to the
Temple early in order to hear him.

< 178 > Elders and ruling cohenim conspire to put Yeshua to death

[12th Day of the 1st Month, 4028 FC; Monday, April 26, 28 CE]

Week 63 — Day 436

Matthew 26:1-5 — Mark 14:1-2 —

Luke 22:1-2 — John

Matthew 26:1 When Yeshua had finished all these sayings, he said to his disciples, 2"You know that **in two days**{1} it is the Passover and the Son of Man will be betrayed to be crucified." 3Then, [after the incident on the Temple Mount] the ruling cohenim, and the sages, and the elders of the people assembled together at the palace of Caiaphas, the Cohen Gadol. 4They plotted on how they might craftily take Yeshua and kill *him*, 5but they said, "Not during the Feast, for fear that there will be an uproar among the people."

Luke 22:1 Now the Feast of Unleavened

Bread drew near, which is also called the Passover.{1}

[2]The ruling cohenim and sages sought how they might kill him, but they feared the people.

Mark 14:1 **After two days** was the Passover and *the Feast* of Matzah (Unleavened Bread). The ruling cohenim and the sages sought how they might craftily arrest him and put *Yeshua* to death, [2]but they said, "Not during the Feast, lest there be an uproar of the people."

{Mt 26:1.1} Yeshua pinpoints the day that the Temple Mount episode took place by

declaring that "after two days is the Passover." The plans for his execution begin as soon as Yeshua leaves the Temple Mount after castigating the Pharisees and sages (as recorded in Matthew 23, event <174>).

{Lk 22:1.1} Passover and the Feast of Unleavened Bread are two separate but intertwined festivities that together are commonly referred to as Passover even to this day.

< Note 18 > Parenthetical statement recalling the anointing oil incident in Bethany

The spikenard anointing oil incident

was reported by John as occurring on the tenth day of the month in the house of Shimon – the evening after Yeshua and his disciples arrived in Bethany to prepare for the triumphal entry of the Passover Lamb the following morning. The incident was recalled by both Matthew and Mark at this point in the gospel narrative to set the context for Judas' betrayal. They stated that Judas feigned concern that the anointing oil was not sold and the money given to the poor – not that he cared for the poor, but he was a thief who stole that which was in the disciples common purse. See event <160> for details.

< 179 > Yehudas agrees to betray Yeshua for the slave price - thirty pieces of silver

[13th Day of the 1st Month, 4028 F.C; Tuesday, April 27, 28 CE]

Week 63 — Day 437

The betrayal plan is the only event recorded for this day until Yeshua's evening meal with his disciples

Matthew 26:14-16 — Mark 14:10-11 — Luke 22:3-6 — John

Matthew 26:14 Then one of the twelve, called Yehudas from [the village of] Ascareyotah, went to the ruling cohenim [15]and asked *them*, "What will you give me to deliver him to you?" They covenanted with him for thirty pieces of silver,{1} [16]and from that time he sought opportunity to betray him.

{Mt 26:15.1} Zechariah 11:12-13 – As Zechariah prophesied, this thirty pieces of silver would be returned in remorse, thrown down in the Temple, and then the priests would later use the money to buy the potter's field that Judas had previously purchased with the money he stole from the disciples' purse. Judas hanged himself on his sword and his bowels and blood gushed out so profusely

that they named his ill-begotten property "the Field of Blood." The priests could then purchase the defiled land for a cheap place to bury gentiles.

Mark 14:10 And Yehudas from Ascareyotah, one of the twelve, went to the ruling cohenim, to betray *Yeshua* to them. [11]When they heard *his plan*, they were glad, and promised to give him money. Then *Yehudas* sought how he might conveniently betray him.

Luke 22:3 Then entered hasatan into Yehudas from Ascareyotah, being of the number of the twelve. [4]Yehudas went his way, and communed with the ruling cohenim and officers *of the*

Temple Guard, how he might betray him to them. [5]They were glad, and covenanted to give him money. [6]He promised them and then sought opportunity to betray *Yeshua* to them in the absence of the multitude.

< 180 > Summary: preparations for Passover

Preparations began on the 9th day of the aviv and continued through the late afternoon of the 14th. A rented upstairs apartment in Jerusalem (upper room) was prepared for Passover and for their extended domicile through the feast of

Shavuot. This parenthetical summary details *where* the last supper would take place – not *when* the preparation was made. The night in which the last supper occurred was the last evening in which leaven could be consumed. This is also the disciples' first night in Jerusalem after spending the previous week nights in Bethany on the Mount of Olives.

Matthew 26:17-19 — Mark 14:12-16 — Luke 22:7-13 — John

Mark 14:12 At the beginning of the *preparations for* Unleavened Bread, when they prepared to sacrifice the

Passover, *Yeshua's* disciples said to him, "Where will you that we go and prepare that you may eat the Passover?" [13]He sent out two of his disciples after instructing them, "Go into the city, and there you shall meet a man bearing a pitcher of water, follow him. [14]Wherever he goes in, say to the steward of the house, 'The master says, 'Where is the guest chamber, where I shall eat the Passover with my disciples?' [15]He will show you a large upper room furnished *and* prepared, there make *it* ready for us." [16]Then his disciples went forth, and came into the city, and found as he had said to them, and they made ready the Passover.

Matthew 26:17 Now at the beginning of the *preparations for* Unleavened Bread{1} the disciples came to Yeshua, saying to him, "Where will you that we prepare for you to eat the Passover?" 18He said, "Go into the city **to such a man**, and say to him, 'The Rabbi says, My time is at hand! I will keep the Passover at your house with my disciples.'" 19The disciples did as Yeshua had appointed them, and they made ready the Passover.

{Mt 26:17.1} The KJV inaccurately translated the Greek text concerning "the ***protos*** of the Feast of Unleavened Bread" as "the ***first day*** of the feast of Unleavened

Bread." The "first day of the feast" is the 15th day of the month of the Aviv (Nisan) – which would mean that they had already missed the Passover Seder. The ***protos – beginning of the preparations*** for Unleavened Bread – is the situation of which Yeshua spoke. It takes several days to prepare for the Passover Seder. The disciples were preparing for Passover at a rented townhouse in Jerusalem, rather than where they had been staying in Bethany. Bethany provided a measure of safety seclusion for Yeshua and his disciples during the week.

Luke 22:7 As the time of Unleavened Bread approached and the Passover must be prepared, [8] *Yeshua* sent Kefa and Yochanan saying, "Go and prepare the Passover, that we may eat." [9] They

asked, “Where do you *desire* that we prepare?” [10]*Yeshua* said, “*Listen carefully*, when you enter into the city, you will meet a man bearing a pitcher of water. Follow him into the house that he enters [11]and say to the steward of the house, ‘The master says, Where is the guest chamber where I may eat the Passover with my disciples?’ [12]He will show you a large furnished upper room. That is where you are to prepare *for Passover.*” [13]The *two disciples* went and found everything to be just as he had told them, and they made ready the Passover.

< 181 > The “Last Supper”

before the Passover
[14th Day of the 1st month, 4028 FC; Tuesday, April 27 after sunset, 28 CE]

Week 63 — Day 438

The timing of this meal is stated in John 13:1-2, but Yochanan detailed the things that took place after the evening meal was finished. John's statement is brought to the front of the record to show the timing of this meal in relation to the upcoming Passover.

Matthew — Mark — Luke — **John**

13:1-2a

John 13:1 Now **before the Feast of the Passover**, Yeshua knew that the hour was come that he should depart out of this world to the Father. He, having loved his own which were in the world, loved them to the very end.
2 **And after [*the last*] supper had ended…**{1}

{Jn.13:2.1} John's narrative is cited here to show that the last supper, which is detailed in the following narrative, clearly occurs ***before the Passover***.

I. Yeshua and his disciples

recline for dinner the evening before the crucifixion, which is also the night before the Passover is sacrificed

Matthew 26:20 — **Mark 14:17** — **Luke 22:14-16** — John

Matthew 26:20 Now when the even was come, he reclined{1} with the twelve [*in the upper room where they had been making Passover preparations*].

Mark 14:17 That evening he came *to the upper room* with the twelve [*instead of returning to Bethany at the end of*

the day as they had been doing all week long].

Luke 22:14 When the *evening dinner* hour was come, he reclined with his twelve apostles. 15He said to them, "With great desire I have desired to eat this Passover with you before I suffer, 16but I now tell you that I will not again eat *of the Passover* until it is fulfilled in the Kingdom of YHVH."{1}

{Mt. 26:20.1} KJV reads: "sat down." They did not sit to eat, as they did in England in 1611; they reclined on couches – the same ones they slept on in the rented townhouse room.

{Lk 22:16.1} Yeshua will literally fulfill all of the prophetic shadow pictures embedded in the Passover in less than twenty-four hours. The rehearsal in the Temple was just a shadow of the fulfillment that was about to occur in the Kingdom of YHVH as the Lamb of YHVH was about to be the substitution for the sins of the nation of Israel and the transgressions of the entire world.

II. Yeshua interprets the rehearsal of Melchizedek's bread and wine

Matthew 26:26-29 — **Mark 14:22-25** — **Luke 22:17-20** — John

Matthew 26:26 As they were eating, Yeshua

took bread, blessed *the Most High*,{1}
and broke *the bread*, and gave *it* to the
disciples, and said, “Take, eat; this is
my body.” 27He took the cup and gave
thanks *again*{1} and gave it to them,
saying, “Drink all of it 28for this is the
renewed covenant in my blood, which
is shed for many for the remission of
sins. 29But I say to you, from this day
forward, I will not drink of the fruit of
the vine, until the new day when I drink
with you in my Father’s kingdom.”

Mark 14:22 As they ate, Yeshua took bread,
and blessed YHVH, and broke it, and
gave to them, and said, “Take, eat; this
is my body.” 23Then he took the cup,

and when he had given thanks, he gave *it* to them, and they all drank of it. [24]He said to them, "This represents my blood, shed for the renewing of the covenant, which is *done* for many."

Luke 22:17 *Yeshua* took the cup, and gave thanks, and said, **"Take this *cup* and divide *it* among yourselves, [18]for I say to you, I will not drink of the fruit of the vine until the kingdom of YHVH shall come."**{1} [19]He took bread, gave thanks, broke *it*, and gave to them, saying, "This is my body which is given for you. Do this in remembrance of me." [20]Likewise also the cup after supper, saying, "This cup

represents the renewed covenant{1} in my blood, which is shed for you."

{Mt 26:26.1} Yeshua spoke the blessing with which the Melek Tzadek blessed the Most High when he brought forth bread and wine to Avraham when he returned from the slaughter of the kings. This is the same blessing that Avraham taught Yitzhak, who taught Yaakov, who taught his twelve sons, who still speak this blessing every Shabbat over the bread: *Baruch ata YHVH, eloheinu melek ha olam, ha motzi lechem min ha aretz – Blessed are you YHVH, King of the universe, who brings forth bread from the earth*. Yeshua then explained that this had always – even from the time of the Melek Tzadek – represented his body, which would be the provision for our ultimate healing. Avraham

had indeed seen Yeshua's day in the representation of the shed blood and the broken body that the Melek Tzadek shared with him. Avraham rejoiced and laid a tenth of his vast wealth at the feet of the Priest of the Most High Elohim.

{Mt 26:27.1} After the bread, Yeshua took the cup and blessed the Most High with the blessing that Melek Tzadek blessed the Elohim of Avraham: *Baruch ata YHVH, eloheinu melek ha olam, boray prie ha gaffen – Blessed are you YHVH, King of the universe, creator of the fruit of the vine*. This represents the payment for the broken blood covenant that we entered into at Mount Sinai. We broke the covenant, ratified with the blood of bulls, and for that transgression, the guilty party must die. Yeshua, who never once violated that covenant, offered himself and died in our place. Through the

substitutionary payment of the death penalty, which is the curse for breaking the blood covenant, he can renew that covenant with us, write the Torah on our hearts, and actually live in us through the gift of the Holy Spirit (Jeremiah 31:31-34).

{Lk 22:18.1} An important detail was recorded by Luke. Yeshua did not drink the wine that evening and prophetically proclaimed his abstinence until the marriage supper of the Lamb – an important part of this remembrance.

{Lk 22:20.1} The KJV inaccurately rendered this ***the new testament*** when this is a direct reference to the prophecy from Jeremiah 31:31-34, promising a ***renewed covenant***. A *testament* and a *covenant* are two different, legally defined entities. A *new testament* is a concept completely foreign to the Hebrew

Scriptures. A*sworn oath* and a *last will and testament* are related to each other, and both of these can be found in the Scriptures – but neither are related to the ***blood covenant*** that we entered into at Mount Sinai. The covenant, and the renewing of the covenant (of which Yeshua and Jeremiah refer) is of eternal significance. Israel entered into a blood covenant with the Almighty at Mount Sinai. Israel broke the blood covenant, thereby incurring the death penalty. The death penalty cannot be annulled – it must be paid. If one who never broke the covenant died in the place of the guilty party, the covenant can be renewed with the guilty, but now justified party. This is Yeshua's point – and the meaning of this prophetic act of the bread and wine in the time of the Melek Tzadek, and the meaning of this memorial that Yeshua was instituting. The English term "new testament"

does not appear in "the New Testament" except where it is an inaccurate translation.

III. During dinner Yeshua announces that one of them will betray him

Matthew 26:21-25 — Mark 14:18-21 — Luke 22:21-23 — John

Matthew 26:21 As they ate *Yeshua* said,
"Truth I say to you, one of you will
betray me." 22They were exceeding
sorrowful, and every one of them
began to say to him, "Master, is it I?"
23And he answered, "He that dips *his*
hand with me in the dish, the same

shall sell me. [AHM] {All of them were eating from one dish and, therefore, did not recognize him. If they had known him, they would have destroyed him.} [24]The Son of Man will do that which is written of him – but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born!" [25]Then Yehudas, {1} which betrayed him, *quietly* asked, "Master, is it I?" He said to him, "You said it."

Mark 14:18 As they reclined and ate, Yeshua said, "Truth I say to you, one of you which eats with me will betray me." [19]They began to be sorrowful, and

to say to him one by one, "*Is* it I?" and another *said*, "*Is* it I?" [20]He answered them, "*It is* one of the twelve that dips with me in the dish. [21]The Son of Man will indeed depart *this life*, just as it is written of him; but woe to that man by whom the Son of Man is betrayed! It would have been better for that man never to have been born!"

Luke 22:21 "Behold, the hand of him that betrays me *is* with me at the table. [22]Truly the Son of Man will depart, as it has been determined; but woe to that man by whom he is betrayed!" [23]Then they began to inquire among themselves, which of them it was that

should do this thing.

{Mt 26:25.1} There were two men named Yehudah at the supper table that evening: Yehudas Ben Shimon from Ascareyotah who betrayed Yeshua (John 13:26) and Yehudah the brother of Yaakov, also called both Lebbaeus and Thaddaeus in the KJV (Luke 6:16; Mark 3:18; John 14:22; Acts 1:13) who was also the writer of the book of Jude.

IV. After dinner Yeshua washes his disciples' feet to teach them the Kingdom servant's attitude

Matthew — Mark — **Luke 22:24-30**

— John 13:1-22

Luke 22:24 There was an argument among them *concerning* which of them should be considered the greatest. 25 *Yeshua* said to them, "The kings of the gentiles exercise lordship over them, and those who exercise that authority are **bestowed with titles of nobility**. 26 But it *shall* not be so among you! But he that is greatest among you, let him be as the younger; and he that desires to be exalted, *let him become* as a servant. 27 *Tell me*, who *is considered* greater, he who reclines at dinner, or he who serves? Is it not he who reclines at dinner? But I have been

among you as one who serves. [28]You are the few who have remained with me through all of my trials, [29]and for that *faithfulness* I will award a kingdom to you, just as my Father has awarded the kingdom to me. [30]*One day you will* eat and drink at my table in my kingdom, and *you will* sit on thrones judging the twelve tribes of Yisrael."

John 13:1 **Before the Feast of the Passover**, Yeshua knew that his hour was come that he should depart out of this world to the Father, *yet* he loved his own which were in the world to the very end. [2]After [*the last*] supper had

ended,{1} hasatan had already put *enmity* into the heart of Yehudas ben Shimon of Ascareyotah to betray him.
3*But* Yeshua knew that the Father had given all things into his hands, and *did not doubt* that he came from YHVH, and would go to YHVH. 4So, he arose from supper, laid aside his garments, and took a towel to clothe himself.
5Then he poured water into a basin and began to wash the disciples' feet and to wipe *them* with the towel with which he was clothed. 6When he came to Shimon, Kefa said to him, "Master, are you going to wash my feet?" 7Yeshua answered, "You do not understand what I am doing now, but you will

understand later." [8]Kefa said to him, "You shall never wash my feet!" Yeshua answered him, "If I do not wash you, you will have no future with me." [9]Shimon Kefa said to him, "Master, *wash* not my feet only, but also *my* hands and *my* head." [10]Yeshua said to him, "He that is washed needs only to wash *his* feet and he is completely clean. And you are clean, but not all of *you,*" [11](for he knew who should betray him – that is why he said, "You are not all clean.") [12]After he had washed their feet and had donned his garments, *he* reclined again and said to them, "Do you understand what I have done to you? [13]You call me

Rabbi and master, and you say well;
for so I am. [14]If I then, *your* Rabbi and
master, have washed your feet; you
also ought to wash one another's feet.
[15]I have just given you an example, that
you should do as I have done to you.
[16]**TRUTH**, I say to you, the servant is
not greater than his master; neither he
that is sent greater than he that sent
him. [17]If you know these things, happy
are you if you do them. [18]I speak not of
you all. I know whom I have chosen
but that the Scripture may be fulfilled,
'He that eats bread with me has lifted
up his heel against me.' [19]Now I tell
you before it comes to pass, so that
when it does come to pass, you will

believe that I am *the One*. [20]**TRUTH** I say to you, he who receives whoever I send, receives me; and he who receives me, receives the One who sent me." [21]When Yeshua had said this, he was troubled in spirit, and he *again* testified, "**TRUTH** I say to you, one of you will betray me." [22]Then the disciples looked one on another, *again* wondering of whom he spoke.

{Jn 13:2.1} John's narrative shows repeatedly that the last supper occurs the evening ***before the Passover***. The following events occur *during* the last supper which, according to the Gospel narrative, occurs after sunset on Tuesday, which is the beginning of the 14th day – exactly 24 hours

BEFORE the Passover meal is eaten. We cannot throw out the Scriptures which contradict our preconceived notions of what we want to believe about the last supper. We can desire for Yeshua to be eating the Passover Seder with his disciples so that our comfortably held understandings can be maintained, but every one of the Gospel authors is giving an accurate account of the transpiring events, just as they were moved by the Ruach Kodesh. Only by treating each account as a sacred viewpoint and then synchronizing these records with the whole of Scripture can we get the entire picture of the events surrounding the fulfillment of Passover as it was prophetically rehearsed from the time we left Egypt through the second Temple period.

V. After Yochanan is covertly shown the betrayer, Yehudas is sent on an unannounced errand – presumably to make last moment purchases in preparation for Passover the following afternoon. The leavened bread and "leavened disciple" are removed from the upper room.

Matthew — Mark — Luke — **John**

13:23-35

John 13:23 Now there was leaning on Yeshua's bosom one of his disciples, whom Yeshua loved. [24]Shimon Kefa, therefore, beckoned to him, that he should ask who it should be of whom he spoke. [25]He then, lying on Yeshua's breast, said to him, "Master, who is it?" [26]Yeshua answered, "He it is, to whom I will give a sop, when I have dipped *it*." When Yeshua dipped the sop, he gave *it* to Yehudas from Ascareyotah, *the son* of Shimon, [27]and after the sop, hasatan entered into *Yehudas*. Then Yeshua said to him, "That *which* you do, do quickly."

[28]Now no man at the table knew for what intent he spoke this to him. [29]For some of *them* thought, because Yehudas had the bag, that Yeshua had said to him, "Buy *those things* that we have need of before the feast," or that he should give something to the poor [*for their Passover provisions*].
[30]After having received the sop, he went out immediately. It was night. [*The day of the preparation of the Passover sacrifice had now begun*.]

[31]When Yehudas had left *the house*, Yeshua said, "Now the Son of Man will be glorified, and YHVH will be glorified in him. [32]If YHVH is glorified

in him, YHVH shall also glorify *the Son of Man* in himself, and will soon glorify him. [33]My dear children, I will only be with you yet for a little while. You will seek me, but *just* as I said to the sages and Prushim, 'Where I go, you cannot come.' Now I say the same thing to you. [34]I am also giving you a new commandment: love one another. Just as I have loved you, love one another. [35]By this shall all *men* know that you are my disciples – if you have love one for another."

VI. Yeshua's "first warning" to Kefa that he

would betray him “Three times before the crowing of the cock”

Matthew — Mark — **Luke 22:31-34** — **John 13:36-38**

John 13:36 Shimon Kefa said to him, “Master, where do you go?” Yeshua answered him, “Where I go, you can not follow me now, but you will follow me afterwards.” 37Kefa said to him, “Master, why can I not follow you now? I will lay down my life for your sake.” 38Yeshua answered him, “Will you lay down your life for my sake? **TRUTH** I say to you, the cock shall

not crow before you have denied me three times."

Luke 22:31 The master said, "**Shimon!** Look, hasatan has desired *to have* you, that he may sift *you* like wheat. 32But I have prayed for you, that your faith does not fail. When you return *from your sifting*, strengthen your brothers." 33*Kefa* said to him, "Master, I am ready to go with you both into prison and to death." 34Yeshua warned, "I tell you, Kefa, the cock will not crow this day, before you will deny three times that you know me."

VII. Yeshua instructs his

disciples to purchase a sword immediately

Matthew — Mark — **Luke 22:35-38** — John

Luke 22:35 Yeshua asked them, “When I sent you without a money purse, a bag of provisions, or extra sandals, did you lack anything?” They replied, “Not a thing!” 36Then he said, “Now, whoever does not have a sword, let him take his purse or his bag of provisions, or *even* sell a garment and buy one,{1} 37because I am telling you that which is written, ‘He was reckoned among the transgressors,’{1} and this must still be

accomplished by me. There is a reason for everything *that is written* concerning me. [38]They said, “Master, look; we have two swords.” He said, “It is enough.”

{Lk 22:36.1} If this were actually the Passover meal that occurs on the High Sabbath that commences the Feast of Unleavened Bread, there is no way that Yeshua would have told his disciples to go out and sell an article of clothing and buy themselves a sword that they would need (and use) later that night. Every mercantile in the nation would have been shut down and no one would be traveling for another twenty-four hours if this were really the Passover Seder.

{Lk 22:37.1} Isaiah 53:12

VIII. Yeshua teaches his disciples around the dinner table after Yehudas leaves

Matthew — Mark — Luke — **John 14:1-31a**

John 14:1 "Let your heart not be troubled;
you believe in YHVH, believe also in
me. [2]In my Father's house are many
apartments. If *it were not so*, would I
have told you that I am going to
prepare a place for you? [3]If I go and
prepare a place for you, I will come
again and receive you to myself, *so* that
where I am, *there* you may also be.
[4]You know where I am going, and you

know the way." [5]Thomas said to him, "Master, we do not know where you are going, so how can we know the way?" [6]Yeshua said to him, "I am the way, the truth, and the life. No man comes to the Father, but by me. [7]If you know me, you also know my Father. From now on you must understand that you have already known him, and you have seen him." [8]Philip said to him, "Master, show us the Father and it will satisfy us." [9]Yeshua said to him, "Have I been with you this long and yet you do not know me, Philip? He who has seen me has seen the Father! How can you say, 'Show us the Father'? [10]Do you not believe that I am **in** the Father,

and that the Father is **in** me? The words
that I speak to you I speak not of
myself, but the Father that dwells **in**
me! He does the *miraculous* works.
[11]Either believe me – that I *am* in the
Father, and the Father in me – or else
believe because of the miraculous
works that you have seen. [12]**TRUTH**, I
say to you, he who believes on me, the
works that I do, he will do also; and
greater *works* than these he will do,
because I go to my Father. [13]Whatever
you ask *the Father* in my name, that **I**
will do, that the Father may be
glorified in the Son. [14]If you shall ask
anything in my name, ***I will do it***! [15]If
you love me, keep my commandments.

16“I will ask the Father, and he will
give you another comforter, who will
abide with you forever – 17the Spirit of
Truth – whom the world cannot
receive, because it can neither see him
nor know him. But you will know him,
because he will dwell **with** you and
shall be **in** you. 18No, I will not leave
you comfortless. I will come to you!
19In a little while the world will see
me no more, but you will see me!
Because I will live, you shall also
live! 20In that day you will know that I
am in my Father, and you are in me,
and I am in you. 21He who has my
commandments, and keeps them, is one
who loves me. He who loves me shall

be loved by my Father, and I will love him, and I will manifest myself to him."

[22]Yehudah (not the one from Ascareyotah)$_{\{1\}}$ said to him, "Master, how is it that you will manifest yourself to us, and not to the world?"
[23]Yeshua answered and said to him, "If a man loves me, he will keep my Torah and my Father will love him. We will come to him, and make our abode in him. [24]**He who does not love me, does not keep my Torah.** The Word which you hear me speaking is not my word, but the Torah of the Father who sent me. [25]These things have I spoken to

you, being *still* present with you. [26]But the Comforter, *which is the gift of* the Ruach Kodesh, which the Father will send in my name, will teach you all things, and will bring all the things that I have spoken to you back to your remembrance.

[27]"Peace I leave with you. My peace I give to you – not *the peace* that the world gives, but I give you *real peace*. Do not let your heart be troubled, neither let it be afraid. [28]You have heard how I said to you, 'I am going away, but will come *again* to you.' If you *really* love me, you would rejoice because I said, 'I am going to the

Father,' because my Father is greater than I. [29]And now I am telling you before it even comes to pass, so that when it does come to pass, you might believe. [30]I will not speak with you after this because the prince of this world comes. He has no claim against me, [31]but so that the world may know that I love the Father, I will do what the Father has commanded me to do."

{Jn 14:22.1} This is the same Yehudah as in Acts 1:13: the brother of Yaakov, the writer of the book of Jude. He is also surnamed Thaddaeus or Lebbaeus in the KJV

IX. Yeshua and the

disciples sing no song and then leave for the Mount of Olives

Matthew 26:30 — Mark 14:26 — Luke 22:39 — John 14:31b

Matthew 26:30 Then they returned{1} to the Mount of Olives.

Mark 14:26 They {returned}{1} [[had sung a Psalm]] and went out into the Mount of Olives.

Luke 22:39 *When* he came out, he went (as he was accustomed) to the Mount of Olives. His disciples followed him.

John 14:31b *Yeshua said*, "Arise; let us go."

{Mt 26:30.1, Mk 14:26.1} The KJV and Greek versions of both Matthew and Mark read: "and they sang a hymn," whereas the Hebrew Matthew agrees with Luke and John in that there was no song service; rather, "and they returned" to the Mount of Olives, where they had been staying for the previous five days. The word in the Hebrew Matthew <wbfyw – v'yashuvu> ***"and they returned"*** is a very similar to <wrfyw – v'yashiru> "and they sang," but a song service does not appear in the Hebrew Matthew. In several places in the Gospel of Matthew we see an incorrect Greek word used to translate a Hebrew word – often hinging upon the difference of one Hebrew letter. With the evidence that this same problem also occurred in the Greek

version of Mark, we have substantial reason to believe that the Gospel of Mark may also have had an original Hebrew source.

< 182 > The walk to Gethsemane

I. Yeshua told the disciples that they would be offended and scattered, but he would meet them in the Galilee after his resurrection

[14th Day of the 1st Month,

4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 26:31-32 — **Mark 14:27-28** — Luke — John

Matthew 26:31 Then Yeshua said to them,
"All of you shall be offended because
of me this night for it is written, 'I will
smite the shepherd, and the sheep of
the flock shall be scattered abroad.' {1}
32But after I am risen again, I will go
before you into Galilee."

Mark 14:27 Yeshua said to them, "All of
you shall be offended because of me

this night, for it is written, ‘I will smite the shepherd, and the sheep shall be scattered.’ [28]But after that I am risen, I will go before you into Galilee.”

{Mt 26:31.1} Zechariah 13:7

II. Kefa disagrees with Yeshua, who tells him a *second* time that he will betray him

“Truth I say to you today, *even* twice in this very night, before the cock crows you will deny me three times.”

Matthew 26:33-35 — **Mark 14:29-31** — Luke — John

Matthew 26:33 Kefa answered and said to him, “Though all *men* will be offended because of you, *yet* I will never be offended.” 34Yeshua said to him, “Truth I say to you, that this night, before the cock crows you will deny me three times.” 35Kefa said to him, “Though I should die with you, yet will I not deny you.” All the disciples said likewise.

Mark 14:29 Kefa said to him, “Although all will be offended, yet I *will* not.” 30And Yeshua said to him, “Truth I tell you today, even twice in this very night, before the cock crows you shall deny

me three times."{1} [31]But Kefa spoke even more vehemently, "If I should die with you, I will not deny you in any situation." The other *disciples* all replied in agreement.

{Mk14:30.1} KJV reads: "Verily I say unto thee, that this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice." There is no reference to the cock crowing twice in any of the Gospels or any of the early manuscripts of Mark until a second "cock crowing" was added into much later texts of Mark 14:68 in an attempt to justify this interpretation <187>. Other punctuations in the English versions read: "…before the cock crows, twice thou shalt deny me thrice." Realizing that there is no "second crowing of the cock" in any Gospel records, nor in any

early manuscripts, this variation is strenuously interpreted to yield a total of six denials (twice x thrice = six) . Variations within the accounts have been strained to produce more than three denials – but this torturous maneuver is unnecessary. The truth is evident in the chronology of the text:

At the dinner table that evening, Yeshua told Kefa that he could not accompany him where he was going. Kefa insisted that he was up to the challenge and said he would die for him. Yeshua told Kefa that he was going to deny him three times before the crowing of the cock in the early morning hours (event <181.VI>). Later, upon leaving the upper room and just before crossing the Kidron valley, Yeshua told the disciples that they would all be offended and scattered as sheep (event <182.I>). This is when Kefa remonstrated with Yeshua and adamantly

declared that he would never, ever forsake him. Yeshua then told Kefa **a second time** that he would deny him three times before the crowing of the cock. Thus, **twice in that very night**, Yeshua told Kefa clearly and emphatically that he would deny him **three times** before the crowing of the cock. Only by putting every word and detail into the vise of linear chronology can one see the depth of the Divine screenplay unfold and solve apparent contradictions that have plagued readers of the Bible for centuries.

III. Yeshua stopped to teach his disciples in the Kidron valley on their way to Gethsemane.

Matthew — Mark — Luke — **John**
15:1-16:33

John 15:1 “I am the true vine, and my
Father is the husbandman. 2Every
branch in me that does not bear fruit he
takes away; and every *branch* that
does bear fruit, he prunes it so that it
may bear even more fruit. 3Now you
have been pruned through the word
which I have spoken to you. 4Remain in
me, and I will remain in you. Just as a
branch cannot bear fruit by itself and
must stay attached to the vine, neither
can you bear fruit unless you stay
attached to me. 5I am the vine. You *are*
the branches. He that remains attached

to me, and I remain in him, he will bear much fruit. Without me, you can do nothing. [6]If a man does not continue in me, he will be cut off like a withered branch, and men will gather them up and cast *them* into the fire where they will be incinerated. [7]**If you remain in me, and my words remain in you, you shall ask whatever you will, and it shall be done to you.** [8]**Through bearing much fruit my Father will be glorified, and *by bearing much fruit* you will *also truly* be my disciples.** [9]As the Father has loved me, so I have loved you. Abide in my love. [10]If you keep my commandments, you will abide in my

love, just as I have kept my Father's commandments, and I abide in his love. [11]These things have I spoken to you, that my joy might abide in you, and *that* joy might fill you to capacity.

[12]"This is my commandment, that you love one another, as I have loved you. [13]Greater love has no man than this, that a man lay down his life for his friends. [14]You are my friends, **if** you do whatever I command you. [15]From henceforth I will not call you servants, for the servant does not know what his master does. I call you friends, because everything that I have heard from my Father I have made known to

you. [16]You have not chosen me, but I have chosen you and ordained you so that you should go and bring forth fruit – and that your fruit should remain – and *that* whatever you shall ask of the Father in my name, he may give it to you.

[17]"These things I command you, that you love one another. [18]If the world hates you, you know that it hated me *long* before *it hated* you. [19]If you were of the world, the world would love its own, but because you are not of the world, but I have chosen you out of the world, the world hates you.
[20]Remember the word that I said to

you, ‘The servant is not greater than his master.’ If they have persecuted me, they will also persecute you. If they have kept my Torah, they will keep your instructions also. [21]But all these things will they do to you for my name’s sake, because they do not know him that sent me. [22]If I had not come and spoken to them, they would not know of their sin, but now they have no cloak for their sin. [23]He that hates me hates my Father also. [24]If I had not done among them the works which no other man did, they would not know of their sin, but now they have both seen and hated both me and my Father. [25]But *this comes to pass so* that the word

might be fulfilled that is written in the Torah, ‘They hated me without a cause.’ {1} [26]When the Comforter is come, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, he will testify of me. [27]You shall also bear witness *of me*, because you have been with me from the beginning.

John 16:1 “I speak these things to you so that you will not be caught in a snare *when these things happen to you*. [2]They will put you out of the synagogues. Yes, the time will come that whoever kills you will think that he does service to Elohim! [3]They will

do these things to you, because they have not known the Father, or me. [4]But these things have I told you, that when the time comes, you may remember that I had *already* told you about them. I did not tell you these things at the beginning because I was with you, [5]but now I am going my way to him who sent me. Yet none of you asks me *directly*, 'Where are you going?' [6]But because I have said these things to you, sorrow has filled your heart.
[7]Nevertheless, I must tell you the truth. It is expedient for you that I go away, because if I do not go away, the Comforter will not come to you. When I depart, I will send him to you. [8]When

he comes, he will reprove the world of sin, and of righteousness, and of judgment. [9]Of sin, because they do not believe me *when I reprove them of their sin.* [10]Of righteousness, because I go to my Father, and you will see me [the standard for righteous behavior] no more. [11]Of judgment, because the prince of this world will be judged by *me*, [and the Spirit will bear righteous judgment in the world]. [12]I still have many things to say to you, but you cannot bear them right now.
[13]However, when the Spirit of Truth has come, he will guide you into all truth, because he will not speak from himself, but whatever he hears, *that* he

will speak, and he will show you
things to come. [14]He will glorify me
because he will receive from me and
shall show *it* to you. [15]Everything that
the Father has is mine. That is why I
said that he shall receive from me and
shall show *it* to you. [16]In just a little
while you will not see me again. Yet in
a little while and you will see me,
because I am going to the Father."

[17]Then *some* of his disciples said
among themselves, "What is this that
he said to us, 'A little while, and you
shall not see me, and again, a little
while, and you shall see me because I
go to the Father'?" [18]Therefore, they

said, “What is this that he said, ‘A little while’? We cannot tell what he said.” [19]Now Yeshua knew that they desired to ask him, and said to them, “Do you inquire among yourselves of that *which* I said, ‘A little while, and you will not see me, and again, a little while, and you shall see me’? [20]**TRUTH**, I say to you that you shall weep and lament, but the world shall rejoice, and you shall be sorrowful, but your sorrow shall be turned into joy. [21]A woman, when she is in labor, has sorrow, because her time has come, but as soon as she delivers the child, she no longer remembers the anguish, for joy that a man is born into

the world. [22]You will have sorrow, but
I will see you again, and your heart
shall rejoice, and no man will be able
to take your joy from you. [23]In that day
you shall ask me nothing. **TRUTH** I
say to you, **whatever you ask of the
Father in my name, he will give *it*
you**. [24]Until now you have asked
nothing in my name. Ask, and you shall
receive, so that your joy may be full!
[25]These things have I spoken to you in
proverbs, but the time comes when I
shall no more speak to you in
proverbs, but I shall show you plainly
the things of the Father. [26]In that day
you shall ask in my name. I tell you that
I will not need to ask the Father for

you, [27]because the Father himself loves you, because you have loved me, and have believed that I came from YHVH. [28]I came forth from the Father, and am come into the world. Now again, I will leave the world, and go to the Father." [29]His disciples said to him, "Now you speak plainly, and not in a proverb. [30]Now are we sure that you know all things, and need not that any man should ask you anything. By this we believe that you came forth from YHVH."{1} [31]Yeshua answered them, "Do you now believe? [32]Behold, the hour comes, yes, is now come, that you shall be scattered, every man to his own, and shall leave me alone, and yet

I am not alone, because the Father is with me. [33]These things I have spoken to you, that in me you might have peace. In the world you will have tribulation, but be of good cheer, I have overcome the world."

{Jn 15:25.1} Psalm 35:19, 69:4

{Jn 16:30.1} Lest we lose track of the context, Yeshua just answered all of their unspoken questions with such clarity and precision that they know he has the inside track into their minds and souls. There is no longer any doubt – he is The One.

IV. Yeshua prays with and

for his disciples in the Kidron valley on their way to Gethsemane

This prayer is in response to his disciples' acknowledgement that he was sent by the Father.

Matthew — Mark — Luke — **John 17:1-26**

John 17:1 These words Yeshua spoke as
he lifted up his eyes to heaven:
"Father, the hour is come. Glorify your
Son, that your Son may also glorify
you. 2You have given him power over
all flesh, that he should give eternal

life to as many as you have given him.
[3]**This is life eternal, that they might know you, the one true Elohim, and Yeshua the Messiah, whom you have sent.** [4]I have glorified you on the earth. I have finished the work which you gave me to do. [5]Now, O Father, glorify me with the glory which I had with you before the world existed. [6]**I have declared your name to the men you gave me out of the world.** Yours they were, and you gave them to me, and they have kept your word. [7]Now they know that everything you have given me is from you. [8]I have given to them the words which you gave to me; and they have received *them*, and they

know for a surety that I came out from you, and they believe that you sent me.
[9]I pray for them *now*. I do not pray for the world, but for those you have given me, for they are yours. [10]All mine are yours, and yours are mine, and I am glorified in them. [11]And now I am no more in the world, but they are in the world, and I come to you, Holy Father, **keep those you have given me through your own name**, that they may be one, as we *are one*. [12]While I was with them in the world, I kept them in your name. Those who you gave to me I have kept, and none of them are lost except the son of perdition, so that the Scripture might be fulfilled. [13]But now

I come to you, and these things I speak in this world, *so* that they might have my joy fulfilled in themselves. [14]I have given them your word, and the world has hated them because they are not of the world, even as I am not of the world. [15]I do not pray that you would take them out of the world, but that you would keep them from evil. [16]They are not of the world, even as I am not of the world. [17]**Sanctify them through your truth – your word is truth.** [18]As you have sent me into the world, even so have I also sent them into the world. [19]I have sanctified myself for their sakes, *so* that they also might be sanctified through the truth. [20]**I do not**

pray only for these alone, but for those also who shall believe in me through their word, [21]**that they all may be one.** As you, Father, *are* in me, and I in you, I *pray* that they also may be one in us and that the world may believe that you have sent me. [22]I have given them the glory that you gave to me, so that they may be one, even as we are one. [23]I in them, and you in me, that they may be made perfect in one – and that the world may know that you have sent me, and have loved them as you have loved me. [24]Father, I will that they also, whom you have given me, be with me where I am so that they may behold my glory, which you have given

me, for you loved me before the foundation of the world. [25]O righteous Father, the world has not known you, but I have known you, and these now know that you have sent me. [26]**I have declared your name to them**, and will declare *it so* that the love wherewith you have loved me may be in them, and I in them."

V. Yeshua prays in the garden of the "Olive Press" – Gethsemane

Yeshua and his disciples cross the wadi Kidron and

ascend the Mount of Olives

Matthew 26:36-46 — Mark 14:32-42 — Luke 22:40-46 — John 18:1-2

Matthew 26:36 Then Yeshua came with them
to a place called the Olive Press, and
he said to the disciples, “Sit here,
while I go and pray over there.” 37He
took Kefa with him, and the two sons
of Zebedee, and began to be full of
sorrow and heavy *of heart*. 38He said
to them, “My soul is exceeding
sorrowful, even to death. Tarry here,
and *stand* watch for me.” 39He went a
little further and fell on his face and
prayed, “O Abba, my Father, if it is
possible, let this cup pass from me –

nevertheless, not as I will, but as you *will*." [40]He returned to the disciples and found them asleep. He said to Kefa, "What, could you not *stand* watch with me for one hour? [41]Watch and pray, that you do not enter into temptation. The spirit indeed is willing, but the flesh *is* weak. [42]He went away again the second time, and prayed, saying, "O my Father, if this cup may not pass away from me, except I drink it, your will be done." [43]He came back and found them asleep again, for their eyes were heavy. [44]He left them and went away again, and prayed the third time, saying the same words. [45]Then he came to his disciples,

and said to them, “Sleep on now, and take *your* rest. The hour has come in which the Son of Man is being betrayed into the hands of sinners.” [46][Later he said] “Rise up, let us be going. He who betrays me is approaching.”

Mark 14:32 They came to a place which was named Gethsemane – the Olive Press, and he said to his disciples, “Sit here, while I pray.” [33]He took Kefa and Yaakov and Yochanan with him and began to be deeply distressed and in great heaviness *of heart*. [34]*He* said to them, “My soul is exceeding sorrowful, *even* unto death. Tarry here,

and watch." [35]He went forward a little, and fell on the ground, and prayed that if it were possible, *the trials of* the hour might pass from him. [36]He said, "Abba, Father, all things *are* possible for you. Take away this cup from me!

Nevertheless, not what I will, but what you will." [37]Yeshua returned and found them sleeping, and said to Kefa, "Shimon, are you asleep? Could you not watch just one hour? [38]Watch you and pray, lest you enter into temptation. The spirit truly *is* willing, but the flesh *is* weak." [39]Again he went away, and prayed, and spoke the same words. [40]When he returned, he found them

asleep again (for their eyes were heavy), neither did they know what to answer him. [41]He came the third time, and said to them, “Sleep on now, and take *your* rest. It is enough. The hour has come in which the Son of Man is being betrayed into the hands of sinners.” [42][Later he said] “Rise up. Let us go. He who betrays me approaching.”

Luke 22:40 When he arrived at the place, he said to them, “Pray that you do not enter into temptation.” [41]He withdrew from them about a stone’s throw and kneeled down, and prayed, [42]“Father, if you are willing, remove this cup from

me! Nevertheless, not my will, but yours be done." [43]Then there an angel appeared to him from heaven and strengthened him. [44]Yet, being in agony, he prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground. [45]When he arose from prayer and returned to his disciples, he found them sleeping for sorrow, [46]and said to them, "Why do you sleep? Rise and pray, lest you enter into temptation."

John 18:1 When Yeshua had *prayed*, he went forth with his disciples over the brook Kidron, where *he* entered into a garden with his disciples. [2]Yehudas,

who betrayed him, also knew the place because Yeshua frequented there with his disciples.

VI. Yeshua's arrest in the garden

Matthew 26:47-56 — Mark 14:43-52 — Luke 22:47-53 — John 18:3-12

Matthew 26:47 While he yet spoke,
Yehudas, one of the twelve, came with a great multitude *brandishing* swords and staves, sent by the ruling cohenim and elders of Yisrael. [48]Now he who betrayed him gave them a sign, saying,

“Whoever I kiss, that same is he. Hold
him fast.” [49]He immediately came up to
Yeshua, and said, “Hail, master,” and
kissed him. [50]Yeshua said to him,
“Friend, what is the reason you have
come?” Then they came, and laid
hands on Yeshua, and took him. [51]And
one of those who were with Yeshua
reached out, drew his sword and struck
a servant of the Cohen Gadol, and
smote off his ear. [52]Yeshua said to him,
“Put your sword back into its place,
for all those who wield the sword
shall perish with the sword. [53]Do you
not think that I could pray to my Father,
and he would immediately send me
more than twelve legions of angels?

[54]But how then shall the Scriptures be fulfilled? This is how it must be!" [55]In that same hour Yeshua said to the multitudes, "Have you come with swords and staves as if you were taking out a thief? I sat daily with you teaching in the Temple, and you did not lay hold on me." [56]But all this was done *so* that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

Mark 14:43 Immediately, while he yet spoke, Yehudas, one of the twelve, came with a great multitude with swords and staves. *They were sent* by the ruling cohenim and the sages and

the elders. [44]He who betrayed *Yeshua* had given them a token, saying, "Whoever I kiss, that same is he – take him, and lead him away safely." [45]As soon as he came, he went straightway to him, and said, "Master!" and kissed him. [46]They laid their hands on *him*, and took him. [47]One of them who stood by drew a sword, and smote a servant of the Cohen Gadol, and cut off his ear. [48]Yeshua said to them, "Have you come out to take me as against a thief, with swords and *with* staves? [49]I was daily with you in the Temple teaching, and you did not take me, but the Scriptures must be fulfilled." [50]The *disciples* all forsook him, and fled. [51]A certain

young man followed him there, having a linen cloth cast about *his* naked *body*. The young men laid hold on him, [52]and he left the linen cloth, and fled from them naked.

Luke 22:47 While he yet spoke, a multitude, and he that was called Yehudas, one of the twelve, went before them, and he drew near to Yeshua to kiss him. [48]Yeshua said to him, "Yehudas, do you betray the Son of Man with a kiss?" [49]When they who were around Yeshua saw what would follow, they said, "Master, shall we strike with the sword?" [50]One of them smote the servant of the Cohen Gadol,

and cut off his right ear. [51]And Yeshua said, “I am allowing you to only go so far.” And he touched his ear, and healed him. [52]Then Yeshua said to the ruling cohenim, and captains of the Temple, and the elders, who had come to him, “You come out with swords and staves as against a thief? [53]When I was daily with you in the Temple, you stretched forth no hands against me. But this is your hour, and the power of darkness.”

John 18:3 Then Yehudas, having received a band *of men* and officers from the ruling cohenim and Prushim, came with lanterns and torches and weapons.

[4]Yeshua therefore, knowing all things that should come upon him, went forth, and said to them, “Whom do you seek?” [5]They answered him, “Yeshua of Natzeret.” Yeshua said to them, “I am *he*.” And Yehudas also, who betrayed him, stood with them. [6]As soon then as he had said to them, “I am *he*,” they went backward, and fell to the ground. [7]Then he asked them again, “Whom do you seek?” And they said, “Yeshua of Natzeret.” [8]Yeshua answered, “I have told you that I am *he*. If, therefore, you seek me, let these go their way,” [9]*so* that the saying might be fulfilled, which he spoke, “Of them which you gave me have I lost

none."{1} [10]Then Shimon Kefa, having a sword, drew it, and smote the Cohen Gadol's servant, and cut off his right ear. The servant's name was Malchus. [11]Then Yeshua said to Kefa, "Put up your sword into the sheath. The cup which my Father has given me, shall I not drink it?" [12]Then the band and the captain and officers of the Sanhedrin took Yeshua, and bound him.

{Jn 18:9.1} Psalm 34:22

< 183 > Yeshua taken first to Annas, father in law of Caiaphas, the High Priest

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew — Mark — Luke — **John 18:13-14**

John 18:13 They led him away to Annas first, for he was father in law to Caiaphas, who was the Cohen Gadol that same year. [14](Now Caiaphas was he who gave counsel to the *Sanhedrin*, that it was expedient that one man should die for the people.)_{1}

{Jn 18:14.1} Verse 14 is a parenthetical explanation of Caiaphas' position and his predisposition to convict Yeshua.

< 184 > Annas immediately sends Yeshua to Caiaphas

for an illegal midnight inquisition[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 26:57-66 — Mark 14:53-64 — Luke 22:54 — John 18:24

John 18:24 Then Annas sent Yeshua bound to Caiaphas, the Cohen Gadol.{1}

{Jn 18:24.1} Verse 24 explains that the first denial of Kefa took place at the palace of Caiaphas, so it is brought to the beginning of the incident for clarification.

Matthew 26:57 Those who arrested Yeshua led *him* away to Caiaphas, the Cohen Gadol, where the sages and the elders were assembled. 58But Kefa followed him afar off to the Cohen Gadol's palace, and went in, and sat with the servants to see the end. 59Now the ruling cohenim and elders and all the council sought false witness against

Yeshua, to put him to death, [60]but *they* found none. Yes, though many false witnesses came, *yet* found they none. At the last came two false witnesses, [61]*who* said, "This *fellow* said, 'I am able to destroy the Temple of YHVH, and to build it in three days.'" [62]The Cohen Gadol arose and said to him, "You answer nothing? What *is it that* these witness against you?" [63]Yeshua held his peace. The Cohen Gadol *demanded*, "I adjure you by the living Elohim that you tell us whether you be the Messiah, the Son of Elohim." [64]Yeshua said to him, "You have *rightly* spoken. Nevertheless, I say to you, hereafter shall you see the Son of

Man sitting on the right hand of the Almighty, and coming in the clouds of heaven." [65]Then the Cohen Gadol rent his clothes, saying, "He has spoken blasphemy! What further need have we of witnesses? Behold, now you have heard his blasphemy! [66]What do you think?" They answered and said, "He is guilty *and deserving* of death."

Mark 14:53 They led Yeshua away to the Cohen Gadol, and with him were assembled all the ruling cohenim and the elders and the sages. [54]Kefa followed him afar off, even into the palace of the Cohen Gadol, and he sat with the servants and warmed himself

at the fire. [55]The ruling cohenim and all the council sought witnesses against Yeshua to put him to death, but *they* found none. [56]Many bore false witness against him, but their witness did not agree *with each other*. [57]There arose some that bore false witness against him, saying, [58]"We heard him say, 'I will destroy this Temple that is made with hands, and within three days I will build another made without hands.'" [59]But their witness did not agree with each other. [60]Finally, the Cohen Gadol stood up in the midst, and asked Yeshua, "Do you answer nothing? What *is it that* these witnesses testify against you?" [61]But he

held his peace and answered nothing. Again the Cohen Gadol asked him, and said to him, “Are you the Messiah, the Son of the blessed *One*?” 62Yeshua said, “I am, and you shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.” 63Then the Cohen Gadol rent his clothes, and said, “Do we need any further witnesses? 64You have heard the blasphemy. What do you think?” They all judged him to be guilty *and deserving* of death.

Luke 22:54 Then they led *him away* and brought him into the house of the Cohen Gadol, and Kefa followed afar off.

< 185 > During Yeshua's inquisition, Kefa denies him twice before the maids

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 26:69-72 — Mark 14:66-70a — Luke 22:55-58 — John 18:15-18, 25

Matthew 26:69 Kefa sat at the entrance of the courtyard and a damsel came to him, saying, "You were also with

Yeshua of Galilee." [70]But he denied *it* before *them* all, saying, "I know not what you say." [71]When he passed through the gate, another *maid* saw him, and said to them who were there, "This *fellow* was also with Yeshua of Natzeret." [72]He again swore with an oath, "I do not know the man!"

Mark 14:66 Kefa was out in the courtyard. There came one of the maids of the Cohen Gadol, [67]and when she saw Kefa warming himself, she looked upon him, and said, "You were also with Yeshua of Natzeret." [68]He denied *it*, saying, "I do not know *him*, nor do I understand what you are saying." Then

he went out of the courtyard.{1} 69A
maid saw him again, and said to **those
who stood by**, "This is *one* of them."
70*Kefa* denied it again.

Luke 22:55 They kindled a fire in the midst
of the hall and sat down together. Kefa
sat down among them, 56and a certain
maid saw him as he sat by the fire, and
earnestly looked at him, and said,
"This man was also with him." 57And
he denied Yeshua, saying, "Woman, I
know him not." 58And after a little
while, another saw him, and said, "You
are also of them." And Kefa said,
"Man, I am not."{1}

John 18:15 Shimon Kefa followed Yeshua, and *so did* another disciple who was known to the Cohen Gadol. And he [the other disciple] went in with Yeshua into the courtyard of the Cohen Gadol, 16but Kefa stood outside the gate. The other disciple spoke to her who kept the gate, and *he* brought in Kefa. 17Then the damsel who kept the gate said to Kefa, "Are you not also *one* of this man's disciples?" *Kefa* said, "I am not." 18It was cold, and the servants and officers had made a fire of coals and they stood there warming themselves, and Kefa stood with them, and warmed himself.{1} 25While Shimon Kefa stood and warmed

himself, they said to him, “Are you not also *one* of his disciples?” He denied *it*, and said, “I am not.”

{Mk 14:68.1} KJV and recent Greek texts add the words “and the cock crew” in an attempt to get *two cock crows* instead of *two warnings* to Kefa. Those words do not appear in the most ancient Greek texts.

{Lk 22:58.1} Kefa’s retorts, “Man, I am not” – *man is anthrope*, (Gk.) a non gendered exclamatory, which is used for either man or woman. Kefa is not only addressing the maid, but also the others who joined in with her.

{Jn 18:18.1} Verses 19-23 tell of the trial going on inside and the repartee between Caiaphas and Yeshua. That record was extracted from this discourse and placed as

event <186> in the chronology.

< 186 > Caiaphas interrogates Yeshua while Kefa is confronted in the outer courtyard

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew — Mark — Luke — **John 18:19-23**

John 18:19 The Cohen Gadol then asked

Yeshua about his disciples and his teaching. [20]Yeshua answered him, “I spoke openly to the world. I always taught in the synagogues and in the Temple where these Prushim always assemble. I have said nothing in secret. [21]Why do you ask me? Ask these who heard me what I said to them – look, they know what I said.” [22]One of the officers who stood by struck Yeshua with the palm of his hand, saying, “You answer the Cohen Gadol like that?” [23]Yeshua answered him, “If I have spoken evil, bear witness of the evil! But if I *have spoken* truth, why do you strike me?”

< 187 > Kefa denies Yeshua one more time before the guards; immediately the cock crows

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 26:73-75 — Mark 14:70b-72 — Luke 22:59-62 — John 18:26-27

Matthew 26:73 After a while, those who

stood by came to Kefa and said, "Surely you also are *one* of them – your speech betrays you." [74]Then he began to curse and to swear, *saying*, "I know not the man." **Immediately** the cock crowed. [75]Then Kefa remembered the word of Yeshua, who *had* said to him, "Before the cock crows, you shall deny me thrice." And he went out, and *he* wept bitterly.

Luke 22:59 About one hour later, another confidently affirmed, "Of a truth, this *fellow* also was with him, for he is a Galilean." [60]Kefa said, "Man, I do not know what you are saying." **Immediately**, while he yet spoke, the

cock crowed. [61]Yeshua turned and looked at Kefa. Then Kefa remembered the word of Yeshua, how he had said to him, “Before the cock crows, you shall deny me thrice.” [62]Kefa went out, and *he* wept bitterly.

John 18:26 One of the servants (whose ear Kefa had cut off) who was *also* kinsman of the Cohen Gadol, said, “Did I not see you in the garden with him?” [27]Kefa then denied again, and **immediately** the cock crowed.

Mark 14:70b After a little *while*, those who stood by again said to Kefa, “Surely you are *one* of them. Your speech indicates that you are a Galilean.”

[71]But *Kefa* began to curse and to swear, "I do not know the man of whom you speak." [72]And immediately the cock crowed. Kefa called to mind the word Yeshua had said to him two times,{1} "Before the cock crows, you shall deny me thrice." When he considered it, Kefa wept.

{Mk 14:72.1} Earlier texts of Mark read "*immediately* the cock crowed," and later texts removed the word *immediately* and added <ek deuteron> – *from second*, which was interpreted to be speaking of 'the cock crowing twice' rather than Yeshua telling Kefa 'two times' that he would betray him. Those two separate declarations of Yeshua to Kefa occurred at the last supper (event

<181.VI>) and then again as they made their way to the garden (event <182.II>). The other three Gospels also state that the cock crowed *immediately* after Kefa's third denial, and there was no waiting around for the cock to crow "a second time".

< 188 > Yeshua is mocked and beaten while having his eyes covered

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 26:67-68 — Mark 14:65 — Luke 22:63-65 — John

Luke 22:63 The men who held Yeshua
mocked him and beat *him*. 64After they
had blindfolded him, they beat his face
and demanded, "Prophesy! Who is it
that struck you?" 65They spoke many
blasphemous things against him.

Matthew 26:67 Then they spit in his face,
and beat him *with their* fists; and
others slapped *him* with their open
hands, 68shouting, "Prophesy to us, you
messiah! Who smote you?"

Mark 14:65 Some began to spit on him, and
they covered his face and beat him, and

said, “Prophesy!” The servants slapped him with the palms of their hands.

< 189 > Yeshua is brought before the Sanhedrin

in the early morning hours he is taken to the Hall of Hewn Stones on the Temple Mount (a stone’s cast from Pilate’s Praetorium – the Antonia Fortress)

[14th Day of the 1st Month, 4028 FC; Wednesday, April

28, 28 CE]

Week 63 — Day 438

Matthew 27:1 — **Mark 15:1a** — **Luke 22:66-71** — John

Luke 22:66 As soon as it was dawn,{1} the elders of the people and the ruling cohenim and the sages came together [in the Hall of Hewn Stones], and ***Yeshua* was led into their council *chamber***. 67 *They* demanded, "Are you the Messiah? Tell us!" *Yeshua* said to them, "Even if I tell you, you still will not believe, 68 and if I were to ask *you*, you would neither answer me nor let

me go. [69]*But* [this I will say, when this is over] the Son of Man shall sit on the right hand of the Almighty." [70]Then they all said, "Are you then the son of Elohim?" Yeshua replied, "You said it." [71]They *then* announced, "What need do we have of any further witnesses! We ourselves have heard it from his own mouth!"

Matthew 27:1 When the morning had come, all the ruling cohenim and elders of the people took counsel against Yeshua to put him to death.

Mark 15:1a In the morning the ruling cohenim immediately held court with the elders and sages and the entire

council.

{Lk 22:66.1} It was now in the very early hours of the morning.

< 190 > Yeshua is bound and brought into Pilate's Praetorium (Judgment Hall)

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Pilate met Yeshua's accusers in the Stone Courtyard (haGabetha) of the Antonia Fortress, instead of inside the hall itself, because the accusers did not want to become defiled for the Passover that evening.

Matthew 27:2 — Mark 15:1b — Luke 23:1-2 — John 18:28-32

Matthew 27:2 They bound *Yeshua* and led *him* away, delivering him to the governor, Pontius Pilate.

Mark 15:1b *They* bound Yeshua and led *him* away, and delivered *him* to Pilate.

Luke 23:1 The entire *assembly* arose and led *Yeshua* to Pilate, 2*where* they accused him, saying, "We found this *fellow* perverting the nation, and forbidding to give tribute to Caesar, and declaring that he himself is King Messiah."

John 18:28 It was early when the *council members* led Yeshua from Caiaphas [in the council chamber] into the Judgment Hall [Praetorium]. But **they themselves did not go into the Judgment Hall**{1} **because they did**

not want to be defiled and, *thereby*, unable to eat the Passover.{2} [29]So, Pilate then went out to them, and said, "What accusation bring you against this man?" [30]They answered, "If he were not an evildoer, we would not have delivered him up to you." [31]Then Pilate, *mocking* them, said, "Then take him away and judge him according to your own law!"{1} The *council* therefore said to him, "It is not lawful for us to put a man to death." [3](This is how the saying of Yeshua would be fulfilled when he declared both the method of his execution and who would be responsible for his death.)

{Jn 18:28.1} The Pharisees had detailed rules about surfaces which could and could not contract ritual impurity (nothing to do with Torah law) which could change at their whim. They deemed the stone courtyard of the Antonia fortress to be one of the places that they could go without compromising their stringent regulations. Their concern over being ceremonially clean for the Passover sacrifice at the Temple later that afternoon kept them out of both Pilate's Praetorium and Herod's Palace. This stated concern by the religious leaders of Israel also firmly establishes the fact that the meal that was eaten the previous evening by Yeshua and his disciples in the Jerusalem townhouse apartment was not the Passover meal. When the Passover sacrifice was performed, there were about 250,000 lambs sacrificed on the Temple Mount at this point in Israel's history.

There was not, as some have fabricated, a Passover for the Galileans a day earlier and a Passover for the rest of the Israelites on the divinely appointed day. There is no need to invent scenarios in which the last supper was the Passover. Yeshua would be the adequate and ultimate fulfillment of Passover. The "last supper" was simply one last time around the dinner table with his disciples.

{Jn 18:28.2} The Passover lambs were to be killed and roasted late that afternoon (14th day of 1st month) and eaten after sundown that evening which began the High Sabbath of the Feast of Matzah (15th day).

{Jn 18:31.1} Pilate was mocking them because "an evil-doer" is not a legitimate chargeable offense – there must be a specific crime committed.

< 191 > Pilate returns into the Judgment Hall to question Yeshua

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 27:11 — Mark 15:2 — Luke 23:3 — John 18:33-38a

Matthew 27:11 Yeshua stood before the governor, and *Pilate* asked him, "Are you the King of the Yehudim?" Yeshua replied, "You are *the one who is*

saying it."

Mark 15:2 Pilate asked him, "Are you the King of the Yehudim?" Yeshua answered, "You are *the one who is* saying it."

Luke 23:3 Pilate asked him, "Are you the King of the Yehudim?" Yeshua answered, "You are *the one who is* saying it."

John 18:33 Then Pilate entered into the judgment hall again, and called Yeshua, and said to him, "Are you the King of the Yehudim?" 34Yeshua answered him, "Do you say this thing of yourself, or did others tell it to you

concerning me?”{1} 35Pilate answered, “Am I a Yehudi?{1} Your own people and the ruling cohenim have delivered you to me! What have you done?”{2}

36Yeshua answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would fight so that I would not be delivered into the hands of these *crooked* religious leaders – so it should be *obvious* that this is not my kingdom.” 37Pilate asked him, “You are a king then?” Yeshua answered, “**You** are the one who is calling me a king – but this is the purpose for which I was born, and this is the reason I came into the world – *so*

that I would bear witness to the truth. Everyone who is of the truth hears my voice." [38]Pilate, *shaking his head*, replied, "**What is truth?**" He *turned away* and went back out to the religious leaders waiting in haGabetha.

{Jn 18:34.1} This is the issue of Torah law: Yeshua never stated that he was the King of the Jews. Pilate heard it from Yeshua's false accusers, but they were not present as witnesses and could not be properly cross-examined (Deut. 19:15-21). Yeshua simply states that Pilate is not a true witness unless he heard it from Yeshua himself and so there is no legitimate charge according to Torah law or Roman law. The statement from Yeshua in Matthew, Mark, and Luke could be rendered: "You are *the one who is* saying it –

you did not hear it from me!”

{Jn 18:35.1} Pilate’s unexpected statement, “Am I a Jew?” can only be understood in context of the ensuing trial: “Am I a Jew? *Am I beholden to your Torah?* Your own people and the ruling cohenim *who are supposed to judge righteously according to your Torah* are the ones who have delivered you to me.” In effect, Pilate was saying, “I am not bound by Jewish or Torah law concerning the diligent inquiry of witnesses or the right of the accused to bring both parties before the judge.”

{Jn 18:35.2} Pilate knows that there are no first hand witnesses and no real crime, so he asks Yeshua to incriminate himself.

< 192 > Pilate gives his

first “not guilty” verdict

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew — Mark — **Luke 23:4** — **John 18:38b**

Luke 23:4 Then Pilate said to the ruling cohenim and *to* the people, “I find no fault in this man.”

John 18:38b *Pilate* went out to the *Prushim* again and said, “I find no fault in him.”

< 193 > Pilate sends Yeshua and his accusers to Herod for judgment

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew — Mark — **Luke 23:5-7** — John

Luke 23:5 Then they became even the *more* fierce, saying, “He incites the people with his teaching throughout the entire nation – from Galilee to

Yerushalayim." When Pilate heard of Galilee, he asked whether the man was a Galilean. [7]As soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself was also in Yerushalayim at that time.

< 194 > Yeshua is presented before Herod in his palace but Yeshua refuses to acknowledge the King

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew — Mark — **Luke 23:8-9** — John

Luke 23:8 When Herod saw Yeshua, he was exceeding glad. He had greatly desired to see him for a long time because he had heard many things about him, and he hoped to see a miracle done by him. [9]*Herod* questioned with him in many words, but Yeshua answered him not *a word*.

< 195 > Herod hears the accusations of the ruling cohenim and sages

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew — Mark — **Luke 23:10** — John

Luke 23:10 The ruling cohenim and sages stood *outside Herod's palace* and vehemently accused him.

< 196 > Herod mocks Yeshua the King by clothing him in a royal

robe

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew — Mark — **Luke 23:11a** — John

Luke 23:11a Herod, with his men of war, belittled and mocked *Yeshua*, arraying him in a magnificent robe.

< 197 > Herod indignantly returns Yeshua to Pilate

after he is unable to evoke a response

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew — Mark — **Luke 23:11b-12** — John

Luke 23:11b *Then Herod* returned *Yeshua* to Pilate. [12]That same day Pilate and Herod became friends, whereas before, they were at enmity with each other.

< 198 > Pilate and Herod give a united verdict in haGabetha

Pilate's second "not guilty" verdict

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew — Mark — **Luke 23:13-15** — John

Luke 23:13 When he had called together the ruling cohenim, and the Sanhedrin, and

the people, [14]Pilate said to them, "You have brought this man to me as one who perverts the people. Look, I have examined *him* before you, **and I have found no fault in this man** concerning those things of which you accuse him, [15]neither I, nor Herod. I even sent you *all* to *Herod*, and yet nothing worthy of death has been committed by him."

< 199 > More accusations are leveled in front of Pilate and Herod; Yeshua refuses to respond

[14th Day of the 1st Month,

4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 27:12-14 — **Mark 15:3-5** — Luke — John

Matthew 27:12 When *Yeshua* was *further* accused by the ruling cohenim and elders, he answered nothing. 13 Pilate said to him, “Do you not hear the many things they witness against you?” 14 Yeshua answered him not so much as a *single* word. The governor was astonished.

Mark 15:3 The ruling cohenim accused

Yeshua of many things, *yet* he answered nothing. [4]Pilate asked him again, “Why do you *just stand there* saying nothing? Do you not hear the many things they witness against you?” [5]Yet Yeshua answered nothing. Pilate marveled.

< 200 > Pilate offers a grim choice for the annual Passover prisoner pardon program: Yeshua or the notorious murderer bar Abbas

[14th Day of the 1st Month,

4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 27:15-26a — Mark 15:6-15a — Luke 23:16-25a — John 18:39-40

Matthew 27:15 Now at *the* feast, the governor was disposed to release a prisoner to the people, whomever they desired. 16They had a notorious prisoner at that time called bar Abbas. 17So when they were gathered together, Pilate gave them *a choice*, saying, "Who do you desire that I should

release to you? bar Abbas, or Yeshua, who is called Messiah?” [18]*He did this* because he knew that they had delivered him because of envy.

[19]Then, when he sat down on the judgment seat, his wife sent *a message* to him, saying, “Have nothing to do with that just man! Today, I was greatly afflicted in a dream because of him.”

[20]The ruling cohenim and elders persuaded the multitude that they should ask for bar Abbas and to destroy Yeshua. [21]The governor *again* said to them, “Which of these two do you want me to release to you?” They said, “bar Abbas!” [22]Pilate said, “What

shall I do then with Yeshua, who is called Messiah?" *They* all said, "Let him be crucified!" [23]The governor responded, "Why? What evil has he done?" But they cried out even louder, saying, "Let him be crucified!"

[24]When Pilate saw that he could not prevail, but rather a tumult was made, he took water and washed *his* hands before the multitude, saying, "I am innocent of the blood of this just man – **do what you will!**" [25]Then all the people answered, "His blood *is* on us, and on our children." [26]Then *Pilate* released bar Abbas to them.

Mark 15:6 Now at *the* Feast *Pilate*

released one prisoner to them –
whomever they desired. [7]There was
one named bar Abbas, who was
imprisoned with those who had made
insurrection with him, and *he* had
committed murder in the insurrection.
[8]The multitude began crying aloud,
desiring *Pilate* to do as he had always
done for them [*by releasing a prisoner
at the Feast*].

[9]Pilate asked them, "Do you want me
to release to you the King of the
Yehudim?" [10](He asked this, knowing
that the ruling cohenim had delivered
him *up* for envy.) [11]But the ruling
cohenim moved *among* the people

instructing that *Pilate* should rather release bar Abbas to them. [12]Pilate asked again, “What is your will concerning the one you call the King of the Yehudim?” [13]Then they cried out, “Crucify him!” [14]Then Pilate asked, “Why? What evil has he done?” Then they cried out even louder, “Crucify him!” [15]So Pilate, hoping to satisfy the people, released bar Abbas to them.

Luke 23:16 *Pilate announced*, “I will chastise Yeshua, and then release *him*.” [17](Because it was necessary *to fulfill his custom* that he release a *prisoner* at the Feast.) [18]But they cried out immediately, “Away with this *man* –

release bar Abbas!” [19](Now, bar Abbas was being held for an insurrection that was made in the city, and he was imprisoned for murder *in connection with the insurrection*.) [20]Pilate desired to release Yeshua, so he asked them again. [21]But they cried out, “Crucify *him*! Crucify him!” [22]Then ***Pilate*** **asked them the third time**, “Why? What evil has he done? I have found no cause for death in him! I will beat him, and let *him* go.” [23]They immediately shouted, *and* demanded that Yeshua be crucified. Their voices and *the voices* of the ruling cohenim prevailed. [24]Finally, Pilate gave the sentence that it should be as they

demanded. [25]He released to them ***the one*** **whom they desired** – *the one* who was thrown into prison for sedition and murder.

John 18:39 *Pilate offered*, "You have a custom that I release one *prisoner* to you at Passover. Do you want me to release to you the King of the Yehudim?" [40]Then they all cried out, "Not this man, but bar Abbas." Now bar Abbas was [among other attributes] a robber.

< 201 > Pilate has Yeshua scourged

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 27:26b — **Mark 15:15b** — Luke — **John 19:1**

Matthew 27:26b Then Pilate delivered Yeshua to be scourged *before being* crucified.

Mark 15:15b Then Pilate delivered Yeshua to be scourged *before* his crucifixion.

John 19:1 Then Pilate took Yeshua and scourged *him*.{1}

{Jn 19:1.1} A scourging was so brutal that many a man died from their wounds. Flesh and muscle were shedded by the metal, bone, glass, and sharpened stones that were tied to the ends of the leather thongs of the scourge.

< 202 > Yeshua is beaten and mocked by soldiers in the Praetorium

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 27:27-30 — Mark 15:16-

Matthew 27:27 Then the soldiers of the governor took Yeshua into the Praetorium, where they had gathered the entire garrison *of soldiers*. [28]They stripped *Yeshua* and put a regal robe on him. [29]When they had braided a crown of thorns, they put *it* upon his head, and they put a rod in his right hand. They bowed the knee before him, and mocked him, saying, "Hail, King of the Yehudim!" [30]They spit on him, and took the rod, and beat him on *his* head.

John 19:2 Then the soldiers braided a crown of thorns, and put *it* on his head.

They put a purple robe on him, [3]and said, “Hail, King of the Yehudim!” And they beat him with their fists.

Mark 15:16 The soldiers led Yeshua back into the Praetorium, where they called the entire garrison together. [17]They clothed him with purple, and braided a crown of thorns, and put it upon his *head*. [18]They began to salute him, “Hail, King of the Yehudim!” [19]Then they smote him on the head with a rod, and spit upon him, and bowing *their* knees, *mocked* homage to him.

< 203 > Yeshua is presented to the ruling

cohenim and Roman officers, Pilate's third and fourth "not guilty" verdicts

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew — Mark — Luke — **John 19:4-8**

John 19:4 Pilate, therefore, went out to *haGabetha* again, and said to them, "Look, I am bringing him out to you

now, but I want you to know that **I find no fault in him**!" [5]Then Yeshua came out *of the Praetorium*, wearing the crown of thorns and the purple robe. Pilate [*hoping for a glimmer of human compassion*] cried, "*Just* look at this man!" [6]When the chief and officers saw him, they cried out, "Crucify *him*! Crucify *him*!" Pilate retorted, "Then *you* take him and you crucify *him*! **I find no fault in him!**" [7]The *religious leaders* answered *Pilate*, "We have a law, and by our law he ought to die – because he made himself the Son of Elohim!" [8]When Pilate heard that, he was terrified!

< 204 > Pilate returns to privately confront Yeshua in the Judgment Hall

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew — Mark — Luke — **John 19:9-11**

John 19:9 *Pilate* went back into the
Praetorium, and said to Yeshua,
"Where are you from?" Yeshua gave
him no answer. [10]Then Pilate said to

him, “You refuse to speak to me? Do you not realize that I have power to crucify you – or I have power to release you?”

[11]Yeshua answered, “You would have absolutely no power against me unless it were given to you from above! But he that delivered me to you bears the greater sin.”

< 205 > Pilate comes out to haGabetha and pleads to release Yeshua

[14th Day of the 1st Month, 4028 FC; Wednesday, April

28, 28 CE]

Week 63 — Day 438

Matthew — Mark — Luke — **John 19:12**

John 19:12 From that *moment* Pilate sought to release Yeshua, but the religious leaders cried out, “If you let this man go, you are not Caesar’s friend! Whoever makes himself a king, speaks against Caesar.”

< 206 > Pilate brings Yeshua out to his judgment seat and proclaims Yeshua

king

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew — Mark — Luke — **John 19:13-15**

John 19:13 When Pilate heard their threats, he brought Yeshua forth, and he sat down in the judgment seat in haGabetha – the Stone Courtyard. 14It was now the sixth hour before the preparation of the Passover {1} when he

proclaimed to the religious leaders, "**Behold! Your King!**" 15But they cried out, "Away with *him*! Away with *him*! Crucify him!" Pilate asked, "Shall I crucify your King?" The ruling cohenim answered, "We have no king but Caesar!"

{John 19:14.1} This incident with Pilate did not transpire at the sixth hour of the day (about noon) as is incorrectly *read into* the KJV, but six hours before the sacrifice of the lamb. Mark 15:25 pinpoints the time of the crucifixion as the ***third hour*** (09:00) <event 211> while Matthew, Mark, and Luke <event 214> reported that there was darkness over all the land from the ***sixth hour*** (12:00) to the ***ninth hour*** (15:00). This incident occurred ***about*** {hosei – nearing but having

not reached} six hours before the sacrifice of the national Passover lamb – it was nearing, but had not yet reached the ***third hour*** (09:00). By the third hour, the Passover lamb must have received the final inspection of the four day ritual by the *Cohen Gadol*, who then pronounces, "I find no fault in him" <event 192, 198, 203>.

< 207 > Pilate relents under the political threats of the religious leaders and finally gives the crucifixion order

Matthew — Mark — **Luke 23:25b** — **John 19:16a**

Luke 23:25b Then *Pilate* delivered Yeshua to the will *of the ruling cohenim* and *Prushim*.

John 19:16a Then *Pilate* delivered *Yeshua* to the *soldiers* to be crucified.

< 208 > Shimon from Cyrenia bears Yeshua's cross

After the soldiers finish "sporting" with Yeshua, he is led away to be crucified at Golgotha

[14th Day of the 1st Month,

4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 27:31-32 — Mark 15:20-21 — Luke 23:26-31 — John 19:16b-17a

Matthew 27:31 After mocking Yeshua, *the soldiers* took the robe off from him, put his own garments on him, and led him away to crucify *him*. 32 As they came out, they found a man of Cyrenia, Shimon by name, whom they compelled to bear his cross.

Mark 15:20 When the *soldiers* had sported with *Yeshua*, they took off the purple *robe* from him, put his own garments on him, and led him out to crucify him.
21 As he passed by, they compelled Shimon, the father of Alexander and Rufus, who came from the country of Cyrenia, to bear *Yeshua's* cross.

Luke 23:26 As the *soldiers* led *Yeshua* away *to be crucified*, they laid hold upon Shimon, a Cyrenian, coming from outside of the country, and they laid the cross on him *so* that he might bear *it* behind Yeshua. 27 A great company of people followed him, and *many* women bewailed and lamented him.

[28]Yeshua turned and said to them, "Daughters of Yerushalayim, do not weep for me, but weep for yourselves, and for your children. [29]Open your eyes! The days are *soon* coming in which they will say, 'Blessed *are* the barren, and the wombs that never bare, and the breasts which have never nursed.' [30]They shall say to the mountains, 'Fall on us!' and to the hills, 'Hide us!' [31]If they do these things under a *well* watered tree, what shall *they* do in a parched *land*?"

John 19:16b Then the *soldiers* took Yeshua, and led him away, [17] bearing his cross. {1}

{Jn 19:17.1} KJV translated the Greek to imply that Yeshua carried his own execution stake. Actually, it was those leading him away who were bearing the cross. The soldiers so badly mangled Yeshua that he was unable to carry his own cross. The soldiers carried his cross only until they grabbed an innocent bystander named Shimon, who came up to the Feast from the nation of Cyrene. This made Shimon *tamei* – ceremonially unfit to participate in the Passover sacrifice on the Temple Mount. Hollywood movies and Roman traditions (derived from the dream of a convent nun) are the only places where Yeshua carried his own cross. The Via Dolorosa in Jerusalem is a Constantinian fantasy. The streets Yeshua walked are buried under thirty feet of debris, and he traveled in the opposite direction from the Antonia fortress to get to the crucifixion site north of

the city wall.

< 209 > Yehudas regrets his betrayal and casts the thirty pieces of silver onto the floor of the Temple

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Week 63 — Day 438

This parenthetical statement belongs here in the chronological narrative, which details the actions of Yehudas

and the ruling cohenim while Yeshua was being led away to Golgotha. Upon learning of Yeshua's death sentence, Yehudas returns the betrayal money and immediately goes and hangs himself on his own sword in the very field that he had purchased by stealing from the disciples' common purse. The priests refuse to deposit the blood money that Yehudas returned to the Temple treasury, and they later decide to buy the potter's field for a gentile burial plot – the same field that was previously owned by the deceased Yehudas. The potter's field, being stained with the suicide of Yehudas,

earned the name "The Field of Blood."

Matthew 27:3-10 — Mark — Luke — John

Matthew 27:3 Then Yehudas, who had betrayed him, when he saw that *Yeshua* was condemned, repented and returned the thirty pieces of silver to the ruling cohenim and elders, 4saying, "I have sinned in that I have betrayed the innocent blood." They said, "What *is that* to us? You see to it." 5He cast down the pieces of silver in the Temple, and departed, and went and hung himself [on his sword]. 8Therefore, the field is called "the

field of blood" to this *very* day.{1}

6The ruling cohenim took the silver
pieces, and said, "It is not lawful for
us to put this into the *Temple* treasury,
because it is the price of blood." 7So
they took counsel, and bought the
potter's field in which to bury
strangers. 9Then was fulfilled that
which was spoken by Zecharyah{1} the
prophet, saying, "They weighed for my
price thirty *pieces* of silver – a goodly
price that I was valued by them. And
YHVH instructed me, 'Cast it unto the
potter.' 10So I took the thirty *pieces* of
silver and cast them to the potter in the
house of YHVH."

{Mt 27:8.1} Verse 8 was repositioned in the narrative to more easily identify that the "field of blood" received its name from the suicide of Judas when he hung himself on his sword (see I Samuel 31:4, 5 – King Saul and his armor bearer's suicides). A hangman's noose may be a common prop in Hollywood and in the Wild West of America, but it was not an accessible suicidal accoutrement of the East, nor would it result in disembowelment.

{Mt 27:9.1} The KJV and Greek versions inaccurately read: "Jeremy," whereas the quote is directly from Zecharyah 11:12-13. It is attributed accurately and rendered verbatim in the ancient Hebrew Matthew text which is translated here.

< 210 > Yeshua is taken to the crucifixion site of Golgotha

Soured wine and myrrh (pain killer) is offered but refused [14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 27:33-34 — **Mark 15:22-23** — Luke — **John 19:17b**

John 19:17b He went out to Golgotha

(which is in the *Greek language* "Kranion – the Skull").

Matthew 27:33 When they came to Golgotha (the Skull), [34]they offered him a drink of wine mixed with myrrh. When *Yeshua* tasted *it*, he refused to drink.

Mark 15:22 They brought him to Golgotha, which, being interpreted, is the Skull, [23]and they gave him wine mixed with myrrh to drink, but he refused *it*.

< 211 > Yeshua and two criminals are crucified at Golgotha

About 9 a.m. (the third hour

of the day) the verdict is posted above Yeshua's head [14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

His linen *haluq* is divided by four soldiers, but they gamble for his seamless *tallit*.

Matthew 27:35-38 — Mark 15:24-28 — Luke 23:32-34, 38 — John 19:18-24

Matthew 27:35 *There at Golgotha*, they

crucified *Yeshua*, and they parted his garments *by* casting lots. *Thus* was fulfilled that which was spoken by the prophet *David*, "They parted my garments among them, and for my vestments did they cast lots."{1} [36]Then they sat down and watched him, [37]and they posted the inscribed verdict over his head: **YESHUA THE KING OF THE JEWS**. [38]There were two robbers crucified with him, one on the right hand and another on the left.

{Mt 27:35.1} The entirety of Psalm 22 will play out in front of the people that day, and Yeshua will quote the Psalm to punctuate the moment.

Mark 15:24 After they crucified him, they parted his garments by casting lots for them *to determine* what every man should take. 25**It was the third hour that they crucified him.** 26The inscribed verdict over *him* read: **YESHUA THE KING OF THE JEWS.** 27They crucified two robbers with him – one on his right hand and the other on his left – 28and *thus* was the Scripture fulfilled, "He was reckoned with *lawless* rebels."{1}

{Mk 15.28.1} Cited from Isaiah 53:12. In the Greek versions of both Isaiah and Mark, the word for lawless is anomos – meaning literally "without Torah."

Luke 23:32 There were two others, criminals, *who were* led away to be put to death with *Yeshua*. 33When they came to the place called Kranion [the Skull], they crucified him and the two criminals – one on the right hand and the other on the left hand.

34Then Yeshua cried, "Father, forgive them. They do not know what they are doing!" They parted his garments *by* casting lots 38and an inscription was posted over him in Greek, Latin, and Hebrew: **YESHUA THE KING OF THE JEWS**.

John 19:18 They crucified Yeshua and two others – *one* on each side and Yeshua

in the middle. [19]Pilate inscribed the verdict and had it posted on the cross: **YESHUA OF NATZERET THE KING OF THE JEWS.** [20]The inscription [was read by many of the Yehudim] because the place where Yeshua was crucified was near to the city, and it was written in Hebrew, Greek, *and* Latin. [21]Then the ruling cohenim of the Sanhedrin said to Pilate, "Do not write, 'The King of the Yehudim,' but 'He claimed to be King of the Yehudim.'" [22]Pilate retorted, "I have written what I have written."

[23]When the soldiers crucified Yeshua, they took his garments and divided *his*

linen haluq{1} into four parts, and each soldier received a part. But *his* tallit was seamless – woven continuously from the top. 24They said among themselves, "Let us not rend it, but cast lots for whose it shall be." These things were done by the soldiers so that the Scripture might be fulfilled, "They parted my garments among them, and for my vesture they did cast lots."{1}

{Jn 19:23.1} Exodus 28:32 – The *haluq* is a bell shaped linen garment worn over the undergarments. The *tallit* is the seamless, four-cornered garment worn over the *haluq*, which has blue *tzit-tziot* hanging from the corners as a remembrance to keep the

commandments. As Malachi prophesied, the Messiah had healing in the *kanaph* (vertical wing-like appendages) of his garment.

{Jn 19:24.1} Psalm 22:18

< 212 > Spectators mock Yeshua and the robbers join in

Roman soldiers mockingly offer him more vinegar to drink

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 27:39-44 — **Mark 15:29-32** — **Luke 23:35-37** — John

Matthew 27:39 Those who passed by
reviled him, wagging their heads [40]and
saying, "You, who destroys the Temple
and rebuilds *it* in three days, save
yourself! If you **are** the Son of Elohim,
come down from the cross!" [41]The
ruling cohenim, also mocking *him* with
the sages and elders, said, [42]"He saved
others? He cannot even save himself! If
he is the King of Israel, let him **now**
come down from the cross. Then we
will believe him. [43]He trusted in

YHVH, so let YHVH deliver him now – if he will have him. He is the one who said, 'I am the son of YHVH.'"
44 The robbers who were crucified with him threw the same *accusations* in his face.

Mark 15:29 They who passed by railed on him, wagging their heads, and saying, "Hey, you that destroys the Temple and rebuilds *it* in three days, 30 save yourself and come down from the cross." 31 The ruling cohenim, also mocking him among themselves along with the sages, said, "He saved others, but he cannot *even* save himself. 32 Let 'Messiah the King of Israel' descend

now from the cross *so* that we may see and believe." Those who were crucified with him also reviled him.

Luke 23:35 The people also stood watching as certain of the Sanhedrin derided *Yeshua* with them, "He saved others? *Ha!* Let him save himself if he is the chosen Messiah of YHVH." [36]The soldiers also mocked him when they came *again* to offer the wine *and myrrh* to him, [37]and said, "If you are the King of the Yehudim, save yourself!"

< 213 > After seeing Pilate's declaration and

hearing the mockery of the crowd, one of the robbers changes his confession

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew — Mark — **Luke 23:39-43** — John

Luke 23:39 One of the robbers who was
hanged railed on him, “If you are
Messiah, save yourself and us.” 40But
the other rebuked him, “Do you not

fear the Holy One, seeing you are
under the same condemnation? [41]And
we indeed justly, for we receive the
due reward of our deeds, but this man
has done nothing wrong." [42]He said to
Yeshua, "Master, remember me when
you come into your kingdom." [43]Yeshua
said to him, "Truth I say to you today,
you shall be with me in paradise."{1}

{Lk 23:43.1} Yeshua emphatically told the repentant robber, that very day, that he would be with him in paradise. Yeshua was in the grave at the end of that day, and remained there three days and nights until just before sunset on the weekly Sabbath: he was NOT in paradise. Depending on the translator's theology, commas were inserted into

different translations to yield completely different results. If I truly say to you today, you shall be with me in Jerusalem – you expect that some time in the future we will be together in Jerusalem. If I truly say to you, today you shall be with me in Jerusalem – you know that you had better get your bags packed immediately. Unlike Jerusalem, *paradise* is not available today. It was created in the beginning, as recorded in Genesis chapter one, and will be recreated in the end, as recorded in the Revelation chapter 21.

< 214 > Darkness covers the land while the Passover lambs are being sacrificed (from noon to 3 pm)

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 27:45 — **Mark 15:33** — **Luke 23:44-45a** — John

Matthew 27:45 Now, from the sixth hour, there was darkness over all the land until the ninth hour.

Mark 15:33 When the sixth hour came, there was darkness over the whole land until the ninth hour.

Luke 23:44 It was about the sixth hour that

there was a darkness over all the land until the ninth hour, 45and the sun was darkened.{1}

{Lk 23:45.1} This was not a solar eclipse, as we are approximately fifteen days away from astronomical conjunction at either end of this month, which is the only time a solar eclipse can occur. This was an atmospheric event, and of Divine origin – as were the miracle partings of the Red Sea and the Jordan River.

< 215 > Yochanan takes Yeshua's mother under his care

[14th Day of the 1st Month,

4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew — Mark — Luke — **John 19:25-27**

John 19:25 Yeshua's mother, his mother's sister, Miriam the *wife* of Cleopas, and Miriam of Migdal *all* stood by the cross. 26When Yeshua saw his mother and the disciple whom he loved standing by her, he said to his mother, "Madam, behold your son!" 27Then he said to *his* disciple, "Behold your mother!" From that time *forward*, that

disciple took her into his own *home*.

< 216 > Yeshua quotes Psalm 22 at about 3 pm

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 27:46-47 — **Mark 15:34-35** — Luke — John

Matthew 27:46 About the ninth hour Yeshua cried with a loud voice in the Holy tongue, "**Eli, Eli, lemana azavtani!**" {1}

(That is to say, “My El, my El, why have you forsaken me!”) [47]Some of those standing there said, “This *man* calls for Helios!”{1}

Mark 15:34 At the ninth hour Yeshua cried with a loud voice, “**Eli, Eli, lemana azavtani,**” which is, being interpreted, “My God, my God, why have you forsaken me?” [35]Some of the *soldiers* who stood by, when they heard *it*, said, “Listen, he calls for Helios!”

{Mt 27:46.1} Psalm 22:1 – The succeeding actions on the part of the people who hear and understand his recitation of Psalm 22 indicate that the entire Psalm was quoted by Yeshua. The ancient Hebrew Matthew is a

verbatim quote of Psalm 22 and also states that Yeshua spoke in the Holy tongue – a fact which was left out of the other versions. The Peshitta Aramaic of Matthew's account (which was translated from a later Greek manuscript) is a paraphrase of Psalm 22, and the Greek manuscripts retain Aramaic words that were translated from the Hebrew original.

{Mt 27:47.1} Considering that the Roman soldiers do not understand that Yeshua is quoting Psalm 22 in the Hebrew language, they would not understand that the Psalm of David prophetically describes the event playing out before their very eyes. Those schooled in the Hebrew Scriptures would immediately recognize the Psalm, but the pagan sun worshippers (Sol Invitus Mithra <Latin> and Helios <Greek>) would neither understand the local language nor the

Scriptures. From the sounds of the words they would naturally interpret Yeshua's words as a cry to the pagan sun god, *Helios*, as is actually written in the Greek text of Matthew (not Elias, as in the KJV). The divergent reactions of the Roman soldiers who were not conversant in Hebrew ("he calls for Helios"), and the Israelites who clearly understood Yeshua (and fetched water in response to "my tongue cleaveth to my jaws"), make perfect sense in this context. The Hebrew Matthew does say Eliyahu, and it may have been changed as a "correction" of the text, which is readily acknowledged by scholars. However, both possibilities exist in the English translation.

< 217 > Yeshua continues to quote Psalm 22

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Week 63 — Day 438

The third drink is offered in response to the quoted phrase: “My strength is dried up like a potsherd and my tongue cleaves to my jaws. You have brought me into the dust of death.”

Matthew 27:48-49 — Mark 15:36 — Luke — John

Matthew 27:48 Straightway one of them

[who understood Hebrew] ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him a drink. [49]The rest said, "Let *him* be! Let us see if Helios will come to save him."

Mark 15:36 One [who understood the Scripture he was quoting] ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink. *Others* said, "Leave him alone! Let us see if Helios will come to take him down."

{Psalm 22:1 KJV My God, my God, why hast thou forsaken me? *why art thou so* far from

helping me, *and from* the words of my roaring? [2] O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. [3] But thou *art* holy, *O thou* that inhabitest the praises of Israel. [4] Our fathers trusted in thee: they trusted, and thou didst deliver them. [5] They cried unto thee, and were delivered: they trusted in thee, and were not confounded. [6] But I *am* a worm, and no man; a reproach of men, and despised of the people. [7] All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*, [8] He trusted on YHVH *that* he would deliver him: let him deliver him, seeing he delighted in him. [9] But thou *art* he that took me out of the womb: thou didst make me hope *when I was* upon my mother's breasts. [10] I was cast upon thee from the womb: thou *art* my God from my mother's belly. [11] Be not far from

me; for trouble is near; for *there is* none to help. [12] Many bulls have compassed me: strong *bulls* of Bashan have beset me round. [13] They gaped upon me *with* their mouths, *as* a ravening and a roaring lion. [14] I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. [15] My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. [16] For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. [17] I may tell all my bones: they look *and* stare upon me. [18] They part my garments among them, and cast lots upon my vesture. [19] But be not thou far from me, O YHVH: O my strength, haste thee to help me. [20] Deliver my soul from the sword; my darling from the

power of the dog. [21] Save me from the lion's mouth: for thou hast heard me from the horns of the reem. [22] I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. [23] Ye that fear YHVH, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. [24] For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. [25] My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him. [26] The meek shall eat and be satisfied: they shall praise YHVH that seek him: your heart shall live for ever. [27] All the ends of the world shall remember and turn unto YHVH: and all the kindreds of the nations shall worship before thee. [28] For the kingdom is the YHVH's: and he *is* the

governor among the nations. [29] All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. [30] A seed shall serve him; it shall be accounted to the Lord for a generation. [31] They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.}

< 218 > "I Thirst!"

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

19:28-29

John 19:28 Knowing that all things were now fulfilled, Yeshua cried, "I THIRST," so that the Scripture would be fulfilled.{1} 29There was a particular vessel full of vinegar *for this purpose* and they filled a sponge with *the* vinegar, and put *it* on a hyssop branch, and put *it* to his mouth.

{Jn 19:28.1} Psalm 69:21

< 219 > "IT IS FINISHED!"

The cry of triumph and the death of Yeshua

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 27:50 — Mark 15:37 — Luke 23:46 — John 19:30

John 19:30 When Yeshua had received the vinegar, he cried, "**IT IS FINISHED!**" and he bowed his head and gave up the spirit.

Mark 15:37 Yeshua cried with a loud

voice, and gave up the spirit.

Luke 23:46 When Yeshua had cried with a loud voice, he then said, “Father, into your hands I commit my spirit.” Having said this, he gave up the spirit.

Matthew 27:50 Yeshua, when he had cried with a loud voice, yielded up the spirit.

< 220 > The earth quakes, the Temple veil is torn, the graves of the “Firstfruits” are marked

[14th Day of the 1st Month,

4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 27:51-52a, 54-56 — Mark 15:38-41 — Luke 23:45b, 47-49 — John

Matthew 27:51 The veil of the Temple was
rent in two from the top to the bottom!
The earth quaked, the rocks fractured,
52aand the graves *of the saints* were
opened.{1} 54When the centurion (and
the *others* who were with him
watching Yeshua) saw the earthquake
and *all* those things that were done{1},

they feared greatly, saying, “Truth, this was the son of Elohim.” [55]Watching afar off were many women who *had* followed Yeshua from Galilee and ministered unto him. [56]Among them were Miriam of Migdal, Miriam (the mother of Yaakov and Yoseph)$_{\{1\}}$, and the mother of Zebedee’s children.

Mark 15:38 And the veil of the Temple was rent in two from the top to the bottom. [39]When the centurion who stood over against him heard Yeshua’s cry of *triumph* and saw him give up the spirit, he said, “Truth, this man was the son of Elohim.” [40]Afar off there were also *many* women looking on, among

whom were Miriam of Migdal, Miriam (the mother of Yaakov and Yoseph), and Salome, [41]and many other women who *had* came up with him to Yerushalayim. (These also followed him and ministered to him when he was in the Galilee.)

Luke 23:45b The veil of the Temple was rent down the middle.{1} [47]And when the centurion saw that which was done, he glorified Elohim, saying, “Certainly this was a righteous man.” [48]All the people who came together to that sight, beholding the things which were done, smote their breasts in anguish, and departed. [49]All his acquaintances and

the women who followed him from Galilee stood afar off, beholding these things.

{Mt 27.52a.1} The graves opening signified that the Firstfruits from the dead were "marked" for the harvest that will occur at the end of the weekly Sabbath, in preparation for the barley Firstfruits offering on Yom haBikkurim. Verses 52b-53 heralding the resurrection of the "Firstfruits" are repositioned in the narrative to event <227> just before the resurrection appearances of Yeshua. However, the linking of the opening of the graves, and the resurrection of the Firstfruits, is essential in understanding the fulfillment of Yom haBikkurim – and that is why Matthew told of the resurrection of the firstfruit saints before Yeshua was even

removed from the cross.

{Mt 27.54.1} The phrase "all the things that were done" includes neither "the saints appearing to many in the streets of Jerusalem" nor "the veil in the Temple being rent." Mark's Gospel clearly defines exactly what the centurian both heard and saw that caused him to exclaim, "Truth, this man was the son of God!" Gentile theologians, ignorant of the history and archaelogical finds in Israel, have concocted a story that the crucifixion took place "on a hill far away" (the Mount of Olives). All the evidence points to the crucifixions having taken place in the roadbed across from Damascus gate, where innumerable artifacts of the Roman crucifixions have been recovered and catalogued with the Israeli Department of Antiquities. Crucifixions have never taken place on the Mount of Olives. Furthermore,

the veil in the Temple, deep inside the Holy Place, could not been seen from the Mount of Olives, more than thousand meters away – or even from the women's court less than 100 meters away.

The notion of a Mount of Olives crucifixion was extrapolated from a 'selective over-literalization' of the words of a centurion in Matthew's account, while ignoring Mark's clearly defining record. This ignorance eventually led gentile preachers into typifying Yeshua as the "red heifer," a one – to more than five-year-old female cow which was slaughtered and incinerated on the side of the Mount of Olives. The ashes of that female cow were used to make the *waters of purification* (lye soap). Instead of Yeshua being the fulfillment of the one-year-old "lamb of God who takes away the sin of the world" as the Passover sacrifice, Yeshua was

turned into “behold, the cow of God” by gentile Eusebian theologians who fabricated a “three-and-one-half-year” ministry of Messiah and then moved the crucifixion site to where the red heifer was incinerated.

{Mt 27.56.1} “Miriam (the mother of Yaakov and Yoseph)” is another way of the author referring to Yeshua’s mother and half brothers who are then well-known followers of Yeshua by the time Matthew’s account is written. In event <96> both Matthew and Mark refer to all of Yeshua’s half-brothers as the sons of Yoseph. It could be that they were actually step-brothers if Miriam was Yoseph’s second wife after the decease of a first wife that left him with a family to raise on his own. This is the scenario championed by the Roman Church and defended by Epiphanius and others who guard the completely unnecessary (and much to

Yoseph's disappointment) "perpetual virginity of Mary."

{Lk 23:45.1} Luke's summary of the veil incident belongs here in the chronological sequence, but verse 46, concerning Yeshua's cry of triumph, occurred before the curtain in the Temple was torn (event <219>).

< 221 > The "three that bear witness" in the earth

Yeshua's side is pierced

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew — Mark — Luke — **John 19:31-37**

John 19:31 Because it was the Preparation,
and the bodies should not remain on
the cross on the Sabbath day (**for that
Sabbath was a High Day**), the
religious leaders besought Pilate that
their legs might be broken, and *that*
they might be taken away.{1} 32Then the
soldiers came and broke the legs of the
first one, and of the other which was
crucified with *Yeshua*. 33But when they
came to Yeshua, and saw that he was
dead already, they did not break his

legs. [34]**One of the soldiers pierced his side with a spear, and immediately, blood and water came out!** [35]He who saw it with his own eyes *is the one who* bears witness, and his witness is true! He speaks the truth about what he saw, and that is why you can believe *him*.{1} [36]These things were done *so* that this Scripture might be fulfilled: "A bone of him shall not be broken."{1} [37]And again, another Scripture says, "They shall look on him whom they pierced!"{1}

{Jn 19:31.1} Each of the Feasts begin and end with a High Sabbath, regardless the day of the week. John clearly specifies that this day

of preparation precedes the **High Sabbath** of the Feast of Unleavened Bread, which began at sundown on Wednesday that year. He had already stated that the Pharisees refused to go into Pilate's judgment hall that morning because they did not want to be defiled so that they could eat the Passover (John 18:28). Only through gross ignorance of the Feasts of YHVH could this stated High Sabbath be mistaken for a regular weekly Sabbath. The casual reader, unlearned in the Torah (the schoolmaster that leads us to Messiah, Galatians 3:24) assumes that any mention of the Sabbath is always referring to the 7th day of the week. However, every Feast of YHVH begins with and concludes with a High Sabbath – regardless the day of the week upon which it falls. This High Sabbath will fall at sundown nearing the end of Wednesday. The Passover lambs were

sacrificed on a Wednesday that year – and so was Yeshua.

{Jn 19:35.1} The Gospel author reiterates this reality in I John 5:8 – "There are **three that bear witness *in the earth*, the Spirit, the water, and the blood** – and these three are a unified *witness*. [9] Whether we accept the witness of men *or not*, the witness of YHVH is *far* greater, and **THIS IS THE WITNESS** (**the three that bear witness**) which YHVH has testified of his Son. [10]He that believes on the Son has the witness within himself. But he who does not believe the witness of YHVH has considered him a liar, because he has not believed the witness that YHVH gave of his Son. [11]This is *also* the witness that YHVH hath given to us eternal life, and that life is through his Son." For a full exegesis on what John saw at the

crucifixion and the irrefutable testimony that is in the earth that will be revealed in the last days, one must be aware of the excavations in Mount Moriah and the testimony of the Rabbi Goren, the Chief Rabbi of Israel (deceased) who testified that he had seen the Ark of the Covenant. The hiding place for the Ark was prepared by King Solomon, the Ark was hidden by Jeremiah during the siege of Nebuzaradan, and the stone sarcophagus that protected it was prophetically positioned where the shadow picture of the blood atonement could be fulfilled on the day of Yeshua's crucifixion. This testimony buried *in the earth, this greater witness that YHVH gave of his son*, will be revealed as the auspicious "*Confirmation of the Covenant*" that the angel Gavriel foretold to Daniel. The revealing of the Ark of the Covenant, which will *confirm the renewed covenant* with the

house of Israel and the house of Judah, will commence the last *shevua*. For full detail on the ***Great Secret of Solomon's Temple and the Hiding of the Ark of the Covenant***, see the Resources at the back of the book.

{Jn 19:36.1} Exodus 12:46; Numbers 9:12; Psalm 34:20

{Jn 19:37.1} Zechariah 12:10; Revelation 1:7

< 222 > Women watch the "improper" burial of Yeshua by Yoseph of Aramathea

They leave before

Nicodemus arrives with spices to perform a proper burial
[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew 27:57-61 — Mark 15:42-47 — Luke 23:50-55 — John 19:38

Matthew 27:57 When the evening was approaching,{1} Yoseph of Aramathea, a rich man who was also Yeshua's disciple, [58]went to Pilate and requested

the body of Yeshua, and Pilate commanded the body to be released *to him*. [59]Yoseph took the body. He wrapped it in a clean linen cloth{1} and [60]laid it in his own new tomb which he had hewn out in the rock. *He* rolled a great stone over the door of the sepulcher and departed. [61]Miriam of Migdal and the other Miriam [the mother of Yaakov and Yoseph] were sitting over against the sepulcher *watching him*.

Mark 15:42 When the even was come, because it was the preparation, that is, the day before the *High Sabbath of Unleavened Bread*, [43]Yoseph of

Aramathea, an honorable member *of the Sanhedrin* who also waited for the kingdom of YHVH, went in boldly to Pilate and requested the body of Yeshua. [44]Pilate was amazed and questioned that he was dead so soon. *Pilate* called the centurion and asked him whether he had been dead for any length *of time*. [45]When he heard the *details* from the centurion, he gave the body to Yoseph. [46]Yoseph bought fine linen, and took him down, wrapped him in the linen, laid him in a sepulcher which was hewn out of a rock, and rolled a stone to the door of the sepulcher. [47]Miriam of Migdal and Miriam *the mother* of Yoseph beheld

where he was laid.

Luke 23:50 A man named Yoseph, a
member *of the Sanhedrin*, was a good
and just man [51]and had not consented to
the counsel or their deeds. *He was*
from Aramathea, a city of the Yehudim,
and he also waited for the kingdom of
YHVH. [52]*Yoseph* went to Pilate and
requested the body of Yeshua. [53]Then
he took it down, wrapped it in linen,
and laid it in a sepulcher that was
hewn in stone, where no man had been
laid before. [54]That day was the
preparation, and the *High* Sabbath
drew on. [55]The women who came with
him from Galilee also followed *him*,

and saw the sepulcher, and **how** his body was laid.

John 19:38 After *Yeshua's death*, Yoseph of Aramathea, being a disciple of Yeshua (but secretly for fear of the *Prushim*), besought Pilate that he might take away the body of Yeshua. Pilate gave permission, so he took the body of Yeshua.

{Mt 27:57.1} The Passover sacrifice was originally offered "between the evenings" (Ex 12:6), which most authorities maintain is before sunset in the late afternoon of the fourteenth of the month of the aviv. During the second temple period, Josephus states that more than 250,000 lambs were

sacrificed on the Temple mount. This took some time to accomplish, and yet it had to be done in time for the priests to put their lambs in the ovens in the priests chambers, and then go over the Kidron valley bridge to bind ten shocks of aviv barley for the upcoming firstfruits harvest and offering. All this had to be finished before sunset on the fourteenth of the aviv. As sunset commenced the High Sabbath beginning the Feast of Unleavened bread, Yoseph had to get the body of Yeshua into the grave before the sun set that evening. This was the point of having the soldiers break the legs of the condemned: they would suffocate because they could not push up with their legs to get their next breath. Then they could be buried before sundown.

{Mt 27:59.1} Yoseph simply covered Yeshua's naked body with the linen sheet and departed to help Nicodemus secure the burial

spices, oils, and the embalming cloth. The women did not witness the embalming process so they made plans to purchase and prepare the spices on Friday after the High Sabbath, and then return after the weekly Sabbath to embalm the body on Sunday morning.

< 223 > Nicodemus and Yoseph properly prepare Yeshua's body

after the women leave the scene seeing that he was not properly buried

[14th Day of the 1st Month,

4028 FC; Wednesday, April 28, 28 CE]

Week 63 — Day 438

Matthew — Mark — Luke — **John 19:39-42**

John 19:39 Nicodemus (who at the first
came to Yeshua by night) also came
and brought a mixture of myrrh and
aloes, about a hundred litra.{1} 40Then
Nicodemus and Yoseph took the body
of Yeshua and wound it in linen cloth
with the spices, as is the proper
method for the Yehudim to bury. 41Near
the place where Yeshua was crucified

there was a garden, and in the garden was a new sepulcher where no man had been laid before. [42]They laid Yeshua there because *Passover* preparations *were pending*, and the sepulcher was close at hand.

{Jn 19:39.1} litra: a weight of about 12 ounces, a total of about 75 pounds

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< 224 > On the High Sabbath the ruling cohenim request the posting of a guard from the Roman authorities

[15th Day of the 1st Month, 4028 FC; Thursday, April 29, 28 CE]

Week 63 — Day 439

Matthew 27:62-66 — Mark — Luke — John

Matthew 27:62 On the day that followed the day of the preparation [for the High Sabbath] the ruling cohenim and Prushim came together *and went* to Pilate, 63saying, "Sir, we remember that while he was yet alive, that deceiver said, 'After three days I will rise again.' 64Therefore, command that

the sepulcher be secured until the third day, lest his disciples should come and steal him away at night, and say to the people, 'He is risen from the dead.' The last error would be worse than the first." [65]Pilate said to them, "You have a watch. Go your way and make *it* as secure as you can." [66]So they went, and made the sepulcher sure, sealing the stone and setting a watch.{1}

{Mt 27:66.1} See note on the Roman seal (event <228>) Matthew 28:2.

< 225 > Unaware that Yoseph and Nicodemus

properly embalmed Yeshua's body,
the women buy and prepare spices and oils after the High Sabbath that began the Feast of Unleavened Bread
[16th Day of the 1st Month, 4028 FC; Friday, April 30, 28 CE]

Week 63 — Day 440

Matthew — **Mark 16:1** — **Luke 23:56a** — John

Mark 16:1 When the *High* Sabbath was past, Miriam of Migdal, Miriam *the mother* of Yaakov, and Salome bought sweet spices, *so* that they might come and anoint him.

Luke 23:56a The women returned *from the sepulcher*, and prepared the *burial* spices and ointments [on the day following the High Sabbath].

< 226 > After purchasing and preparing the spices and oils, the women rest on the weekly Sabbath before going to the grave on the

first day of the week
[17th Day of the 1st Month, 4028 FC; Saturday, May 1, 28 CE]

Week 63 — Day 441

Matthew — Mark — **Luke 23:56b** — John

Luke 23:56b After the women had *purchased and* prepared spices and ointments [on the 6th day],{1} they rested on the *weekly* Sabbath day according to the commandment.

{Lk 23:56b.1} It would have been very difficult to find a mercantile open for business on the single day that separated the High Sabbath (commencing the Feast of Unleavened Bread) from the weekly Sabbath. The sixth day (Friday), to this day, is a half-day of work in the land of Israel – it is a day of preparation for the weekly Sabbath. After the grand festivities that brought more than two million people into the city of Jerusalem for the Passover sacrifice, it is understandable that very few commercial enterprises would have been in operation.

The Resurrection of Yeshua Before Sunset on the Weekly Sabbath

< Note 19 > After spending three days and three nights in the grave, Yeshua arose from the grave ‘on the third day’ after his burial. The resurrection transpired on the weekly Sabbath. When Miriam returned to the grave, “early the first day of the week,” “while it was still dark,” the grave was empty. Yeshua had already risen late the

previous day.

[Shabbat, 17th Day of the 1st Month, 4028 FC; Saturday, May 1, 28 CE]

Week 63 — Day 441

VIII. The Day of the Firstfruits through Shavuot (May 2 - June 20, 28 CE)

< 227 > Firstfruits are harvested by Yeshua, who is now the everlasting

Cohen Gadol

[18th Day of the 1st Month, 4028 FC; Saturday, May 1, 28 CE]

Week 64 — Day 442

Matthew 27:52b-53 — Mark — Luke — John

Matthew 27:52b After his resurrection, the bodies of many saints who slept arose,
53 and came out of the graves, and went into the Holy City, and appeared to many.{1}

{Mt 27:53.1} The resurrection of these saints is part of the fulfillment of the prophetic shadow pictures embedded in Yom haBikkurim – the Day of Firstfruits. After the Passover lambs were put in the oven, the Cohen Gadol and his entourage went over the Kidron Valley bridge to the barley field on the side of the Mount of Olives, opposite the Temple Mount. They bound together 10 standing shocks of aviv barley, one omer each, and returned to the Temple. There, the Cohen Gadol remained in seclusion until the Firstfruits were harvested, processed, and presented in the Temple the following morning. The harvest of the Firstfruits was done in the failing light after sunset at the end of the weekly Sabbath during the Feast of Unleavened Bread (and not after the High Sabbath of Passover as was instituted by the Pharisees after the destruction of the

Temple). This is when the saints in the graves arose in the sight of the thousands who were participating in the harvest of the Bikkurim. The barley was parched, ground, and baked during the night to prepare it for the Firstfruits offering in the morning. The Cohen Gadol was in seclusion in the Temple Mount until after the Firstfruits were presented. Likewise, Yeshua allowed no one to touch him until after the Firstfruits of the saints were presented before the throne in Heaven by him personally as the eternal Cohen Gadol. It is not until after this fulfillment of the Bikkurim that the 24 elders are seen before the throne in Heaven.

< 228 > Roman guards are terrified as an angel rolls

back the stone from the grave opening

[18th Day of the 1st Month, 4028 FC; Sunday, May 2, 28 CE]

Week 64 — Day 442

This incident is reported at the time the women come to bring the burial spices. Upon arrival, they met the angel responsible for rolling back the stone, which had been rolled away before anyone arrived at the grave site. By the time the women arrive, the guards had already fled into the

city.

Matthew 28:2-4 — Mark — Luke — John

Matthew 28:2 There was a great earthquake
when the angel of YHVH descended
from heaven and rolled back the stone
from the door, and sat upon it.{1} 3His
countenance was like lightning, and his
garments white as snow. 4The guards
quaked for fear of him and they became
as dead *men*.{1}

{Mt 28:2.1} The Israeli Department of Antiquities authorized the sampling of an ancient iron rod embedded in the rock face of the Garden Tomb in Jerusalem. It was found

to be an iron rod that had been driven into molten lead to form a permanent seal. Securing iron rods in molten lead to anchor stones in place is the very method that was used to construct the Coliseum in Rome. This discovery provided concrete evidence that the iron rod still buried in the face of the Garden Tomb was a Roman seal that anchored the stone over the doorway of Yeshua's tomb. This is further evidence that when the angel rolled the stone away, it sheared off the iron seal pin that is still embedded above the top left corner of the tomb to this very day. It was calculated by the researchers that it took approximately 90 tons of force to shear off the iron seal pin.

{Mt 28:4.1} The angel rolled the stone back so others could enter the tomb. Yeshua arose the day before and did not need the stone to be moved for him to walk out of the tomb.





An ancient iron pin, secured in once molten lead, remains in the wall of the Garden Tomb north of Damascus Gate in Jerusalem. The sheared pin remains as a remembrance of the resurrection of Yeshua.

< 229 > Miriam finds the sepulcher empty Sunday morning before sunrise.

She departs to find Kefa and Yochanan

[18th Day of the 1st Month, 4028 FC; Sunday, May 2, 28 CE]

Week 64 — Day 442

Matthew — Mark — Luke — **John 20:1-2**

John 20:1 The first *day* of the week

Miriam of Migdal came to the sepulcher early, **when it was yet dark**, and saw that the stone was taken away from the sepulcher.

[2]Then she ran to Shimon Kefa and to the other disciple whom Yeshua loved, and said to them, “They have taken away the master out of the sepulcher, and we know not where they have laid him.”

< 230 > Kefa and Yochanan go to the sepulcher with Miriam

[18th Day of the 1st Month,

4028 FC; Sunday, May 2, 28 CE]

Week 64 — Day 442

Matthew — Mark — Luke — **John 20:3-10**

John 20:3 Therefore Kefa went forth with the other disciple [Yochanan], and came to the sepulcher. [4]They both ran together, and *Yochanan* outran Kefa and came to the sepulcher first. [5]He stooped down *and* saw the linen clothes lying, yet he did not go in. [6]Shimon Kefa went into the sepulcher and saw the linen clothes lying there.

[7]The face cloth that was bound about *Yeshua's* head was not lying with the linen clothes, but wrapped together in a place by itself. [8]Then Yochanan went in. He saw, and believed. [9]But neither of them understood the Scripture, that *Yeshua* must rise again from the dead. [10]Then the disciples returned to their home.

< 231 > Miriam sees the resurrected Messiah Yeshua remains "untouched" until the Firstfruits offering

[18th Day of the 1st Month, 4028 FC; Sunday, May 2, 28 CE]

Week 64 — Day 442

Mark 16:9 is a parenthetical explanation.

Matthew — **Mark 16:9** — Luke — **John 20:11-17**

Mark 16:9 Now after *Yeshua* had risen, early the first *day* of the week he first appeared to Miriam of Migdal. (*This is the Miriam* out of whom he had cast seven demons.)$_{\{1\}}$

John 20:11 Miriam stood outside the sepulcher weeping. As she wept, she stooped down, *and looked* into the sepulcher, [12]and saw two angels in white sitting – one at the head and the other at the feet – where the body of Yeshua had lain. [13]They said to her, "Woman, why do you weep?" She said to them, "Because they have taken away my master, and I do not know where they have laid him." [14]When she had spoken, she turned around and saw Yeshua standing there, but did not know that it was him.

[15]Yeshua said to her, "Woman, why do you weep? Whom do you seek?" She,

supposing him to be the gardener, said to him, "Sir, if you have taken him from here, tell me where you have laid him, and I will take him away." [16]Yeshua said to her, "Miriam!" She cried out, "Rabboni!" [17]Yeshua said to her, "**Do not touch me!** I have not yet ascended to my Father.{1} **Go to my brothers and tell them that I will now ascend to my Father and their Father, and to my Elohim and their Elohim!**"{2}

{Mk 16:9.1} The only way to manufacture evidence for a Sunday morning resurrection is to deliberately mispunctuate this verse to read: *Now after Yeshua had risen early the first day of the week, he appeared to Miriam of Migdal first.* This can only be

done through gross ignorance of the Torah and failure to recognize that the Spring Feasts of YHVH were being fulfilled in every detail by the Messiah – and then ignoring every other apostolic witness to the timing of the event. The only reason one would want to destroy the clear testimony of the Scripture is to illegitimately meld their religious practices in with the worship of pagan gods and goddesses. The religious system of the Roman Empire attempted to get the resurrection of Yeshua to coincide with the worship of the Babylonian sex goddess, Easter – and it was the emperor Constantine who commanded that everyone rest "*on the venerable day of the sun*" (Edict of Constantine 321 CE).

{Jn 20:17.1} The Cohen Gadol was to be in seclusion in the priests' chambers on the Temple Mount from the time of the marking

of the Firstfruits on the side of the Mount of Olives until he presented the Firstfruits offering in the Temple on the morning of *Yom haBikkurim*. Likewise, Yeshua was in seclusion in the same Mount MorehYah for his three days in the grave, and his seclusion was not yet finished when he forbade Miriam from touching him after his resurrection. Later that morning, after Yeshua presented the Firstfruits offering before the Father's throne in Heaven, he then allowed others to touch him, for his time of seclusion was finished (see event <234>).

{Jn 20:17.2} Yeshua, as the Cohen Gadol after the "order of Melchizedek," fulfilled the rehearsal that was prophetically put in place by the prophet, King David – who "foresaw the coming of the Messiah." After Yeshua presented the Firstfruits offering before the Father's throne in Heaven, he

returned to earth to meet with two disciples who had left Jerusalem for the village of Emmaus (see event <237>).

< Note 20 > Yeshua presents the Firstfruits before the throne in Heaven

Fulfilling his role as “Cohen Gadol after the order of the Melech Tzadek”

Each element of the Spring Feasts of YHVH are being fulfilled by Yeshua. Only by careful study of the Temple

service and the ordinances put in place by the prophet David are we able to see the Divine orchestration of events that were prophetically envisioned by King David – and only then can we see the depth of the Gospel records which depict their fulfillment.

< 232 > Miriam returns to tell the other disciples, but is not believed

[18th Day of the 1st Month, 4028 FC; Sunday, May 2, 28 CE]

Week 64 — Day 442

Matthew — **Mark 16:10-11** — Luke — **John 20:18**

John 20:18 Miriam of Migdal went and told the disciples that she had seen the master, and *she related* the things he had spoken to her.

Mark 16:10 *Miriam* went to tell *the disciples* that had been with him. They mourned and wept, [11]yet when they heard that he was alive and had been seen by *Miriam*, they did not believe.

< 233 > The other women

come to the sepulcher nearing sunrise

They bring the burial spices after resting on the weekly Sabbath

[18th Day of the 1st Month, 4028 FC; Sunday, May 2, 28 CE]

Week 64 — Day 442

Matthew 28:1, 5-8 — **Mark 16:2-8** — **Luke 24:1-8** — John

Matthew 28:1 At the end of the Sabbath, as

it began to dawn on the first *day* of the week, Miriam of Migdal and the other Miriam came to see the sepulcher.{1}
5The angel [responsible for rolling back the gravestone] said to the women, "Fear not, for I know that you seek Yeshua, who was crucified. 6He is not here, for he has risen, as he said! Come, see the place where Yeshua laid. 7Now, go quickly and tell his disciples that he has risen from the dead and that he goes before you into Galilee where you will see him! Look, I have told you – *now get going*!"
8They departed quickly from the sepulcher with fear and great joy, and ran to bring his disciples word.

Mark 16:2 Very early in the morning of the
first *day* of the week, the women came
to the sepulcher at the rising of the sun.
3They said among themselves, "Who
shall roll us away the stone from the
door of the sepulcher?" 4for it was
very great.{1} When they looked, they
saw that the stone was already rolled
away. 5They entered into the sepulcher
and saw a young man sitting on the
right side, clothed in a long white
garment, and they were afraid. 6He
said to them, "Do not be afraid. You
seek Yeshua of Natzeret, who was
crucified. He is risen! He is not here.
Behold the place where they laid him!
7Now go your way. Tell his disciples

and Kefa that he goes before you into Galilee. There shall you see him, as he said to you." [8]They went out quickly, and fled from the sepulcher, for they trembled and were amazed. Neither could they speak because they were so frightened.

Luke 24:1 On the first *day* of the week, very early in the morning, the *women* came to the sepulcher bringing the spices which they had prepared, and certain *others* with them. [2]They found the stone rolled away from the sepulcher [3]and they entered in, but found not the body of Yeshua. [4]It came to pass, as they were very perplexed

about this *situation*, two men stood by them in shining garments. [5]They were afraid and bowed down *their* faces to the earth. The *angels* said to them, "Why do you seek the living among the dead? [6]He is not here, but is risen! Remember how he spoke to you when he was yet in Galilee, [7]saying, "The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again?" [8]Then they remembered his words.

{Mt 28:1.1} This record begins with a summary statement which details the second of two separate visits from the women. Miriam of Migdal was the only one who came the first time when Yeshua spoke to her.

The second visit that morning was to bring the burial spices, and those women present included Miriam the mother of Yaakov and Yoseph, Yohanna, and unnamed others (Lk 24:10).

{Mk 16:4.1} Little did they know, the stone had been sealed by the Romans on the High Sabbath, the day after the crucifixion. Without the might of an angel, no one could have rolled back the stone.

< 234 > Yeshua meets the women as they return to inform the disciples

[18th Day of the 1st Month, 4028 FC; Sunday, May 2, 28

CE]

Week 64 — Day 442

Matthew 28:9-10 — Mark — Luke — John

Matthew 28:9 As the women went to tell his disciples, Yeshua met them and said, "**YHVH saves you!**"{1} They came and held him by the feet,{2} and worshipped him. 10Then said Yeshua to them, "Fear not. Go tell my brothers to go into *the* Galilee, and there they shall see me."

{Mt 28:9.1} The ancient Hebrew texts of Matthew maintained the true greeting of Yeshua; he greeted his female disciples in the

personal name of his Heavenly Father. The Greek texts, which never include the Holy Name (even when directly quoting from the Torah and the Prophets) simply say ‘Peace unto you.’

{Mt 28:9.2} Miriam of Migdal was not allowed to touch Yeshua earlier that morning, but after the eternal Cohen Gadol (after the order of the Melek Tzadek) presented the Firstfruits of those raised from the grave, all were free to touch him. This act of seclusion was an integral part of the Firstfruits Temple ceremony that was rehearsed each year (see event <231>).

< 235 > The sepulcher guards return into the city

[18th Day of the 1st Month, 4028 FC; Sunday, May 2, 28 CE]

Week 64 — Day 442

Matthew 28:11-15 — Mark — Luke — John

Matthew 28:11 As *the women* were going to *tell the disciples*, some of the Roman guards came into the city and reported to the ruling cohenim all the things that had just transpired. [12]When the elders were assembled [in the Hall of Judgment] and had conspired together, they gave a large sum of money to the

soldiers. [13]They instructed them to say, "His disciples came by night, and stole him *away* while we slept." [14]They promised that if this situation becomes known to their commanding officer, "We will persuade him [as we did you] and you will be safe [from prosecution]." [15]So they took the bribe and did as they were instructed, and this testimony is commonly reported among the Yehudim until this very day. {1}

{Mt 28:15.1} There are eight primary historical events that coincide to mark the very year in which the Sanhedrin engaged in the act of bribery which involved the two Roman guards who watched the tomb of

Yeshua. **First**, in "*a brief outlining the guidelines of the Adjudication of Noahide disputes by a Rabbinical Court*" on 6 Tishrei 5758 – October 7, 1997 the Sanhedrin Qetanah in Israel stated, "***In the year 3788 (28 CE) the power to render a death sentence administered by the hand of man was withdrawn due to the corruption of evidence by paid false witnesses.*** *The ruling Council (the Sanhedrin) began its exile from the hewn chamber to the Mount, from the Mount to the market, from the market to Yavneh, etc. Under the persecutions of Constantine (4097 - 4121 (337 - 361 CE)) they went into hiding because ordination carried the death penalty and the Sages last performed it in the year 4118 (358 CE).*" **Second**, the Talmud states, in Shabbat 15a, "***Forty years before the destruction of the Temple***, *the*

Sanhedrin went into exile and took its seat in the Trade Hall." **Third**, between the years 1135 and 1204 CE, the Jewish sage Maimonides (Responsa #389) accurately calculated and recorded **the destruction of the Temple as *the year preceding* the 380th Selucid era** – precisely calculated as the year 68 CE. **Finally**, in the Babylonian Talmud,Yoma 39b, we read: "*During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western most light shine; and the doors of the Hekel [Temple] would open by themselves*". Every one of these events pinpoint the year 28 CE as both the year of the crucifixion and the year that the Sanhedrin was convicted of conspiring to pay false witnesses in a capital case involving the

Roman government. At the end of the first century, the payoff of the Roman guards was still commonly reported as it resulted in the eviction of the Sanhedrin from the Hall of Hewn Stones on the Temple Mount. This conspiracy involved the highest eschelons of power in Israel. Yet another related conspiracy was instigated during the time Eusebius was praising the Emperor Constantine for naming himself "Pontifex Maximus." Eusebian eschatology needed the Temple's destruction to occur in the year 70 CE, and the birth of Yeshua to occur in the year 1, so that it all fit with the expanded Eusebian interpretation of Daniel's 70 week prophecies. Eusbian theologians and Papists in general must adhere to a 1 CE birth of Yeshua, a 70 CE destruction of the Temple, a three-and-one-half year ministry, a 33 CE crucifixion, a Thursday Passover sacrifice,

and a denial of the cessation of the Yom Kippur miracle in the year of Yeshua's crucifixion (28 CE).

< 236 > Women tell the disciples but they are not believed

[18th Day of the 1st Month, 4028 FC; Sunday, May 2, 28 CE]

Week 64 — Day 442

Matthew — Mark — **Luke 24:9-11** — John

Luke 24:9 *The women* returned from the sepulcher, and told all these things to the eleven, and to all the rest. 10It was Miriam of Migdal, and Yohanna, and Miriam *the mother* of Yaakov,{1} and other *women who were* with them, who told these things to the apostles. 11But their words seemed to them as idle tales. They did not believe them.

{Lk 24:10.1} Miriam of Migdal was at the grave much earlier than the women who brought the burial spices, but all of them had their vivid accounts of speaking with the resurrected Messiah.

< Note 21 >

Chronologically irreconcilable information

According to several respected Greek New Testament scholars including distinguished Greek text editors Lachmann, Tregelles, and Tischendorf, verse twelve should be omitted. This entire sentence is not found in the more ancient Greek texts and creates an irreconcilable contradiction with the chronological information recorded by the other Gospel authors. Kefa and Yochanan had already been to the grave before dawn at the request of Miriam of Migdal (see event <230>). They

witnessed the empty tomb with the grave clothes lying in place and left. Miriam, staying behind, encountered and spoke with Yeshua. After this encounter the other women, bringing the burial accouterments, arrived at the empty tomb. Upon leaving they were met by Yeshua, and then they reported this incident to all of the disciples. Kefa would not have returned to the empty tomb to see the very things that he witnessed earlier in the morning and walk away in bewilderment a second time.

[[Luke 24:12 "Then arose Kefa, and ran to the sepulcher; and stooping down, he

beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.”]]

< 237 > Yeshua appears to two disciples on the road to Emmaus

they return to Jerusalem to tell the other disciples

[18th Day of the 1st Month, 4028 FC; Sunday, May 2, 28 CE]

Week 64 — Day 442

Matthew — **Mark 16:12-13** — **Luke 24:13-35** — John

Mark 16:12 After that *Yeshua* appeared in another form to two of them, as they walked *from Yerushalayim* and went into the country. 13 *When* they returned and reported it to the others, they did not believe them.

Luke 24:13 Two of the disciples left Yerushalayim that same day for a village called Emmaus, which was a *journey of about* sixty stadion.{1} 14 They talked together about all these things that had happened. 15 While they communed *together* and reasoned, Yeshua himself drew near, and walked

with them. [16]But their eyes were blinded so that they would not recognize him. [17]He said to them, "What manner of communication is this that you are having one with another as you walk? *Why* are *you* so sad?" [18]One of them, whose name was Cleopas, answered him, "Are you the only stranger in Yerushalayim who does not know about the things that have come to pass there in these *past few days*?" [19]He said to them, "**What things?**" They said to him, "Concerning Yeshua of Natzeret, who was a prophet mighty in deed and word before YHVH and all the people. [20]How the ruling cohenim and our rulers delivered him

to be condemned to death and have crucified him. [21]But we trusted that he would have been the one who would have redeemed Yisrael; and beside all this, today is the third day since these things were done.{1} [22]Yes, and certain women *who were* also of our company, which were at the sepulcher early *this morning* made us astonished [23]when they did not find his body. They returned from the sepulcher and said that they had also seen a vision of angels who said that he was alive. [24]Certain of those who were staying with us also went to the sepulcher, and found *it* even as the women had said, but they did not see him."

[25]Then he said to them, "O fools and slow of heart to believe all that the prophets have spoken! [26]Ought not Messiah to have suffered all these things [of which you have just spoken] and then to enter into his glory?" [27]Then, beginning at Moshe and all the prophets, he expounded to them in all the Scriptures the things concerning himself. [28]They drew near to the village to which they were going and *Yeshua* made as though he would have gone further [29]but they **constrained** him: "***Please*** abide with us, **and** it is almost evening, **and** the day is far spent," then he went in to tarry with them.{1} [30]As he sat at dinner with them,

he took *unleavened* bread{1}, blessed YHVH, and broke *the bread* and gave it to them. 31Immediately their eyes were opened, and they recognized him, and he vanished out of their sight.

32They said one to another, “Did not our heart burn within us, while he talked with us in the way, and opened the Scriptures to us?” 33Then they arose immediately and returned to Yerushalayim. There they found the eleven gathered together, and those who were with them 34who reported, “The master has risen indeed, and has appeared to Shimon.” 35Then the two *disciples* told the things *that*

transpired while they walked along the way to *Emmaus*, and how he was recognized by them in the breaking of bread.

{Lk 24:13.1} A stadion is equal to 600 feet. Emmaus is approximately 7 miles outside of the Old City of Jerusalem.

{Lk 24:21.1} "*The third day **since***" – the Greek word ***apo*** is translated as "since" but it literally means "separated from the whole" – in other words, there are three days separating us from the event of the crucifixion, which transpired on a Wednesday. According to the Greek, this is the fourth day ***after*** the crucifixion – and it is, in fact, the first day of the week, Sunday.

{Lk 24:29.1} ***Constrain*** is a cultural term

from the Middle East. When being offered an invitation, it is impolite to accept the first two offers of hospitality, which must be refused with graciousness. Only a third offer can be accepted. Luke gives each of the three invitational arguments that were offered by the disciples to their polite travel partner who finally agreed to stay with them. The three points are stated, but the actual dialogue would have taken several paragraphs to record the banter as each party marshals all of his powers of eloquent persuasion in both the asking and refusing of Eastern hospitality. Only after the third request would Yeshua graciously accept their sincere invitation.

{Lk 24:30.1} This is now the fourth day of the Feast of Unleavend Bread and the bread that they are breaking is *azumon* (Greek for unleavened bread or *matzah*). There is to be no leavened bread <*artos*> in all the land of

Israel for the entire seven day period of the Feast of Unleavened Bread <*azumon* – Gk.; *matzah* – Hb.>. In this instance, the extant Greek texts read *artos* which is the common word for normal ***leavened bread***. This appears to be a simple oversight by those who copied or translated the original text. Among the 5,000 Greek manuscripts of the New Testament writings, there are more than 250,000 variations. Many of these variations are the replacement of one Greek word with a very similar Greek word that was more in accord with the local language, where and when the manuscript was copied. The New Testament was not transmitted in classical Greek, but in koine – common, defiled, or "street Greek," which was regularly amended to convey the truth of the Gospel in the local language spoken by the common people throughout the empire. These variations in

the Greek texts do not degrade the text, but rather display the living nature of language – the subtle nuances of the living Word. Even though we have received the gospel records primarily in the Greek language, every word describes a Hebrew/Jewish culture that cannot be divorced from mathematically precise Greek constructions. In the case of *azumon* and *artos* in the Greek texts of this portion of Luke, we must translate the word *artos* according to the Hebrew culture, regardless of the ommission of the term azumon in the *koine* Greek text. *Azumon* – "unleavened bread" – was a term that would have been unfamiliar to most Greek speaking individuals in the Roman Empire. If Yeshua did break **leavened bread** during the Feast of ***Unleavened Bread***, it would mean that Yeshua and these two disciples would have been in blatant violation of the eternal

commandments that Yeshua proclaimed "will not pass away until heaven and earth pass away." Furthermore, it would have been extremely difficult, if not impossible, to obtain leavened bread in the land of Israel at this time of year.

< 238 > Yeshua appears in the midst of the disciples at Yerushalayim

[19th Day of the 1st Month, 4028 FC; Monday, May 3, 28 CE]

Week 64 — Day 443

Matthew — **Mark 16:14** — **Luke**

24:36-44 — John 20:19-24

Luke 24:36 As [Cleopas and the other disciple] spoke, Yeshua himself stood in the midst of them, and said to them, "Shalom alekhem." 37They were terrified and afraid, and supposed that they had seen a spirit. 38He said to them, "Why are you troubled? Why do these thoughts arise in your hearts? 39Behold my hands and my feet. It is I, myself! Handle me, and see; for a spirit does not have flesh and bones as you see me have." 40When he had spoken, he showed them *his* hands and *his* feet. 41They were beside themselves with joy and they

wondered beyond belief. Then he said to them, “Do you have any food?” 42They gave him a piece of broiled fish and some honeycomb 43and he took *it*, and ate it before them. 44Then he said to them, “These *are* the words which I spoke to you while I was yet with you, that all things must be fulfilled which were written in the Torah of Moshe, and *in* the prophets, and *in* the psalms, concerning me.”

John 20:19 Then the same *day* at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the religious leaders, Yeshua came and

stood in their midst and said, “Shalom alekhem.” [20]When he had spoken, he showed *his* hands and his side to them. Then the disciples were glad when they saw the master. [21]Yeshua said to them again, “Peace be to you. *As my* Father has sent me, even so send I you.” [22]When he had said this, he breathed in *deeply*, and said to them, “*This is how you will* receive the Ruach Kodesh.” [23]Whoever’s sins you remit, they are remitted to them; *and* whoever’s *sins* you retain, they are retained.” [24]Now Thomas, one of the twelve (*also* called Didymus) was not with them when Yeshua came.

Mark 16:14 Afterward he appeared to the eleven as they sat at dinner and scolded them for their unbelief and hardness of heart, because they did not believe those who had seen him after he was risen.

< 239 > Thomas is told of Yeshua's appearance

~Week 65

Matthew — Mark — Luke — **John 20:25**

John 20:25 The other disciples said to *Thomas*, "We have seen the master."

But he said to them, “Except I shall see in his wrists{1} the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.”

{Jn 20:25.1} KJV “hands” <cei,r – cheir >. This is not the same word as for the palm of the hand (Revelation 1:17 <dexio,j – dexios>) but a more general term. Crucifixions were done by nailing through the radial nerve of the wrist where it provided more excruciating pain and would not tear out as it would if nailed through the palm.

< 240 > The eleven disciples go into the

Galilee

[19th Day of the 1st Month, 4028 FC; Monday, May 3, 28 CE]

Week 64 — Day 443

Matthew 28:16 — Mark — Luke — John

Matthew 28:16 Then the eleven disciples went away into Galilee, into the mountain where Yeshua had ordained them.

< 241 > “After eight days”

Yeshua appears to Thomas and the disciples

[26th Day of the 1st Month, 4028 FC; Monday, May 10, 28 CE]

Week 65 — Day 450

Matthew 28:17 — Mark — Luke — **John 20:26-29**

John 20:26 After eight days his disciples
were indoors and Thomas was with
them. *Then* Yeshua came, the doors
being shut, and stood in their midst,
and said, “Shalom alechem.” 27Then he

said to Thomas, “Press your finger in here – look, here are my wrists. Reach your hand in here and thrust *it* into my side. Be not faithless, but believe!” [28]Thomas answered and said to him, “Adoni! My YHVH!”{1} [29]Yeshua said to him, “Thomas, because you have seen me, you have believed. Blessed *are* those who have not seen, and *yet* have believed.”

Matthew 28:17 When they saw him, they worshipped him, but some doubted.

{Jn 20:28.1} On Shavuot Kefa exclaimed, quoting Psalm 110, “Therefore let all the house of Israel know assuredly, that YHVH hath made this same Yeshua, whom ye have

crucified, both YHVH and Messiah" (Acts 2:29-36). This is the title of authority and honor given to Yeshua by his father YHVH, which was prophesied by Zechariah (14:16-21) when the Messiah as YHVH *Tze-vaot* (the LORD of Hosts) rules from his millennial throne in Jerusalem. When Yeshua asked the Pharisees why David (in Psalm 110:1) called the Messiah adoni, and then called him YHVH in verse 5, the religious leaders were flummoxed and dared not ask him another question. Shaul confessed by the Spirit, "No one can say that Yeshua is YHVH – except by the Holy Spirit" (I Corinthians 12: 3). However, even his enemies called him adoni (my lord) as a title of respect. See the Matthew 22:41-46 footnotes (event <171>) for full details on the confrontation with the Pharisee leaders; Also John 20:26-29.

< 242 > Summary: events during the forty days

Weeks 63-69 — Days 441-481

Matthew — Mark — Luke — **John 20:30-31**

John 20:30 Truly, many other signs did Yeshua in the presence of his disciples which are not written in this scroll. 31But these are written that you might believe that Yeshua is the Messiah, the Son of YHVH, and that by trusting *him fully and obeying him completely*,{1} you might have life through his name.

{Jn 20:31.1} Thus the prophecy will be fulfilled as declared by the Almighty, "I will raise up a Prophet from among their brethren, like unto Moses, and will put my words in his mouth; and he shall speak unto them all that I shall command him. [19]Whoever will not *shema* (hear and obey) my words which he shall speak in my name, it shall come to pass *that* I will make diligent inquiry and pronounce judgment upon him" (Deuteronomy 18:18). It is not those who call him Lord, but those who hear and obey that will enter into the gate that leads to life.

< 243 > Yeshua appears to his disciples at the Sea of Galilee

Matthew — Mark — Luke — **John**

21:1-23

John 21:1 After these things Yeshua showed himself again to the disciples at the sea of Tiverias, and this is how he did it. [2]Shimon Kefa, and Thomas called Didymus, and Netanel of Cana of the Galilee, and the *sons* of Zebedee, and two other of his disciples were all together when [3]Shimon Kefa said to them, "I am going *back* to fishing." They said to him, "We *will* also go with you." They departed, and immediately entered into a ship. That night they caught nothing. [4]When the morning came, Yeshua stood on the

shore, but the disciples knew not that it was Yeshua. [5]He called *out* to them, "Young men, do you have any fish?" They answered him, "No." [6]Then he said to them, "Cast the net on the starboard side of the ship, and *there* you will find *fish*." That is where they cast, and now they were unable to draw in *the net* because of the multitude of fish. [7]Then the disciple who Yeshua loved said to Kefa, "It is the master!" Now when Shimon Kefa heard that it was the master, he girt *his* fisher's coat *about him* (for he was attired in only his undergarment), and he jumped into the water. [8]The other disciples came in a small boat (for

they were not far from land, but as it were two hundred cubits), dragging the net with the fish.

[9]As soon as they came to land, they saw a fire with fish laying on the coals, and bread. [10]Yeshua said to them, "Bring some of the fish which you have just caught." [11]Shimon Kefa went over and drew the net to land, full of one hundred and fifty three large fish. Yet for as many as there were, the net was not broken. [12]Yeshua said to them, "Come *and* dine!" None of the disciples dared ask him, "Who are you?" knowing that it was the master. [13]Yeshua then took bread and gave *it to*

them, and fish likewise. [14]This is now the third time that Yeshua showed himself to his disciples after he was risen from the dead.

[15]So when they had dined, Yeshua said to Shimon Kefa, “Shimon, *son* of Yonah, do you love <*agape*> me more than these *fish*?” He said to him, “Yes, master, you know that I love <*phileo*> you.” He said to him, “Feed my little lambs.” [16]He said to him again the second time, “Shimon, *son* of Yonah, do you love <*agape*> me?” He said to him, “Yes, master, you know that I love <*phileo*> you.” He said to him, “Feed my sheep.” [17]He said to him the third

time, “Shimon, *son* of Yonah, do you love <*phileo*> me?” Kefa was grieved because he asked him the third time, “Do you love <*phileo*> me” and he said to him, “Master, you know all things. You know that I love <*phileo*> you.” Yeshua said to him, “Feed the flock.{1} 18**TRUTH**, I say to you, when you were young, you girded yourself, and walked wherever you desired. But when you are old, you shall stretch forth your hands and another shall gird you and carry *you* where you cannot go.” 19This he spoke, signifying how *Kefa* will glorify YHVH before his death.{1}

When *Yeshua* had spoken this, he said to *Kefa*, “Follow me.” [20]Then Kefa turned around and saw the disciple whom Yeshua loved following (who also leaned on his breast at supper, and said, “Master, which is he that betrayed you?”) [21]and Kefa said to Yeshua, “Master, and what *shall* this man *do*?” [22]Yeshua said to him, “If I will that he lives until I come, what *is that* to you? You follow me!” [23]Then this saying was spread abroad among the brothers that this disciple shall not die. Yet, Yeshua never said to him, “He shall not die,” but “If I will that he lives until I come, what *is that* to you?” {1}

{Jn 21:17.1} Yeshua asked Kefa (after denying him three times and then going back into the fishing industry), "Do you *agape* me – do you love me with a Divine love?" Kefa could not bring himself to confess such undying selfless love after such a disappointing end to his "I will never, ever forsake you – I will die for you" rhetoric. Kefa replied, "I *phileo* you – I love you like a friend – that is all that I can really be to you now." Yeshua invites him to come back and feed the young lambs (the immature believers), but does not let him off the hook. Again he asks, "Do you *agape* me?" and Kefa still insists that he can only be a friend. Yeshua invites him to feed the mature sheep, and then Yeshua backs down the intensity and asks, "Kefa, do you *phileo* me?" Kefa responds, "You know my heart – you see right through me – you know my faults and how

weak I really am – and you also know that I really do phileo you." Yeshua then invites him to come back and feed the flock – both the mature sheep and the little lambs.

{Jn 21:19.1} Kefa is promised that he will live to an old age.

{Jn 21:23.1} In plain language: "Mind your own business – you have your own job to do!" The disciples started a rumor that came from not listening carefully to what Yeshua said in context. This is the problem of modern churchianity – it is based on rumors spread by those who did not carefully study what Yeshua said in its proper context. That is one of the main reasons why Yeshua said that most of those who purport to be his disciples will be told to depart from him on Judgment Day. They followed the rumors about Jesus, and never really knew the real Yeshua.

< 244 > “The Great Commission”

closing statements by the authors

Matthew 28:18-20 — Mark — Luke — **John 21:24-25**

Matthew 28:18 Then Yeshua came and spoke to *his disciples*, “All *power and* authority has been given to me in Heaven and in Earth. [19]Go!{1} [20]Teach *all nations* to carry out all the things that I have commanded you – forever.” According to Mattityahu [[Amen]]

John 21:24 This is the disciple who testifies of these things, and wrote these things, and we know that his testimony is true. 25There are also many other things which Yeshua did, which, if they should be written every one, I suppose that even the world itself could not contain the scrolls that should be written. According to Yochanan.{1} [[Amen]]

{Mt. 28:19.1} The KJV and late Greek manuscripts add the phrase "baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Eusebius, in his ***Oration in praise of the Emperor Constantine*** chapter XVI, quoted this passage from Matthew (and did so another 18 times in his fourth century

writings), "Go and make disciples of all the nations in my name, teaching them to keep all things which I have commanded you." The Ancient Hebrew Matthew provides a reading very close to the early manuscript Eusebius quoted, which reads, "Go *and* teach them to carry out all the things that I have commanded you – forever." Those who had actually heard the instructions from Yeshua never baptized in the ***phrase*** (in the name of the Father, Son and Holy Spirit) nor is there any record of any historical group actually following this supposed instruction by speaking the actual ***name*** of the Father, and the ***name*** of the Son, and the name of the Holy Spirit as a part of any baptism ceremony. Both this phrase and the addition of the word "Amen" at the end of each Gospel appear to be post-Constantinian inventions.

{Jn 24:25.1} Later Greek texts and the KJV

add the word “Amen” and omit “According to Yochanan,” a phrase which culminates verses 20 through 25 and finally identifies “the disciple whom Yeshua loved.” Even though the Gospel of John records that Yeshua loved Lazarus, “the disciple Yeshua loved” was also named as being at the last supper – and Lazarus was not there. Yochanan is the disciple who Yeshua loved and put in charge of the care of his mother, and who wrote this Gospel record. Just as it is throughout the Scriptures, one cannot fully understand the beginning until the end is understood – which requires one to read the record more than once.

< 245 > Yeshua foretells the coming of “the promise

of the Father”

Matthew — Mark — **Luke 24:45-49** — John

Luke 24:45 Then *Yeshua* opened their
understanding so that they might
understand the Scriptures. 46Then he
said to them, “Thus it is written, and
thus it behooved Messiah to suffer, and
to rise from the dead the third day;
47and that repentance and remission of
sins should be preached in his name
among all nations, beginning at
Yerushalayim. 48You are witnesses of
these things. 49Now, behold, I will send
the promise of my Father upon you, but

tarry in the city of Yerushalayim until you are endued with power from on high."

< 246 > Yeshua ascends on the 40th day of the counting the Omer

[27th Day of the 2nd Month, 4028 FC; Thursday, June 10, 28 CE]

Week 69 — Day 481

Acts 1:3 "Being seen of them forty days…"

Matthew — **Mark 16:15-19** — **Luke 24:50-51** — John

Mark 16:15 Yeshua said to them, “Go you into all the world, and preach the gospel to every creature. [16]He that believes and is mikveh-*ed* shall be saved; but he that does not believe will be judged. [17]And these signs shall follow those who believe – in my name will they cast out demons; they will speak with new tongues; [18]and if serpents attach themselves or if they drink any deadly thing, it will not hurt them. They will lay hands on the sick, and they will recover.” [19]After Yeshua had spoken to them, he was received

up into heaven, and sat down at the right hand of YHVH!

Luke 24:50 Yeshua led them out as far as to Bethany, and he lifted up his hands and blessed them.

51 And while he blessed them, he was parted from them, and carried up into heaven. {1}

{Lk 24:50.1} In Acts 1:3, Luke indicates that the ascension occurred when Yeshua had been "seen of them forty days." His first appearance was on Yom haBikkurim (Day of Firstfruits) and this makes the day of the ascension the fortieth day of the counting of the Omer on the way to the fiftieth day (*pentacosta*). The fortieth day is not a

significant marker in this prophetic countdown, and leaves the actual counting of the "seven Sabbaths" without prophetic fulfillment. May 15, 1948 was the day that Israel became "a nation in one day" by order of the United Nations (in fulfillment of Isaiah's prophecy). That year, May 15th fell on the "seventh Sabbath" of the counting (according to the Creator's calendar rather than the rabbinic mathematical calendar system invented in 359 C.E.). The "seven Sabbaths" Israel has been counting since entering the land in the days of Joshua were finally fulfilled in this generation, while the world was blinded by their own invented calendar systems.

< 247 > Summary: The disciples return to

Jerusalem and wait for the Feast of Shavuot

After Shavuot they go forth heralding the good news of the Kingdom

Matthew — Mark — **Luke 24:52-53** — John

Luke 24:52 And they worshipped him, and returned to Yerushalayim with great joy, 53**and were continually in the Temple**, praising and blessing YHVH.

The good news according to Luke.{1}
[[Amen]]

{Lk 24:53.1} Later Greek texts and the KJV add the word “Amen” and omit the phrase “The good news according to Luke.”

< 248 > Mark summarizes that which Luke details in the Acts of the Apostles; Yeshua, through the Ruach Kodesh, working with his disciples

Afterward they go forth heralding the good news of the Kingdom

Matthew — **Mark 16:20** — Luke — John

Mark 16:20 And they went forth, and preached everywhere; the master working with *them*, and confirming the word with signs following.

The good news according to Mark.{1} [[Amen]]

{Mk 16:20.1} Later Greek texts and the KJV add the word "Amen" and omit the phrase "The good news according to Mark."

The Acts of the Apostles

The seventy week ministry of the

Messiah continues through the first chapter of the book of ***The Acts of the Apostles***. His mission is fulfilled on Shavuot, which is the concluding celebration of the counting of seven Sabbaths after the *Bikkurim* (Firstfruits offering) is presented during the Feast of Unleavened Bread. Shavuot, contrary to the modern Pharisee calendar, always falls on the first day of the week, the day after the seventh Sabbath, which is also the ***fiftieth*** day (~yfmx *chamishiym* – Hb.; penthkosth, *pentacosta* – Gk.) after *Yom haBikkurim*. Shavuot is the new beginning. It falls on the first day of the

week. It begins the seventy-first week, and the four hundred ninety-first day after Yeshua commenced his ministry by his *mikveh* in the Jordan. Once the apostles are filled with the gift of the Ruach Kodesh at the Feast of Shavuot (when the Torah was shouted down from Mount Sinai), the Torah will be written on their hearts and they will receive their orders directly from the resurrected Messiah – just as is stated in verse 2 of Luke's opening statement. On that momentous day we will learn from Shimon Kefa that this gift is available to ***everyone*** who calls on his name.

The book of The Acts is *divinely divided* into the three sections that Yeshua outlines in verse eight as he commands his apostles to be witnesses for him in Jerusalem (chapters 1-7), Judaea and Samaria (chapters 8-12), and the uttermost parts of the earth (chapters 13-28). Furthermore, there are *eight landmark divisions*, each of which are closed with summary statements just as is found in Luke's former treatise. These summary statements are found in Acts 2:47, 6:7, 9:31, 11:21, 12:24, 16:5, 19:20, and 28:30.

< 249 > Luke summarizes

his previous gospel account

Acts 1:1 A true word have I *previously* detailed,{1} O beloved of YHVH,{2} concerning all that Yeshua began both to do and to teach 2auntil the day in which he was taken up to heaven.{1}

{1:1.1} The previous account is the Gospel of Luke.

{1:1.2} Luke begins his previous account (Luke 1:1) with the same salutation "O *theophilus* – O beloved of YHVH." Luke's two records could have been put in the hands of a disciple named Theophilus who was living at that time, or perhaps more appropriately, addressed to all the "beloved of the Heavenly Father."

{1:2.1} Luke's previous record (Lk 24:51) concludes with the ascension: "It came to pass, while he blessed them, he was parted from them, and carried up into heaven."

< 250 > Luke introduces the 'Acts of the Apostles' as they are directed by the Holy Spirit

1:2b After he was *taken up Yeshua* gave commandments to the apostles whom he had chosen, by way of the Ruach Kodesh, 3to whom also he showed himself alive after the things he suffered by many infallible proofs.

Yeshua was seen of them forty days and spoke to them concerning the things pertaining to the kingdom of YHVH.

< 251 > Yeshua's last instructions before his ascension

[27th Day of the 2nd Month, 4028 FC; Thursday, June 10, 28 CE]

Week 69 — Day 481

1:4 *Finally, Yeshua* gathered *the apostles* together and instructed them

not to depart from Yerushalayim, but said, “Wait for the promise of the Father, concerning which you have already heard from me. [5]For Yochanan truly mikveh-ed with water, but you shall be mikveh-ed with the Ruach Kodesh not many days from now.” [6]Now, being together *for the last time*, they asked him, “Adonai, is it at this time that you will restore the kingdom to Israel?” [7]*Yeshua* answered them, “It is not for you to know the times or the seasons which the Father reserves under his sole authority. [8]But, *I am telling you that* you shall receive power after the Ruach Kodesh comes upon you, and you shall be witnesses

for me in Yerushalayim,{1} in all Yehudah and Shomron,{2} and to the uttermost parts of the Earth."{3}

9After he said these things, he was taken up and disappeared into the clouds as they watched. 10While they gazed intently into the sky as he went up, two men in white apparel stood by them 11and said, "You men of Galilee, why do you stand here gazing up into heaven? This same Yeshua, who was just taken up from you into heaven, shall return in the same way that you saw him go."

{1:8.1} Jerusalem – Acts 1-7

{1:8.2} Judaea and Samaria (KJV) – Acts 8-12
{1:8.3} Acts 13-28 – the uttermost parts of the Earth

< 252 > The apostles wait in Jerusalem for the Feast of Shavuot

[June 10 - 20, 28 CE]

Weeks 69 – 70 — Day 481 - 491

1:12 Then the *apostles* returned from the Mount of Olives, which is a Sabbath day's journey from Yerushalayim.

[13]When they entered *the city*, they went to an upper room where Kefa, Yaakov, Yochanan, Andrew, Philip, Thomas, Bartholomew, Mattityahu, Yaakov *the son* of Alphaeus, Shimon the zealot, and Yehudah *the brother* of Yaakov all lived *during this time*.{1} [14]They all continued together daily{1} in the place of prayer and supplication{2} with the women and Miriam the mother of Yeshua and *Yeshua's* brothers.

{1:13.1} The men lived together in the upper room of a Jerusalem townhouse but gathered in Solomon's Porch on the Temple Mount with the other disciples on a daily basis.

{1:14.1} In the Temple (Luke 24:53; Acts

2:46)

{1:14.2} <proseuch – *proseuche*> the place of prayer and supplication, i.e., Solomon's Porch on the Temple Mount in Jerusalem (Luke 24:52-53; Acts 3:11, 5:12).

< 253 > A successor to Yehudas is chosen without authorization or confirmation

1:15 In those *intervening* days, Kefa stood up in the midst of the disciples (the number of whom was about a hundred and twenty) and said, 16"Men *and* brothers, the scripture that the

Ruach Kodesh spoke beforehand by the mouth of David concerning Yehudas, who was the guide to those who arrested Yeshua, needs to be fulfilled
17 because he was numbered among us and was chosen to be part of this ministry. 18 *However*, this man purchased a field with the reward of his sin,{1} and now he has fallen upon *his sword* in the midst *of this field*, where all his bowels gushed out.{2}
19 Now, this *incident* has become known to all the inhabitants of Yerushalayim so that the field is called [in Aramaic] Akeldama [the Field of Blood]. 20 As it is written in the Psalms: ‘Let his habitation be desolate,

and let no man dwell therein,’ {1} and, ‘Let another take on his ministry *responsibility*.’”{2}

{1:18.1} The reward of his sin was that which he had stolen from the disciples’ common purse (John 12:6, 13:29). The thirty pieces of silver which he received for betraying Yeshua were returned to the priests, thrown down at their feet, and then used to buy the potter’s field in which to bury strangers (Matthew 27:3-10). The potter’s field, which was the same parcel of land that Judas purchased, was where he hanged himself on his sword. His bowels gushed out, and the bloody mess he left behind earned that field the morbid nickname *agros hematos* (Greek) or *Akeldama* (Aramaic) – ***the Field of Blood***.

{1:18.2} 1 Chronicles 10:5 details how one hangs himself on his sword in order to commit suicide. The concept of hanging by the neck is of much later origin and cannot account for the bowels gushing out and defiling the earth with blood.

{1:20.1} Psalm 69:25

{1:20.2} Psalm 109:8

1:21 "Therefore, of the men who have accompanied us all the time that the master Yeshua went in and out among us, 22beginning from the mikveh of Yochanan to the day he was taken up from us, one should be ordained to be a witness of *Yeshua's* resurrection." 23Then they selected two: Yoseph bar

Saba (who was surnamed Yustus) and Mattityahu. [24]Then they prayed, "YHVH, who knows the hearts of all *men*, show *us* which of these two you have chosen [25]*to* take part in this ministry and apostleship from which Yehudas fell by *his* transgression, *so* that he might go to his own place." [26]Then they cast ballots, and the vote fell to Mattityahu. *That is how* he was numbered with the eleven apostles.{1}

{1:26.1} The apostles were never told to go to Jerusalem and choose a successor to Judas. They were told to go to Jerusalem and wait for the gift of the Ruach Kodesh. Kefa took it upon himself to choose a successor, and so they established the parameters of

qualification that narrowed it down to two men. They prayed that heaven would reveal which of these two was to be chosen – and they received no answer. Finally, they took a vote and elected an apostle who we never hear of again. Several years later, on the road to Damascus, Yeshua meets face to face with Shaul, the man he chose to replace Judas and to become the apostle to the gentiles.

The Second Layer of Daniel's Prophecy Fulfilled

Seventy Weeks – 490 Days

< 254> The gift of the Ruach Kodesh is poured

out during the Feast of Shavuot

[8th Day of the 3rd Month, 4028 FC; Sunday, June 20, 28 CE]

Week 71 — Day 491

2:1 When the *high* day of Shavuot (Pentecost) had finally come, they were all together in one area *of the Temple Mount*.{1} 2Suddenly there came a sound like a rushing mighty wind from heaven, and it completely filled the Beit haMikdash,{1} where they were sitting. 3There appeared to

them a *pillar* of fire, splitting apart and resting upon each of them, [4]and they were all filled with the Ruach Kodesh and began to speak in other languages as the Ruach gave them the articulation.

{2:1.1} The apostles were staying on the top floor of a rented townhouse in Jerusalem – perhaps the same place where they had made preparations for Passover more than forty days earlier. Every day the apostles left their apartment and gathered with other disciples of Yeshua in Solomon's Porch on the Temple Mount. There were about a hundred and twenty disciples staying in Jerusalem at this time, including women, waiting for the upcoming Feast of Shavuot. On Shavuot they were all in "the house" <oikos – oikos Gk.;

tyb – beit Hb.; Acts 7:47 "Solomon built YHVH a house" = oikos>, which is *the House of Prayer (Beit haMikdash)*. This is where the Divine rehearsal of Shavuot, a Feast of YHVH, was rehearsed for a thousand years, and where the prophetic shadow pictures embedded in the Feasts were fulfilled. The Holy Spirit was poured out in the presence of hundreds of thousands of devout Israelites who were obedient to come up to the Feast – just as we were instructed to do at Mount Sinai. That day about three thousand souls were added to the followers of the Messiah. They were mikveh-ed in the one hundred *mikvaot* at the north end of the Temple. Those new disciples then *continued daily in the Temple* with the apostles in prayer and in breaking bread from house to house. This is not some *new thing* that was started at the Feast of Shavuot; it was the

fulfillment of that which was prophesied of old – the renewal of the blood covenant we broke at Sinai. The death penalty was satisfied by the shedding of innocent blood on our behalf. The day we broke the covenant at Sinai, about three thousand died. When the covenant was renewed on Mount Moreh-yah, about three thousand were saved. Without a clear understanding of the covenant made between the Creator and the nation of Israel at the initial giving of the Torah, it is impossible to understand that which Jeremiah prophesied about "a renewed covenant – the Torah written on our hearts" (Jeremiah 31:31).

{2:2.1} The KJV reads "the house," not differentiating when it is, in context, speaking of "the house <oikos – oikos Gk.; tyb – beit Hb.> of prayer" (John 2:16-17); "the house <oikos> that Solomon built for YHVH"

(Acts 7:47); or a simple residence where Miriam and Martha lived (John 11:20). To translate or teach that this "house" is the upper room of a Jerusalem townhouse is absurd. The heretical "upper room outpouring" doctrine is the foundation to *replacement theology* and demonstrative of the general biblical and historical illiteracy of Western Christianity. The apostles and the thousands of disciples from the Galilee were all gathered in Jerusalem for the Feast of Shavuot, just as they had faithfully done their entire lives. They were all on the Temple Mount as they were expected to be. When the gift of the Ruach Kodesh was given, the sound filled the entire House of Prayer, the Beit haMikdash, and they began to breathe in deeply, just as they were instructed by Yeshua a few days earlier (John 20:22 – event <238>). They saw a pillar of fire that divided

and came upon each one of them and they were filled to overflowing with the Spirit.

2:5 *At that time*, there were devout Yehudim from every nation under heaven dwelling in Yerushalayim *for the Feast of Shavuot*. 6When this *incident* was heralded abroad, the multitude came together, but they were confounded because every man heard them speak in his own language. 7They were all amazed and marveled, saying to each other, “Look! Are not all these *men* who are speaking Galileans? 8Then how do we hear each of them *speak* in the dialects *of the nations* in which we were born? 9Parthians, and

Medes, and Elamites, and those who dwell in Mesopotamia, and Yehudah, and Cappadocia, and Pontus, and Asia, [10]Phrygia, and Pamphylia, and Egypt, in the parts of Libya about Cyrene, gentiles from Rome, *both* Yehudim and proselytes, even [11]Cretes and Arabians – we hear them speak the wonderful works of YHVH in our own languages!”{1}

[12]They were all amazed, and wondered, saying one to another, “What does this mean?” [13]Yet others mocked them, saying, “These men are full of brandy (sweet wine).”{1}

{2:11.1} There could have been 120 dialects represented by the countries listed here. They heard the Galileans speak the <dialektoj – *dialektos* > dialects of these countries as those who were native born.

{2:13.1} KJV new wine – This is not "new" or unfermented wine to which these mockers were inaccurately referring; it was fortified <gleukoj – *glucose*> sweet wine or <rkf – *shechar*> strong drink that Israel was invited to enjoy while celebrating the Feasts of YHVH in Jerusalem (Deuteronomy 14:22-26). Kefa corrected them in verse 15, saying, "They are not drunk – it is only *nine o'clock in the morning*." If it were nine o'clock at night, they may have had a valid point.

< 255 > Shimon Kefa

explains the gift of the Ruach Kodesh

2:14 Then Kefa stood up with the eleven, raised his voice, and said to the *multitude*, "You men of Yehudah, and all *you* who dwell at Yerushalayim, let this be this known to you, and listen *carefully* to my words: 15these *men* are not drunk as you suppose; it is *only* the third hour of the day (09:00 am)! 16But this is that which was spoken by the prophet Yoel:{1} 17'It shall come to pass in the last days, says YHVH, I will pour out my Ruach upon all flesh. Your sons and your daughters shall prophesy, and your young men shall

see visions, and your old men shall dream dreams. [18]In those days I will pour out my Ruach on my servants and on my handmaidens, and they shall prophesy. [19]I will show wonders in heaven above and signs in the earth beneath: blood, and fire, and pillars of smoke. [20]The sun shall be turned into darkness, and the moon into blood, before the great and notable Day of YHVH comes. [21]It shall come to pass *that* whoever shall call on the name of YHVH shall be saved.'"{1}

{2:16.1} Literally, this is ***like*** that which was spoken by the prophet Yoel, in that this is a manifestation of the spirit being poured out

on all flesh. This is not to mean that this is the time that the sun and moon will be darkened. Yoel's prophecy is concerning the events immediately preceeding the Day of YHVH.

{2:21.1} Joel 2:28-32

2:22 "Men of Israel, hear these words! Yeshua of Natzeret *was* a man approved of YHVH by miracles and wonders and signs, which YHVH did by him in the midst of you, as you yourselves also acknowledge. 23 *But when* he was delivered by the predetermined counsel and foreknowledge of YHVH, you took him, and by wicked hands crucified

and killed *him*! [24]Yet, YHVH has raised him up, having loosed the pains of death, since it was not possible that he should be held by *death*, [25]because David spoke concerning him: ‘I set YHVH always before my face, for he is on my right hand. I shall not be moved. [26]Therefore, my heart was glad and my tongue rejoiced. My flesh shall rest in hope [27]because you will not leave my soul in hell, neither will you allow your Holy One to see corruption. [28]You will show me the path of life. In your presence is fullness of joy, *and* at your right hand are pleasures forevermore.’ {1}

[29]"Men *and* brothers, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulcher is with us to this day. [30]Being a prophet, and knowing that YHVH had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Messiah to sit on his throne, [31]*David* foresaw this *event* and prophesied of the resurrection of Messiah, 'His soul was not left in hell, neither did his flesh see corruption.' {1}
[32]This Yeshua has YHVH raised up, to which we are all witnesses.
[33]Therefore, being exalted at the right hand of YHVH, and having received of the Father the promise of the Ruach

Kodesh, he has shed forth this, which you now see and hear. [34]David has not ascended into the heavens, but he himself said, ‘YHVH said to adoni, Sit at my right hand [35]until I make your foes your footstool.’ {1} [36]Therefore let all the house of Israel know assuredly, that YHVH has made this same Yeshua, whom you have crucified, both YHVH {1} and Messiah.”

{2:28.1} Psalm 16:8-11; {2:31.1} Psalm 16:8-11; {2:35.1} Psalm 110:1-7

{2:36.1} This is the title and the authority given to Yeshua by the Father: <twabc YHVH – YHVH Tze’vaot> YHVH of Hosts – YHVH of his armies (Zechariah 14:16-21; Matthew

28:18; I Corinthians 12:3). All authority has been given to him by the Father. His position and authority is also borne out in Psalm 110:5 where the Massoretic text and the Aramaic Targum of this Psalm indicates that the original manuscript reading of "…adonay at thy right hand" was "YHVH at thy right hand" (the right hand of YHVH referred to in verse 1). See event <171> for a detailed explanation of Psalm 110 – and to understand why the Pharisees could not answer Yeshua's question concerning the title and authority of the son of David.

< 256 > Those who believed were mikveh-ed and became disciples of the apostles

2:37 When they heard *this*, they were pricked in their hearts, and said to Kefa and to the rest of the apostles, "Men *and* brothers, what shall we do?" 38Then Kefa said to them, "Repent, and be mikveh-ed, every one of you, in the name of Yeshua Messiah for the remission of sins, and you shall receive the gift of the Ruach Kodesh. 39For the promise is to you and to your children, and to all that are afar off, *even* as many as YHVH our Elohim shall call." 40With many other words did he testify and exhort, saying, "Save yourselves from this crooked generation." 41Then they that gladly

received his word were mikveh-ed, and the same day there were added *to them* about three thousand souls.

2:42 They *all* continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. 43Fear came upon every soul, and many wonders and signs were done by the apostles. 44All who believed were together and had all things common, 45and *they* sold their possessions and goods and shared them with all, as every man had need. 46They continued daily with one accord in the Temple and in breaking bread from house to house, and did eat their meals *together*

with gladness and singleness of heart,
[47]praising YHVH and having favor
with all the people…

< 257 > First summary statement:

2:47b **…and YHVH added to the kehilah daily, those who were being saved.**

IX. After Shavuot through Shaul's Incarceration in Rome (June 20, 28 CE – to ~65 CE)

< 258 > Kefa and Yochanan are arrested by the Sanhedrin for healing a

lame man

3:1 Kefa and Yochanan went up together
into the Temple at the *morning* hour of
prayer, the ninth *hour*. 2A certain man,
lame from his mother's womb, was
carried and laid daily at the beautiful
[Nicanor] gate of the Temple to ask
alms of those who entered. 3Seeing
Kefa and Yochanan about to go into the
Temple, he asked for alms. 4Kefa,
fastening his eyes upon him with
Yochanan, said, "Look at us." 5He
obliged them, expecting to receive
something from them. 6Then Kefa said,
"I have no silver or gold, but that
which I do have, I give you. In the

name of Yeshua Messiah of Natzeret, rise up and walk." [7]He took him by the right hand, lifted *him* up, and immediately his feet and ankle bones received strength. [8]He leaped up and stood, and walked, and entered with them into the Temple, walking, leaping, and praising YHVH. [9]All the people saw him walking and praising YHVH, [10]and they knew that it was he who asked for alms at the Nicanor gate of the Temple. They were filled with wonder and amazement at that which had happened to him. [11]As the lame man who was healed embraced Kefa and Yochanan, all the people ran together into Solomon's porch, greatly

marveling.

12When Kefa saw the people, he responded, “You men of Israel, why *do you* marvel at this? Or why do you look so earnestly at us, as though by our own power or holiness we had made this man walk? 13The Elohim of Avraham, and of Yitzhak, and of Yaakov, the Elohim of our fathers, has glorified his Son Yeshua, whom you delivered up and denied in the presence of Pilate when he was determined to let *him* go. 14You denied the Holy and Just One, and desired a murderer to be *released* to you. 15You killed the Prince of life, whom YHVH

has raised from the dead, of which we are witnesses. [16]By his name, and through faith in his name has this man been made strong. You see him and you know him, and yes, faith in Yeshua has given him this perfect soundness in the presence of you all. [17]Now brothers, I know that through ignorance you did *it*, as *did* also your rulers. [18]But those things that Messiah suffered, which YHVH had declared beforehand by the mouth of all his prophets, he has thus fulfilled. [19]Therefore, repent and be converted so that your sins may be blotted out, *so* that when the times of revival come from the presence of YHVH, [20]he shall send *forth* Yeshua

Messiah, who was already proclaimed to you, [21]*and* whom heaven must receive until the time of the restoration of all things, of which YHVH has spoken by the mouth of all his holy prophets since the world began. [22]For truly Moshe said to our fathers, 'YHVH your Elohim shall raise up unto you a prophet like me from among your brothers. You shall hear *and obey* everything he tells you. [23]And it shall come to pass, *that* every soul which will not hear and obey **The Prophet** shall be destroyed from among the people.'"{1}

{3:23.1} Deuteronomy 18:15-20

3:24 “Yes, and all the prophets from Shmu’el and those that followed after, as many as have spoken, have likewise foretold of these days. 25You are the children of the prophets, and of the covenant which YHVH made with our fathers, saying to Avraham, ‘In your seed shall all the families of the earth be blessed.’ 26To you first, YHVH raised up his Son Yeshua, and sent him to bless you by turning every one of you away from your iniquities.”

4:1 As they spoke to the people, the priests, the captain of the Temple *guard*, and the Zadokim came down on

them, [2]being grieved that they taught the people and preached through Yeshua the resurrection from the dead. [3]They arrested *Kefa and Yochanan* and confined them until the next day, for it was now nearing sunset. [4]However, many of them who heard the word believed, and the number of the men was about five thousand.

[5]The next day, their rulers, elders, sages, [6]Annas the Cohen Gadol, Caiaphas, Yochanan, Alexander, and as many as were of the lineage of the cohenim were gathered together at Yerushalayim. [7]When they had set *Kefa and Yochanan* before them, they asked,

“By what power or by what name have you done this?” [8]Then Kefa, filled with the Ruach Kodesh, said to them, “Rulers of the people and elders of Israel, [9]if we are being examined today concerning the good deed done to the lame man and how he was healed, [10]let it be known to you all, and to all the people of Israel, that by the name of Yeshua Messiah of Natzeret, whom you crucified, whom YHVH raised from the dead, *even* by him does this man stand here before you whole. [11]This is the stone which was counted as nothing by you builders, which has become the head of the corner. [12]There is no salvation in any other, for there is no

other name under heaven given among men whereby we must be saved."

[13]Now, when they saw the boldness of Kefa and Yochanan and perceived that they were unlearned and ignorant men, they marveled and recognized that they had been with Yeshua. [14]But seeing the man who was healed standing with them, they could say nothing against it. [15]They commanded them to go out of the Hall of Hewn Stones while they conferred among themselves, [16]"What shall we do to these men? Indeed a notable miracle has been done by them *and is* manifest to all who dwell in Yerushalayim, and we cannot deny *it*.

[17]But *so* that it spread no further among the people, let us sternly threaten them that from this time forward they do not speak to any man in this name." [18]They called them *back in* and commanded them not to speak at all or teach in the name of Yeshua. [19]But Kefa and Yochanan answered and said to them, "You judge whether it is right in the sight of YHVH to hear and obey you more than YHVH. [20]For we can only speak the things we have seen and heard." [21]So they further threatened them and let them go, not finding any way that they might punish them because of the *pressure from the* people. Everyone was glorifying

YHVH for that which was done
22because the man on whom this
miracle of healing was performed was
more than forty years old.

23When they were released, they went
to their own company and reported all
that the ruling cohenim and elders had
said to them. 24When they heard their
report they lifted up their voices to
YHVH with one accord and said,
“Adonai, you are YHVH, who has
made heaven, and earth, and the sea,
and all that is in them, 25who by the
mouth of your servant David has said,
‘Why did the heathen rage, and the
people imagine vain things? 26The

kings of the earth take their *rebellious* stand, and the rulers conspire together against YHVH and against his Messiah.’”{1}

{4:26.1} Psalm 2

4:27 ”For indeed against your holy servant Yeshua, whom you have anointed, both Herod and Pontius Pilate, with the gentiles and the people of Israel, were gathered together 28to do whatever your hand and your counsel determined before to be done. 29Now, YHVH, behold their threats, and grant to your servants that with all

boldness they may speak your word.
30Stretch forth your hand to heal and do
signs and wonders by the name of your
holy servant Yeshua." 31When they had
prayed, the place where they were
assembled together was shaken, and
they were all filled to overflowing
with the Ruach Kodesh and spoke the
word of YHVH with boldness.

32The multitude of those who believed
were of one heart and of one soul;
neither said any *of them* that any of the
things which he possessed was his
own, but they had all things in
common. 33The apostles gave witness
of the resurrection of the master

Yeshua with great power, and great grace was upon them all. [34]Neither was there any among them who lacked, for as many as were possessors of lands or houses{1} sold them and brought the proceeds of the things that were sold [35]and laid *them* down at the apostles' feet. Distribution was made according to the need of every man.

{4:34.1} These possessors of lands and houses sold their pluralities to minister to the needs of the body. Individuals did not sell their only house and become homeless so that the apostles could all live lavishly.

< 259 > Yoseph, a Levite,

(surnamed bar Nava) joins the apostles

4:36 *At that time* Yoseph (Yose), who by
the apostles was surnamed bar Nava
(son of a prophet), a Levite from the
island of Cyprus, 37sold land that he
owned, and he brought the money and
laid *it* at the apostles' feet.{1}

5:1 Then a certain man named Ananias,
with Sapphira his wife, sold a
possession 2and *secretly* kept back
part of the price, his wife also being
privy *to it*. He brought a portion *of the*
proceeds and laid *it* at the apostles'
feet. 3But Kefa said, "Ananias, why has

hasatan filled your heart to lie to the Ruach Kodesh and to keep back *part* of the price of the land? [4]Before you sold it, was it not your own land? After it was sold, was not *the money* yours to do with as you pleased? Why have you conceived this thing in your heart? You have not lied to men, but to YHVH." [5]When Ananias heard these words, he fell down dead. Great awe and respect came on all those who heard these things. [6]The younger men arose, wound him up, carried *him* out, and buried *him*. [7]About three hours later his wife came in but did not know what had happened. [8]Kefa asked her *pointedly*, "Tell me whether you sold

the land for so much?" And she said, "Yes, for so much." [9]Then Kefa said to her, "How is it that you *and your dead husband* have agreed together to tempt the Ruach of YHVH? Look, the feet of those who *have just finished* burying your husband *are* at the door. Now they will carry you out." [10]She immediately fell down dead at his feet. The young men came in, and confirming that she was dead, carried her out and buried *her* near her husband. [11]So, great respect came upon all the kehilah{1} and upon all who heard these things.

{4:37.1} Levites are forbidden from owning personal property (Deuteronomy 18:1-8).

This Levite repents, and he is then welcomed into the inner circle of the apostles, who call him "son of a prophet" (Barnabas - KJV). Another couple in the assembly, Ananias and Sapphira, see the honor with which the repentant Levite is received, and they attempt to manipulate their way into the ministry.

{5:11.1} Church (KJV) – is <ekklhsia – *ekklesia*> (Greek), which refers to the "assembly" of believers. *Ekklesia* was used for the first time in the Septuagint (Deuteronomy 18:16) to translate the Hebrew word <lhq – *kahal*> – the "called out" or the "assembly of Israel" who were gathered at Mount Sinai to enter into the covenant with YHVH. The word *kehilah* is more accurate than the English word "church," which comes from the old English kirke, from which is derived from the word "circus," where an entertaining "dog and pony

show" takes place. Unfortunately, the word circus does more accurately define the assembly of believers in modern-day churchianity. William Tyndale translated ekklhsia as church twice in his Bible – both times in reference to pagan temples. This provoked the Roman "church" to burn him at the stake.

5:12 By the hands of the apostles many signs and wonders were done among the people, and they all *gathered* with one accord in Solomon's porch. 13 *After this incident* no one else dared to join himself to the *apostles*, and they had great respect among the people. 14 More and more believers were added to the Messiah, multitudes of both men and

women. [15]They even brought the sick out into the streets on their beds and couches so that, at the least, the shadow of Kefa passing by might fall upon some of them. [16]There also came a multitude *out* of the cities round about to Yerushalayim who brought sick folks and those who were tormented with demonic spirits. Every one of them was healed.

< 260 > The Zadokim priests have the apostles arrested

5:17 Then the Cohen Gadol rose up, and

all the sect of the Zadokim that were with him, and they were filled with indignation. [18]They arrested the apostles and put them in the common prison, [19]but the angel of YHVH opened the prison doors that night and brought them out. *The angel instructed them*, saying, [20]"Go; stand and speak to the people in the Temple all the words of this life." [21]They heard *and obeyed the instructions from the angel* and they entered into the Temple early in the morning and taught. The Cohen Gadol and *those* who were with him called the Sanhedrin together with all the senate of the children of Israel, and they sent the guard to the prison to have

them brought before the *Great Assembly*. [22]But when the officers arrived and did not find them in the prison, they returned to *the Hall of Hewn Stones* and reported, [23]"We truly found the prison shut with all safety and the keepers standing outside in front of the doors, but when we opened *them*, we found no man within."

[24]When the Cohen Gadol and the captain of the Temple *guard* and the ruling cohenim heard these things, they considered how this could spread. [25]Then someone came in to the assembly and told them, "The men you put in prison are standing in the Temple

and teaching the people!” [26]Then the captain went with the officers and took them without using violence because they feared being stoned by the people. [27]When they brought them, they set *them* before the council, and the Cohen Gadol asked them, [28]“Did we not straightly command you that you should not teach in this name? Now look *what you have done*! You have filled Yerushalayim with your doctrine and intend to bring this man’s blood upon us!” [29]Then Kefa and the *other* apostles answered and said, “We ought to obey YHVH rather than men! [30]The Elohim of our fathers raised up Yeshua, whom you slew and hung on a tree. [31]Now,

YHVH has exalted him at his right hand *to be* a King and Savior{1} and to grant Israel repentance and forgiveness of sins. 32We are his witnesses of all these things, and *so* also *is* the Ruach Kodesh, whom YHVH has given to them who obey him."

{5:31.1} In verse 32 the Ruach Kodesh bears witness that Kefa accurately interpreted Psalm 110 as referring to Yeshua fulfilling both ministries prophesied by David – at the right hand of YHVH, the Lord, who will be both King (from the lineage of King David and the tribe of Judah) and *Cohen Gadol* (High Priest) *forever* (after the order of the *Melek Tzadek*). This ends the endless debates of those who would twist this messianic

prophecy to fit their own agendas. Furthermore, according to pp. 105-115 of the Ginsburg edition of the Masorah, Psalm 110:5 originally read "YHVH at thy right hand (the right hand of YHVH – verse 1) shall strike through kings in the day of his wrath…" YHVH at the right hand of YHVH can be none other than "his anointed – my King – my Son – the Son whose wrath will be kindled but a little" of Psalm 2. See also Matthew 22:41-46; I Corinthians 12:3.

< 261 > Gamliel the wise instructs the Sanhedrin

5:33 When they heard *their words*, they were cut *to the heart* and took counsel to slay them. 34Then a Pharisee named

Gamliel, a doctor of Torah law, of great reputation among all the people, stood up in the Great Assembly and commanded that the apostles be removed from the hall for a period of time. [35]Then he addressed the *Great* Assembly, *saying*, "You men of Israel, consider *carefully* what you intend to do to these men. [36]For some time ago Theudas rose up, boasting himself to be somebody, and about four hundred men joined themselves to him. When he was slain, those who followed him were scattered, and his entire movement came to nothing. [37]After this, Yehudah the Galilean arose in the days of the census, and many people

followed after him. He also perished, and all who obeyed him were dispersed. [38]Now, I am telling you to refrain from *touching* these men. Leave them alone! If this counsel or this work is of man, it will come to nothing, [39]but if it is of YHVH, you cannot overthrow it! You may even find yourselves fighting against YHVH."

[40]So they agreed. They called the apostles *back into the Assembly*, beat them, and commanded them not to speak in the name of Yeshua. Then they let them go. [41]When they departed from the presence of the Assembly, they

rejoiced that they were counted worthy to suffer shame for his name, [42]and they did not stop teaching and preaching Yeshua Messiah daily in the Temple and from house to house.

< 262 > The “Greek Seven” are ordained to serve

6:1 In those days the number of the disciples multiplied, and there arose a grievance among the Greeks against the Hebrews because their widows were neglected in the daily distribution *of food*. 2Then the twelve called the multitude of the disciples *to them*, and said, “It is not appropriate that we should leave the word of YHVH to serve tables. 3Therefore, brothers, choose from among yourselves seven men of good reputation and full of the Ruach Kodesh and wisdom, and we will put them in charge of this

business, [4]but we will give ourselves
continually to prayer and to the
ministry of the word. [5]This *decision*
pleased the whole multitude, and they
chose Stephen, a man full of faith and
of the Ruach Kodesh, and Philip, and
Prochorus, and Nicanor, and Timon,
and Parmenas, and Nicolas, a
proselyte of Antioch. [6]They set them
before the apostles, who prayed and
laid hands on them.

< 263 > Second summary statement:

6:7 **The word of YHVH increased,
causing the number of the disciples**

in Yerushalayim to multiply greatly, and *even* a great company of the cohenim were obedient to the faith.

< 264 > Stephen is arraigned before the Sanhedrin

6:7 Stephen, full of faith and power, did great wonders and miracles among the people. 9Then there arose certain of the synagogue of the Libertines, Cyrenians, Alexandrians, and those of Cilicia and of Asia who disputed with Stephen. 10They were not able to resist either the wisdom or the Spirit by which he

spoke. [11]Then they induced *certain* men to say, “We have heard him speak blasphemous words against Moshe and *against* YHVH.” [12]They stirred up the people, the elders, and the scribes, and they came upon *Stephen* suddenly and seized him, and *they* brought *him* before the *Sanhedrin*. [13]They *called* false witnesses, who *testified*, “This man does not stop speaking blasphemous words against this holy place and the Torah! [14]We heard him say that this Yeshua of Natzeret will destroy *the Temple* and change the *instructions* Moshe delivered to us.” [15]All that sat in the Assembly, looking at him intently, saw that his face was

like the face of an angel.

7:1 Then said the high priest, “Are these
things so?” 2*Stephen* said, “Men,
brothers, fathers – listen to me! The
Elohim of glory appeared to our father
Avraham when he was in
Mesopotamia, even before he dwelt in
Haran, 3and he said to him, ‘Get out of
your country, and from your kindred,
and come into the land which I shall
show you.’ {1} 4So *Avraham* came out of
the land of the Chaldeans and dwelt in
Haran. *After* his father died, YHVH
removed him from there and brought
him into this land where you now
dwell. 5But YHVH gave him no

inheritance in it, no, not *so much as* to set his foot on, yet even when *Avraham* had no child, YHVH promised that he would give it to him and to his seed after him for a possession.{1} 6YHVH *told Avraham*, 'Your seed will temporarily reside in a strange land, *the people of which* will enslave and abuse them for four hundred years.{1} 7But I will judge the nation which brings them into bondage,' said YHVH, 'and after that *I will bring them out*, and they will serve me in this place.'{1} 8YHVH gave *Avraham* the covenant of circumcision. So *Avraham* fathered Yitzhak, and circumcised him on the eighth day; and Yitzhak *fathered*

Yaakov; and Yaakov *fathered* the twelve patriarchs."

{7:3.1} Genesis 12:1
{7:5.1} Genesis 12:7, 13:15, 15:18, 17:8
{7:6.1} Genesis 15:13
{7:7.1} Exodus 3:12

7:9 "Then the patriarchs, moved with envy, sold Yoseph into Egypt, but YHVH was with him 10and delivered him out of all his afflictions. YHVH gave him favor and wisdom in the sight of Pharaoh, king of Egypt, and Pharaoh made him governor over Egypt and all his house. 11Now there came a famine over all the land of Egypt and Canaan,

causing great affliction, and our fathers *were not able to* find food.
[12]When Yaakov heard that there was grain in Egypt, he sent our fathers there for the first time. [13]The second *time they went down into Egypt*, Yoseph was made known to his brothers, and Yoseph's family was made known to Pharaoh. [14]Then Yoseph sent for his father Yaakov and all his family, seventy-five people in all. [15]So Yaakov went down into Egypt, and he and our fathers died *there*. [16]*Their bones* were carried back to Sh'khem and laid in the sepulcher that Avraham bought for a sum of money from the sons of Hamor, *the father* of Sh'khem. [17]But when the

time drew near for YHVH to fulfill the promise which he had sworn to Avraham, the people grew and multiplied in Egypt [18]until *there* arose another king, who knew nothing *about* Yoseph.{1} [19]He dealt deceitfully with our people and afflicted our fathers cruelly, forcing them to cast out their newborn babies so that they would die. [20]At that time Moshe was born, and he was beautiful in the sight of YHVH. He was nursed in his father's house for three months, [21]and when he was cast out, Pharaoh's daughter took him in and raised him *as* her own son."

{7:18.1} Exodus 1:8

7:22 “Moshe was educated in all the wisdom of the Egyptians, and he was mighty in his words and deeds. 23When he was fully forty years old, it came into his heart to visit his brothers, the children of Israel. 24Seeing one *of them* being treated unjustly, he defended and avenged the oppressed man *by* killing the Egyptian, 25for he supposed his brothers would understand how YHVH was delivering them by his hand, but they did not understand. 26The next day he came upon *two* who were fighting, and he tried to make peace between them, saying, ‘Men, you are brothers; why do you wrong one another?’ 27But

the man who was hurting his neighbor thrust *Moshe* away, saying, 'Who made you a ruler and a judge over us?{1}
28 Will you kill me like you killed the Egyptian yesterday?'{1} 29 Upon *hearing this*, Moshe fled, and he was a stranger in the land of Midian,{1} where he fathered two sons."{2}

{7:27.1} Exodus 2:14; Acts 7:35
{7:28.1} Exodus 2:14
{7:29.1} Exodus 2:15
{7:29.2} Exodus 2:22; 18:3-4

7:30 "When forty years had passed, the angel of YHVH appeared to him in the wilderness of Mount Sinai in the

flames a burning bush. [31]When Moshe *saw it*, he wondered at the sight, and as he drew near to see *it*, the voice of YHVH came to him, [32]*saying*, 'I *am* the Elohim of your fathers, the Elohim of Avraham, and the Elohim of Yitzhak, and the Elohim of Yaakov.' Then Moshe trembled, and he dared not approach further. [33]Then YHVH said to him, 'Take your shoes off your feet, for the place where you stand is holy ground. [34]***Truly*** **I have seen**$_{\{1\}}$ the affliction of my people who are in Egypt, and I have heard their groaning, and have come down to deliver them. Come now; I will send you into Egypt.' [35]This same Moshe, whom they

refused, saying, ‘Who made you a ruler and a judge?’ YHVH sent *to be* a ruler and a deliverer by the hand of the angel who appeared to him in the bush.
36Moshe brought them out after performing wonders and signs in the land of Egypt, in the Red Sea, and in the wilderness for forty years.

37“This is the same Moshe who said to the children of Israel, ‘YHVH your Elohim shall raise up to you a prophet like unto me, from among your brothers, *and you shall hear and obey him*.’ {1} 38This is *that Moshe* who was in the kehilah in the wilderness with the angel who spoke to him in Mount

Sinai, and *with* our fathers, who
received the living oracles to give to
us. [39]Our fathers would not obey *him*,
but thrust *him* from them, and in their
hearts they turned back again into
Egypt, [40]saying to Aaron, ‘Make us
gods to go before us, for *as for* this
Moshe, who brought us out of the land
of Egypt, we do not know what has
become of him.’ {1} [41]In those days they
made a calf and offered sacrifice to the
idol, and rejoiced in the works of their
own hands. [42]Then YHVH turned, and
gave them up to worship the host of
heaven, as it is written in the scroll of
the prophets, ‘O you house of Israel,
have you offered to me slain beasts and

sacrifices *for* forty years in the wilderness?'{1}

{7:34.1} KJV "I have seen, I have seen" – emphasis is expressed in bold type rather than repetition.
{7:37:1} Deuteronomy 18:15, 18; Acts 3:22
{7:40.1} Exodus 32:1, 23
{7:42.1} Amos 5:25

7:43 "Yes, you adopted the house *of obelisks* of Moloch, and the star of your god Rimmon,{1} images which you made *by which* to worship them, *and for this* YHVH said, 'I will carry you away beyond Babylon.'{2} 44Our fathers had the tabernacle of witness in the

wilderness, as YHVH had appointed, speaking to Moshe, that he should make it according to the fashion that he had seen. [45]Our fathers that came after brought *it* in with Yehoshua into *the land* they possessed from the gentiles, whom YHVH drove out before the face of our fathers until the time of David, [46]who found favor before YHVH and desired to find a tabernacle for the Elohim of Yaakov. [47]But it was Solomon who built him a house; [48]however, the most High does not dwell in temples made with hands, as the prophet said, [49]'Heaven *is* my throne and earth is my footstool; what house will you build me? said YHVH,

or What *is* the place of my rest? {1}
[50]Has not my hand made all these
things?' {1}

{7:43.1} The star of *Remphan* <remfan – *rhemphan*> (KJV), meaning shorter or shrunken, is the star of Rimmon <!wmr – *rimmon*> *pomegranate*, which also means shrunken. Rimmon was worshipped by the Assyrians (II Kings 5:18; Amos 5:26). The shrunken remnant of the flower on the bottom of the pomegranate is the star shape of the seal of Solomon, which was later named the "Star of David."

{7:43.2} Amos 5:26-27
{7:49.1} Isaiah 66:1; Matthew 5:35
{7:50.1} Isaiah 66:2

7:51 “You stiffnecked and uncircumcised in heart and ears, you always resist the Ruach Kodesh. As your fathers *did*, so *do* you. 52Which of the prophets have your fathers not persecuted? They have slain those who announced long ago the coming of the Righteous One; of whom you have now become the betrayers and murderers. 53*You* received the Torah by the disposition of angels, yet you have not kept *it*.”

< 265 > Stephen is stoned by the Sanhedrin, and Shaul is responsible for his death

7:54 When they heard these things, they were cut to the heart, and they gnashed *their* teeth at him. 55But he, being full of the Ruach Kodesh, looked up steadfastly into heaven, and saw the glory of YHVH and Yeshua standing on the right hand of YHVH. 56He cried, "Behold, I see the heavens opened, and the Son of man standing on the right hand of YHVH." 57At this they stopped their ears, cried out with a loud voice, and rushed at him all at once. 58They dragged *him* out of the city and stoned *him*, and the witnesses laid down their garments at the feet of a young man named Shaul. 59They stoned Stephen, who called upon YHVH and cried,

“Adonai Yeshua, receive my spirit!”
60Then he fell to his knees and cried
out with a loud voice, “ YHVH! Do not
lay this sin to their charge!” When he
had said this, he fell asleep.

8:1 Shaul sanctioned Stephen’s
execution, and at that time there was a
great persecution against the kehilah at
Yerushalayim. They were all scattered
abroad throughout the regions of
Yehudah and Shomron, except the
apostles. 2Devout men carried Stephen
to his burial, and made great
lamentation over him. 3As for Shaul, he
wreaked havoc on the kehilah. Entering
into every house, he arraigned men and

women and incarcerated *them* in prison. [4]Those that were scattered abroad went everywhere preaching the word.

< 266 > Philip ministers among the Samaritans

[8:5] Philip went down to the city of Shomron and preached Messiah to them. [6]With one accord the people gave heed to those things which Philip spoke, hearing and seeing the miracles he did. [7]Demonic spirits, crying with loud voices, came out of many who were possessed, and many who were paralyzed and lame were healed.

[8]There was great joy in that city. [9]But there was a certain man called Shimon, a practitioner of sorcery in the same city, who astonished the people of Shomron, claiming to be someone great. [10]They all gave him great attention, from the least to the greatest, saying, "This man is the great power of Elohim." [11]They regarded him *highly* because for a long time he had bewitched them with his magic. [12]But when they believed Philip's preaching concerning the kingdom of YHVH and the name of Yeshua Messiah, they were mikveh-ed, both men and women. [13]Then Shimon himself also believed, and when he was mikveh-ed, he

continued with Philip, and *he* wondered as he beheld the miracles and signs that were done.

[14]When the apostles who were at Yerushalayim heard that *the people of* Shomron had received the word of YHVH, they sent Kefa and Yochanan to them. [15]When they came down, they prayed for them that they might receive the Ruach Kodesh [16](for as yet it had fallen upon none of them; they were only mikveh-ed in the name of the Messiah Yeshua). [17]Then they laid *their* hands on them, and they received the Ruach Kodesh. [18]When Shimon saw that the Ruach Kodesh was given

through the laying on of the apostles' hands, he offered them money, [19]saying, "Give me this power also, so that on whomever I lay hands, he may receive the Ruach Kodesh." [20]But Kefa said to him, "May your money rot with you, because you thought that the gift of YHVH could be purchased. [21]You have neither part nor lot in this matter, for your heart is not right in the sight of YHVH. [22]Repent of your wickedness and pray that YHVH would forgive the intent of your heart, [23]for I perceive that you are in bitter bondage to sin." [24]Then Shimon answered and said, "Pray to YHVH for me that none of these things which you have spoken

come upon me.” 25After they had testified and preached the word of YHVH, they returned to Yerushalayim, preaching the gospel in many villages of the Samaritans *along the way*.

< 267 > Philip departs for the desert of Gaza

8:26 Then the angel of YHVH spoke to Philip, “Arise, and go toward the south to the way that goes down from Yerushalayim to Gaza, which is desert.” 27He arose and went, and behold, he saw a man from Ethiopia, a eunuch of great authority who had the charge of all the treasure of Candace,

the queen of the Ethiopians. He had
come to Yerushalayim to worship [28]and
was returning *home*, sitting in his
chariot and reading Yeshayahu the
prophet. [29]Then the Ruach said to
Philip, “Go over and join that chariot.”
[30]Philip ran to *him*, and he heard him
reading the prophet Yeshayahu. *Philip*
said, “Do you understand what you are
reading?” [31]He said, “How can I,
except someone should guide me?” He
asked Philip to come up and sit with
him. [32]The place in the scripture where
he was reading was this: “He was led
as a sheep to the slaughter; and like a
lamb dumb before his shearer, so he
opened not his mouth. [33]In his

humiliation his judgment was taken away, and who shall declare his generation? For his life is taken from the earth."{1} 34The eunuch asked Philip, "Please tell me, of whom is the prophet speaking, of himself, or of some other man?" 35Then Philip opened his mouth, and he began at the same scripture and preached Yeshua to him.

{8:33.1} Isaiah 53:1-12

8:36 As they went on *their* way, they came to some water: and the eunuch said, "See, *here is some* water! What

prevents me from being mikveh-ed?”
[37]And Philip said, “If you believe with
all your heart, you may.” He answered,
“I believe that Yeshua Messiah is the
Son of YHVH.” [38]He commanded the
chariot to stand still, and both Philip
and the eunuch went down into the
water and *Philip* mikveh-ed him.
[39]When they came up out of the water,
the Ruach of YHVH caught Philip
away, and the eunuch saw him no more
and went on his way rejoicing. [40]Philip
immediately found *himself* at Azotus,
and passing through, he preached in all
the cities until he came to Caesarea.

< 268 > Yeshua calls Shaul

on his way to Damascus

9:1 Shaul, who was still threatening to
slaughter the disciples of Messiah,
went to the Cohen Gadol 2and asked
him for letters to the synagogues in
Damascus stating that if he found
anyone belonging to the Way, whether
men or women, *he had the authority* to
bring them bound to Yerushalayim. 3As
he journeyed, he came near Damascus,
and suddenly, there shone round about
him a light from heaven. 4He fell to the
earth, and he heard a voice saying to
him *in the Hebrew language*,{1}
"Shaul, Shaul, why do you persecute
me?" 5He said, "Who are you,

Adonai?" The Messiah said, "I am Yeshua, whom you are persecuting! *It is hard for you to kick against the goads*." [6]*Shaul, trembling and astonished, said, "Adonai, what do you want me to do?" Yeshua said* to him,{1} "Arise, and go into the city, and you shall be told what you must do." [7]The men who journeyed with him remained speechless, hearing a voice but seeing no one. [8]Shaul arose from the earth, but when his eyes were opened he saw no one. They led him by the hand and brought *him* into Damascus [9]where he was without sight for three days, *during which* he neither ate nor drank.

{9:4.1} Acts 26:14

{9:6.1} Verses 5b through 6a (all italicized words in the KJV) are not in any early Greek manuscripts, but were borrowed from a portion of the recorded dialogue of Acts 26:14.

9:10 There was a certain disciple at Damascus named Ananias, and in a vision, the Messiah called to him, "Ananias!" He responded, "Behold, I *am here* Adonai." 11The Messiah *said* to him, "Arise, and go into the street which is called Straight, and inquire at the house of Yehudah for *one* called Shaul of Tarsus, who is there, praying. 12He has seen a vision in which a man

named Ananias came in and *put* his hand on him so that he might receive his sight." [13]Then Ananias answered, "Adonai, I have heard from many concerning this man and how much evil he has done to your saints at Yerushalayim, [14]and here he has authority from the Cohen Gadol to bind all that call on your name." [15]But the Messiah said to him, "Go your way, for I have chosen him as a vessel to bear my name before the gentiles, and kings, and the children of Israel, [16]and I will show him how much he must suffer for my name's sake." [17]So Ananias went his way and entered into the house, and putting his hands on him,

said, “Brother Shaul, the Messiah Yeshua, who appeared to you on the way as you came, has sent me so that you might receive your sight and be filled with the Ruach Kodesh.”
[18]Immediately something like scales fell from his eyes, and he received his sight at once, and he arose and was mikveh-ed. [19a]When he had *eaten some* food, he was strengthened.

< 269 > Shaul narrowly escapes death after teaching in the Damascus synagogue

9:19b Shaul stayed with the disciples who were at Damascus for several days and 20he immediately *began* preaching Messiah in the synagogues, declaring boldly that he is the Son of YHVH. 21All that heard *him* were amazed, and said, “Is this not the man who destroyed those in Yerushalayim who called on *Yeshua’s* name? Did he not come here for the purpose of arresting them and taking them back to the Cohen Gadol?” 22Shaul increased all the more in strength and confounded the Yehudim who dwelt at Damascus, proving that *Yeshua* is the very Messiah. 23After many days had passed, the Yehudim plotted to kill

him, [24]but their plot became known to Shaul. They also watched the gates day and night to kill him. [25]Then the disciples took him by night and let *him* down by the wall in a basket.

< 270 > Bar Nava introduces Shaul to the disciples in Jerusalem

9:26 When Shaul returned to Yerushalayim, he attempted to join the disciples, but they were all afraid of him and did not believe that he was a disciple. [27]But bar Nava took him, brought *him* to the apostles, and told

them how *Shaul* had seen the Messiah on the way and that he had spoken to him, and how he had preached boldly in Damascus in the name of Yeshua.
[28]So he joined with them, coming in and going out at Yerushalayim. [29]He spoke boldly in the name of the Messiah Yeshua, and he disputed with the Greek-speaking Yehudim, but they also plotted to kill him. [30]When the brothers learned about this, they brought him down to Caesarea and then sent him to Tarsus.

< 271 > Third summary statement:

9:31 **Then the kehilot had rest throughout all Yehudaea and Galilee and Shomron. They were edified and were multiplied, and walked in the fear of YHVH and in the comfort of the Ruach Kodesh.**

< 272 > Kefa goes to Joppa and raises Tabitha from the dead

9:32 It came to pass that as Kefa traveled about, he also came down to *visit* the saints who dwelt at Lydda.
33There he found a certain man named Aeneas, who had been bedridden for

eight years and was sick with the palsy. [34]Kefa said to him, “Aeneas, Yeshua Messiah makes you whole, arise and make your bed” and he arose immediately. [35]All that dwelt at Lydda and Saron who saw *this miracle* turned to Messiah.

[36]Now there was at Yaffo a certain disciple named Tabitha (which by interpretation is female Gazelle). This woman was always doing good works and helping the poor. [37]It came to pass in those days that she became sick and died. When they had washed her *body*, they laid *her* in an upper room, [38]and because Lydda was near Yaffo, when

the disciples heard that Kefa was there, they sent two men to him to ask *him* to come to them without delay.
[39]So Kefa arose and went with them. When he came, they brought him into the upper room, and all the widows stood around him, weeping and showing the coats and garments Tabitha had made while she was with them. [40]Then Kefa sent them all out, and he knelt down and prayed. Turning to her body he said, “Tabitha, arise!” She opened her eyes, and when she saw Kefa, she sat up. [41]He gave her *his* hand and lifted her up, and when he had called the saints and widows, he presented her alive. [42]This became

known throughout all Yaffo, and many believed in the Messiah. [43]Then Kefa stayed in Yaffo for many days with Shimon, a tanner.

< 273 > The servants of a gentile centurion call on Kefa

[10:1] There was a certain man in Caesarea called Cornelius, a centurion of the *famed* Italian detachment. [2]He was a devout *man* who feared YHVH with all his house, gave alms *generously* to the people, and prayed to YHVH continually. [3]At about the ninth hour of the day, he saw clearly in

a vision an angel of YHVH coming to him, saying, “Cornelius.” [4]And when he looked at him, he was afraid, and said, “What is it, Adonai?” And he said to him, “Your prayers and your alms have come up for a memorial before YHVH. [5]Now send men to Yaffo and call for Shimon, whose surname is Kefa. [6]He is staying with *a man called* Shimon, a tanner, whose house is by the seaside. He shall tell you what you need to do.” [7]When the angel departed, Cornelius called two of his household servants and one of the devoted soldiers who waited on him continually. [8]When he had told them all *these* things, he sent them to

Yaffo.

< 274 > Kefa adamantly instructed “call no man defiled or unclean!”

10:9 The next day, as the *emissaries of Cornelius* went on their journey and drew near to the city, Kefa went up upon the housetop to pray at about the sixth hour. 10He became very hungry and would have eaten, but while they were preparing *the meal*, he received an open vision. 11He saw heaven opened and something like a great sheet gathered at the four corners descended to the earth. 12In *the sheet*

were all kinds of rodents, and carnivorous animals, and crawling insects, and carrion eaters, and birds of prey. [13]He heard a voice say to him, "Rise, Kefa. Kill and eat!" [14]But Kefa refused, "Not so, Adonai, for I have never eaten anything that is defiled or unclean." [15]Then the voice *spoke* to him again the second time, "What YHVH has cleansed, do not call defiled." [16]This was done three times, and the sheet returned again into heaven.

[17]Now while Kefa pondered what this vision meant, the men who were sent from Cornelius had asked where

Shimon's house was and were standing outside the gate. [18]They called out, asking whether Shimon, who was surnamed Kefa, was lodging there. [19]While Kefa pondered the meaning of the vision, the Ruach said to him, "**Behold, three men are looking for you. [20]Arise, and go down. Go with them, doubting nothing, for I have sent them.**" [21]Then Kefa went down to the men Cornelius had sent to him and said, "Behold, I am he whom you seek. Why have you come?" [22]They said, "The centurion Cornelius, a just man who fears YHVH and is well spoken of among the whole Jewish nation, was instructed by a holy angel to send for

you to come to his house and hear what you have to say." [23]So *Kefa* invited them in, and they stayed *the night with him*. The next day Kefa went with them, and some of the brothers from Yaffo accompanied him.

[24]The next day they entered Caesarea. Cornelius had called together his family and close friends and they were waiting for them. [25]As Kefa was coming in, Cornelius met him, fell down at his feet, and worshipped *him*. [26]But Kefa made him get up, saying, "Stand up. I myself am *just* a man." [27]As he talked with *Cornelius, Kefa* went into *the house* and found many

people gathered together. [28]*Kefa* said to them, "You know that it is unlawful for a Yehudi to keep company with or visit someone of another nation, but **YHVH has shown me that I should not call any man defiled or unclean**. {1} [29]So I came *to you* without argument as soon as I was sent for. Therefore, I ask *you*, why have you sent for me?"

{10:28.1} Kefa was a follower of the Messiah and kept the commandments concerning not eating abominable flesh. Nothing that Yeshua did or said could add to or diminish from the commandments that the Almighty gave us at Sinai (Deuteronomy 4:2, 12:32). Kefa pondered the meaning of this strange vision, yet he did not go down to the

street, kill a cat, and roast it on the rooftop. The Holy Spirit gave him direction concerning the vision (that occurred three times) and told him to go with three men, doubting nothing that they were about to tell him. Kefa fully understood the vision and plainly said, "**YHVH has shown me that I should not call any man defiled or unclean**." Only those who refuse to hear what Kefa confessed to his unexpected gentile guests can construe that this vision is about eating pigs, spiders, monkey brains or sewer rats – if that is "what is set before you." (See event <132>).

10:30 Cornelius related *to Kefa*, "Four days ago I was fasting until this time, and at the ninth hour, as I prayed in my house, I beheld a man standing before

me in bright clothing. [31]He said, ‘Cornelius, your prayer is heard, and your alms are remembered in the sight of YHVH. [32]Therefore, send to Yaffo and call for Shimon, whose surname is Kefa. He lodges in the house of Shimon, a tanner, *who lives* by the seaside. When he comes, he shall speak to you.’ [33]So I Immediately sent for you, and it is good that you have come. This is why we are all present here before YHVH to hear all the things *he* has commanded you.”

[34]Then Kefa opened *his* mouth and said, “**Truth, I perceive that YHVH is no respecter of persons, [35]but in**

every nation he who fears him and works righteousness is accepted by him. 36The word which YHVH sent to the children of Israel – preaching peace by Yeshua Messiah (who is master of all) – [37]that word, as you already know, began in the Galilee with the mikveh which Yochanan preached, and was later published throughout all Yehudah. [38]YHVH anointed Yeshua of Natzeret with the Ruach Kodesh and with power, and he went about doing good and healing all that were oppressed of hasatan, for YHVH was with him. [39]We are witnesses of all the things which he did both in the land of the Yehudim and in

Yerushalayim. They put him to death by hanging him on a tree, [40]but YHVH raised him on the third day and revealed him openly – [41]not to all the people but to witnesses chosen before by YHVH, *even* to us, who ate and drank with him after he rose from the dead. [42]Then he commanded us to preach to the people and to testify that it is he who was ordained of YHVH *to be* the Judge of the living and the dead. [43]Concerning him all the prophets testify that through his name, whoever believes in him shall receive remission of sins."

< 275 > Gentiles are filled

with the gift of the Ruach Kodesh and speak in tongues

10:44 While Kefa spoke these words, the Ruach Kodesh fell on all them who heard the word. 45They of the circumcision who believed were astonished, as many as came with Kefa, because the Gift of the Ruach Kodesh was also poured out on the gentiles, 46**for they heard them speak with tongues and magnify YHVH**. Then Kefa answered, 47"Can anyone forbid water that these should not be mikveh-ed who have received the

Ruach Kodesh just as we have?”{1}
48So *Kefa* commanded them to be
mikveh-ed in the name of Yeshua
Messiah.{1} Then they asked him to
remain for some days.

{10:47.1} In this incident, the mikveh in the Spirit by Yeshua preceded the mikveh in water by Kefa.

{10:48.1} The modern baptism service recites the phrase: “in the name of the Father, and of the Son, and of the Holy Ghost” (KJV – Matthew 28:19), which does not appear in any of the ancient Hebrew texts of Matthew’s Gospel, nor was it an instruction that was ever carried out by the apostles. Early in the fourth century CE, Eusebius quoted Matthew 28:19 nineteen times, “baptizing them in my

name" – rather than "in the name of the Father, and of the Son, and of the Holy Ghost," as recorded in later Greek manuscripts. Kefa and the other apostles, who had heard the Messiah's original command, were faithful to carry out his instructions explicitly. They always baptized in Yeshua's name (Acts 2:38, 8:16, 10:48, 19:5, 22:16). Those who follow the modern texts of Matthew rarely, if ever, baptize in the actual names of the Father, Son, and Holy Spirit – but rather repeat just the *slogan* and omit the names altogether.

< 276 > Kefa sets the kehilah straight on the gentiles coming to faith issue

11:1 The apostles and brothers that were in Yehudah heard that the gentiles had also received the word of YHVH. 2So, when Kefa came up to Yerushalayim, they that were of the circumcision{1} contended with him, 3charging, "You went into *the home of* uncircumcised *gentiles* and ate with them?" 4So, Kefa rehearsed *the matter* from the beginning and expounded *it* to them in order, saying, 5"I was in the city of Yaffo praying and I saw an open vision. Something like a great sheet was let down from heaven by *its* four corners directly in front of me. 6When I had fastened my eyes on it, I saw

rodents, and carnivorous animals, and crawling insects, and carrion eaters, and birds of prey. [7]And I heard a voice saying to me, ‘Arise, Kefa. Kill and eat!’ [8]But I said, ‘Not so, Adonai, for no defiled, unclean *abomination* has at any time entered into my mouth.’ [9]But the voice spoke to me again from heaven, ‘What YHVH has cleansed, do not call defiled.’ [10]This was done three times, and everything was drawn up again into heaven. [11]Immediately there were three men, sent to me from Caesarea, who had already arrived at the house. [12]The Ruach *again spoke to me and* told me to go with them, doubting nothing. *Even* these six

brothers also accompanied me *to Caesarea*, and we *all* entered into the man's house. [13]He told us how he had seen an angel, who stood in his house and said to him, 'Send men to Yaffo, and call for Shimon, whose surname is Kefa. [14]He will give you a message, by which you and all your household shall be saved.'" [15]"As I began to speak to them, the Ruach Kodesh fell on them, as *it did* on us at the beginning. [16]Then I remembered the word of the master, who said, 'Yochanan indeed mikveh-ed with water, but you shall be mikveh-ed with the Ruach Kodesh.' [17]Therefore, if YHVH gave them the same gift *he gave* to us, who also

believed on the master Yeshua Messiah, who was I that I could hinder YHVH? [And that is when I commanded that these should be mikveh-ed in water in obedience to the master's command.]" [18]When they heard these things, they held their peace and glorified YHVH, saying, "Then YHVH has also granted to the gentiles repentance unto life."

{11:2.1} These "of the circumcision" were those who were raised as Pharisees and became believers (Acts 15:5; Galatians 2:4, 11-13). They had been taught the false authority of the fictitious oral torah – all the innovations and man-made laws (takanot) enacted by the Pharisee rabbis that defined

first-century Judaism. This incident is the first of many in which first-century believers had to deal with the religious predisposition of those who were raised as Pharisees – just as Yeshua did.

< 277 > Persecution inadvertently spreads the gospel to the gentiles

11:19 Now those who were scattered abroad because of the persecution that arose over Stephen traveled as far as Phenice, and Cyprus, and Antioch, but preached the word only to the Yehudim. 20Some of them were men of Cyprus and Cyrene, who, when they

came to Antioch, preached Messiah Yeshua to the gentiles.

< 278 > Fourth summary statement:

11:21 **And the hand of YHVH was with them, and a great number *of gentiles* believed and turned to the Messiah.**

< 279 > Bar Nava ‘sent forth’ from Jerusalem to Antioch – he takes Shaul

11:22 News of this event came to the ears of the kehilah in Yerushalayim, and

they sent forth{1} bar Nava to go as far as Antioch. [23]When he arrived and had witnessed the grace of YHVH, he was glad, and he exhorted them all to cleave to the Messiah with steadfast hearts. [24]He was a good man, full of the Ruach Kodesh and faith, and many people were added to the Messiah. [25]Then bar Nava departed to Tarsus to look for Shaul. [26]When *bar Nava* found him, he brought *Shaul with* him to Antioch. For an entire year they assembled with the kehilah *in Antioch* and taught many people.

And the *gentile* disciples were first called “Christianos” in Antioch.

[27]In those days prophets came to Antioch from Yerushalayim. [28]One of them, named Agabus, stood up and prophesied by the Ruach that there would be a great famine throughout all the land – which came to pass in the days of Claudius Caesar.{1} [29]Then the disciples, every man according to his ability, determined to send relief to the brothers who dwelt in Yehudah. [30]They did so and sent it to the elders by the hands of bar Nava and Shaul.

{11:22.1} Bar Nava was ‘sent forth’ or ‘apostled’ <evxaposte,llw – *exapostello*> by the apostles to go to Antioch.

{11:28.1} This famine, along with the

persecution arising from Stephen's execution, forced many of the disciples to leave Jerusalem and all Judaea and "go ye into all the world."

< 280 > Herod kills Yaakov and puts Kefa in a maximum security prison

12:1 Now about that time King Herod began to persecute particular *members* of the kehilah. 2He killed Yaakov, the brother of Yochanan, with the sword, 3and because he saw it pleased the Pharisees, he also proceeded to arrest Kefa during the Feast of Matzah. 4When *Herod* apprehended him, he put

him in prison and delivered *him* to four quaternions – *one hundred armed* soldiers – to guard him, intending to bring him out to the people after Passover.{1} 5So Kefa was kept in prison, and the kehilah prayed to YHVH for him without ceasing. 6The night before Herod was planning to bring him out, Kefa was sleeping between two soldiers, who had him bound with two chains, and the guards standing at the door were in charge of the entire prison. 7But the angel of YHVH came to *him*, and the light illuminated the entire inside of the prison. He struck Kefa on the side to awaken him, and said, “Quick! Get

up!" and the chains fell off his hands.
[8]The angel said to him, "Get dressed
and put on your sandals," and he did.
Then he said to him, "Wrap your sash
around *your tallit* and follow me."
[9]Kefa followed him out, but did not
know that what the angel was doing
was real. He thought that he was seeing
a vision. [10]But when they passed the
first and the second ward, they came to
the iron gate that led to the city, and it
opened for them of its own accord.
They went out and passed through one
street before the angel departed from
him. [11]When Kefa finally realized he
was awake, he said, "Now I truly
know that YHVH has sent his angel

and has delivered me out of the hand of Herod and *from* all the expectation of the Pharisees."

[12]He was still pondering these things when he arrived at the house of Miriam, the mother of Yochanan (whose surname was Marcus), where many were gathered together praying. [13]Kefa called out at the door of the gate, and a young girl named Rhoda responded. [14]When she recognized Kefa's voice, she did not open the gate but ran in with joy and told *everyone* that Kefa was standing outside the gate. [15]They said to her, "You are out of your mind!" But she continued to insist that

it was so. Then they said, “It is his angel.” [16]Kefa continued calling and when they *finally* opened *the door* and looked, they were astonished. [17]He signaled to them with his hand to hold their peace and then he declared to them how YHVH had brought him out of the prison. He said, “Go and tell these things to Yaakov and to the brothers.” Then he departed and went to another place. [18]As soon as it was day, there was no small stir among the soldiers concerning what had become of Kefa. [19]When Herod sent for him and he could not be found, he interrogated the guards and ordered their execution – *all one hundred*.

Then *Kefa* left Yehudah and went to stay in Caesarea.

[20]Herod was highly displeased with those *who were ruling* in Tyre and Zidon, but they came to him with one accord at *his command*. Having made friends with Blastus, the king's chamberlain, they desired to negotiate a peace *treaty* because their country was subsidized by the king. [21]Upon a set day, Herod, who was arrayed in his royal apparel, sat upon his throne and made a speech to them. [22]The people gave a shout, *saying*, "*It is* the voice of a mighty god, not of a man."
[23]Immediately the angel of YHVH

smote him because he did not give the glory to YHVH, and he was devoured by worms and died.{1}

{12:4.1} The KJV reads *after Easter*. Not a single Greek text mentions anything about ***Easter*** – nor does it condone the celebrating of this pagan spring festival, which is defined in the Torah as an abomination to YHVH (Exodus 23:13; Deuteronomy 12:29-32). Every extant Greek text reads <pasca > *pasca* – Passover, which initiates the Feast of Unleavened Bread. The term Passover is also commonly used to refer to the entire week of Unleavened Bread (Matzah).

{12:23.1} Josephus records this event and Herod's rapid demise in graphic detail (Josephus, Antiquities of the Jews, 19.8.2).

< 281 > Fifth summary statement:

12:24 **The word of YHVH grew and multiplied.**

< 282 > Bar Nava and Shaul take Marcus into the heat of battle

12:25 When bar Nava and Shaul had fulfilled *their* ministry to the needy in Yerushalayim, they returned to Antioch and took Yochanan *the son of Miriam*, whose surname was Marcus, with them.

13:1 Now, in the kehilah at Antioch there were certain prophets and teachers such as bar Nava, Shimon, who was called Niger, Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Shaul. 2As they ministered to YHVH and fasted, the Ruach Kodesh said, "Set apart for me bar Nava and Shaul for the work to which I have called them."{1} 3When they had fasted and prayed, and they laid *their* hands on them and sent *them* away. 4Being sent forth by the Ruach Kodesh, they departed to Seleucia, and from there, they sailed to Cyprus. 5When they were at Salamis, they preached the word of YHVH in the

synagogues, and Yochanan also ministered with them. [6]While traveling through the island to Paphos, they found a certain sorcerer, a Jewish false prophet, whose name was bar Yeshua. [7]He was with the governor of the country, Sergius Paulus, a prudent man, who called for bar Nava and Shaul and desired to hear the word of YHVH. [8]But Elumas the wise (for so was his title of nobility) withstood them, seeking to turn away the deputy from the faith. [9]Then Shaul, (who was *later named Paulos by the gentiles*),{1} overflowing with the Ruach Kodesh, looked at him [10]and said, “O you who are full of all deceit and all mischief,

you child of hasatan, *you* enemy of all righteousness, will you not cease to pervert the right ways of YHVH?
[11]Behold the hand of YHVH *is* upon you! You shall be blind, not seeing the sun for a season." And immediately there fell a mist and a darkness over him; and he went about seeking someone to lead him by the hand.
[12]When the governor saw what was done, he believed, being astonished at the doctrine of YHVH.

{13:2.1} There is no indication that the Spirit instructed them to take Yochanan Marcus (John Mark) – and he left them abruptly.

{13:9.1} Shaul, which means "desired," was

his given name, and the name he was called by the Messiah (Acts 9:4, 26:14). The gentiles gave him a more familiar Greek name, Paulos, which means “small.” It is first mentioned in this incident when Shaul leads the governor of the Isle of Paphos, Sergius Paulos, to the Messiah. Perhaps the name was given to him by Governor Sergius in recognition of this historic event.

< 283 > Teaching in the synagogue in Pisidian Antioch on the Sabbath

13:13 Now *after* Shaul and his company set sail from Paphos, they came to Pergamos in Pamphylia, but Yochanan left them and returned to Yerushalayim.

{1} [14]When they departed from Pergamos, they came to Antioch (in Pisidia) and went into the synagogue on the Sabbath day and sat down. [15]After the reading of the Torah and the Prophets, the head *rabbi* of the synagogue extended *an invitation* to them, "Brothers, if you have any word of exhortation for the people, say on." [16]Shaul stood up, and motioning with *his* hand, said, "Men of Israel and you *gentiles* who fear YHVH, listen *carefully*! [17]The Elohim of the people of Israel chose our fathers and raised up the people when they dwelt as strangers in the land of Egypt, and he brought them out with *his* mighty arm.

[18]For a period of about forty years he
suffered their unbelief in the
wilderness, [19]and when he had
destroyed seven nations in the land of
Canaan, he divided their land to them
by lot. [20]After about four hundred and
fifty years he gave *them* judges, until
Samuel the prophet. [21]Afterward they
desired a king, and YHVH gave them
Shaul, the son of Kish, a man of the
tribe of Benjamin for forty years.
[22]When he had removed him, he raised
up David to be their king, of whom he
gave testimony, saying, 'I have found
David, the *son* of Yishai, to be a man
after my own heart who shall fulfill all
my will.' [23]Of this man's seed YHVH

has, according to *his* promise, raised up for Israel a Savior, Yeshua."

[24]"Before *Yeshua's* coming, Yochanan *ben Zecharyah haCohen* first preached the mikveh of repentance to all the people of Israel. [25]And as Yochanan fulfilled his mission, he said, 'Who do you think I am? I am not *the One*, but behold, he is coming after me. I am not worthy to untie the sandals on *his* feet.' [26]Brothers, descendants of Avraham, and whoever among you fear YHVH – the word of this Yeshua is now sent to you. [27]Those that dwell in Yerushalayim and their rulers, because they knew neither him nor the voices of

the prophets which are read every Sabbath day, fulfilled *the prophecies* by condemning *him*. [28]Though they found no cause to put him to death, they asked Pilate for the death *sentence*. [29]When they had fulfilled all that was written of him, they took *him* down from the tree and laid *him* in a sepulcher. [30]But YHVH raised him from the dead, [31]and he was seen many days by those who came up with him from Galilee to Yerushalayim. We are the witnesses to his people."

[32]"We declare to you the good news of the promise made to our forefathers, [33]which YHVH has fulfilled to us, their

children, in that he raised up Yeshua again, as it is also written in the second psalm, ‘You are my Son, this day have I begotten you.’ {1} 34And concerning *the fact* that he raised *Yeshua* from the dead, *now* no more to return to corruption, he said thus, ‘I will give you the sure mercies of David.’ {1} 35Wherefore he said also in another *psalm*, ‘You shall not suffer your Holy One to see corruption.’ {1} 36David, after he had served his own generation by the will of YHVH, died. He was laid to *rest with* his fathers, and *his body* decayed; 37but *the body of Yeshua*, whom YHVH raised again, did not *undergo* decay.” 38“Therefore,

be it known to you, brothers, that through this man is preached to you the forgiveness of sins, [39]and by him all that believe are justified from all things from which you could not be justified through *the provisions in* the Torah of Moshe. [40]Therefore, beware that the things spoken of in the prophets do not happen to you. [41]‘Behold, you scoffers! Wonder and perish! For I will do a work in your days, a work which you *scoffers* will not believe even though someone declares it to you.’”{1} [42]When *some of* the Yehudim stormed out of the synagogue, the gentiles asked that these words might be preached to them the next Sabbath. [43]When the

congregation was dismissed, many of the Yehudim and gentile proselytes followed Shaul and bar Nava, who continued speaking to them and persuaded them to continue in the grace of YHVH.

44The next Sabbath day almost the whole city came together to hear the word of YHVH. 45When the Pharisees saw the multitudes, they were filled with envy and spoke against the things Shaul was teaching, contradicting and insulting *him*. 46Then Shaul and bar Nava spoke out boldly, saying, “It was necessary that the word of YHVH should first have been spoken to you,

but seeing you reject it and judge yourselves unworthy of everlasting life, look, we will turn to the gentiles.
47For this is what YHVH commanded us: ‘I have appointed you to be a light to the gentiles that you should bring salvation to the ends of the earth.’”{1}
48And when the gentiles heard this, they rejoiced and glorified the word of YHVH, and as many as were ordained to eternal life believed. 49And the word of YHVH spread throughout the country, 50but the Pharisees incited the devout and honorable women and the chief men of the city, stirring up persecution against Shaul and bar Nava, and they drove them out of the

region. [51]But they shook the dust off
their feet against them and came to
Iconium, [52]but the disciples were filled
with joy and with the Ruach Kodesh.

{13:13.1} Yochanan Marcus could not handle the heat of the spiritual battle, and he left the work at Pergamos, leaving bar Nava and Shaul to carry the extra weight while he returned to Jerusalem where his mother lived. Pergamos is the city where the Seat of Satan stood in the temple of Zeus (Revelation 2:12-13). Thousands of believers were subsequently executed on the steps of that edifice. The Seat of Satan was taken to Berlin, Germany by Kaiser Wilhelm II, and Adolph Hitler had the Nuremberg tribunal patterned after it. It is understandable that a novice would succumb to the spiritual pressure of ministering in

Pergamos, but from this point on, Shaul could no longer trust Marcus to watch his back and disqualified him from future ministry adventures (Acts 15:36-39).

{13:33.1} Psalm 2:7
{13:34.1} Isaiah 55:3
{13:35.1} Psalm 16:10
{13:41.1} Habakkuk 1:5
{13:47.1} Isaiah 42:6, 49:6

< 284 > Teaching in the synagogue in Iconium on the Sabbath

14:1 *Shaul and bar Nava* went together into the synagogue in Iconium, and they spoke so effectively that a great

multitude of both Yehudim and gentiles believed. [2]But the unbelieving Yehudim stirred up the gentiles and poisoned their minds against the brothers. [3]Therefore, they remained *in Iconium* a long time, speaking boldly for YHVH, who gave testimony to the word of his grace and granted signs and wonders to be done by their hands. [4]But the multitude of the city was divided, some siding with the *unbelieving* Yehudim and some with the apostles.

< 285 > Shaul is stoned in Lystra

14:5 When both the gentiles and the Yehudim, together with their rulers *plotted* to beat and stone them, 6they became aware of *it* and fled to Lystra and Derbe, cities of Lyconia, and to the surrounding region 7where they preached the gospel. 8At Lystra there sat a certain lame man who had never walked, his feet being crippled *in* his mother's womb. 9He was listening to Shaul speak, *and Shaul*, steadfastly watching him and perceiving that he had faith to be healed, 10said with a loud voice, "Stand upright on your feet." He *immediately* leaped up and walked.

[11]When the people saw what Shaul had
done, they lifted up their voices, saying
in the Lyconian language, “The gods
have come down to us in the likeness
of men.” [12]They called bar Nava
“Jupiter” and Shaul “Mercury,”
because he was the chief speaker.
[13]Then the priest of Jupiter, whose
temple was outside the city, brought
oxen and garlands to the gates and
wanted to offer sacrifice with the
people. [14]When the apostles, bar Nava
and Shaul, heard *of* it, they tore their
clothes and ran in among the people
crying out, [15]“Men, why are you doing
these things? We also are men, mortal
like you, proclaiming to you that you

should turn from these vanities to YHVH who made heaven, and earth, and the sea, and all things that are in them. [16]In times past he suffered all nations to walk in their own ways; [17]nevertheless, he did not leave himself without a witness in that he did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." [18]*Even* after saying these things, he could scarcely restrain the people from offering sacrifice to them.

[19]Then *certain* Yehudim who came from Antioch and Iconium won the people over. After stoning Shaul, they

dragged *him* out of the city, supposing him to be dead. [20]However, as the disciples stood round about him, he rose up and came back into the city. The next day he departed with bar Nava to Derbe. [21]When they had preached the gospel in that city and had taught many, they returned again to Lystra and Iconium and Antioch, [22]confirming the souls of the disciples, exhorting them to continue in the faith, and *telling them that* ***they*** **also must suffer much tribulation** ***if they desire*** **to enter into the kingdom of YHVH**. [23]When they had ordained elders for them in every kehilah and had prayed with fasting, they commended them to

YHVH, in whom they believed. [24]After they had passed throughout Pisidia, they returned to Pamphylia.

[25]When they had *again* preached the word in Pergamos, they went down into Attalia. [26]From there they sailed to Antioch, where they had been committed to the grace of YHVH for the work which they had now completed. [27]When they had come and had gathered the kehilah together, they rehearsed all that YHVH had done with them and how he had opened the door of faith to the gentiles. [28]There they remained a long time with the disciples.

< 286 > Pharisee "believers" forcing circumcision and their takanot on the gentiles

15:1 Certain men who came down from Yehudah taught the brothers, *saying*, "Unless you are circumcised after the manner of Moshe, you cannot be saved." 2After Shaul and bar Nava had *great* dissension and debate with them, they decided that Shaul, bar Nava, and certain others from amongst them should go up to Yerushalayim to the apostles and elders concerning this question. 3Being sent off by the kehilah,

they passed through Phenice and Shomron, declaring the conversion of the gentiles and causing great joy among all the brothers. [4]And when they came to Yerushalayim, they were received by the kehilah and the apostles and elders, and they reported all the things YHVH had done with them. [5]But **certain *spokesmen* of the sect of the Pharisees who believed** stood up and said that it was necessary to circumcise *the gentiles* and command *them* to keep the law of Moshe.{1} [6]So the apostles and elders came together to consider this matter. [7]When there had been much discussion, Kefa rose up and said to them,

“Brothers, you know how a good while ago YHVH chose me from among us to preach to the gentiles so that they would hear the word of the gospel and believe. [8]YHVH, who knows the hearts, bore them witness, giving them *the Gift of the Ruach Kodesh*, even as *he did* to us; [9]and he made no difference between us and them, purifying their hearts by faith. [10]Therefore, why do you tempt YHVH by putting upon the necks of the disciples a yoke which neither our fathers nor we were able to bear? [11]We believe that we also are saved through the grace of the master Yeshua Messiah, even as the *gentiles*

evidently are."

[12]Then all the multitude kept silent and gave audience to bar Nava and Shaul, who declared what miracles and wonders YHVH had done among the gentiles through them. [13]After they had finished, Yaakov spoke up, "Brothers, listen to me. [14]Shimon Kefa was the first to declare how YHVH visited the gentiles to separate from among them a people for himself. [15]The words of the prophets agree with this, as it is written, [16]'After this I will return and rebuild the tabernacle of David which has fallen down. I will rebuild the ruins, and I will set it up [17]so that the

remnant of men might seek after the Almighty – and all the gentiles upon whom my name is called.' Thus says YHVH, who does all these things,
18 'Known to YHVH are all his works from the beginning of the world.'" {1}

{15:5.1} The foundation of Phariseeism is "two Torahs" – the written Torah of Moses, and their invented "oral torah," purportedly passed down to them from Moses. The Pharisees claim that without the oral torah, the Scriptures cannot be properly interpreted. The Pharisees' oral torah includes thousands of *takanot* – rules and regulations that are not found in the original Torah that was received from the hand of Moses. Moses adamantly warned that no one is authorized to add to or subtract from the commandments

of YHVH (Deuteronomy 4:2, 12:32). Yeshua deliberately broke the *takanot* of the Pharisees and held them with disdain. By word and deed, he taught his disciples to do the same (DO NOT follow the *takanot* and *ma'asim* of the Pharisees – Matthew 23:3). This "sect of the Pharisees which believed" may have confessed that Yeshua is the Messiah, but they wanted everyone to continue to submit to their rules "which neither we nor our fathers were able to bear" (v:10). It is not the eternal commandments in the Torah that are "grievous to be borne" but rather the manipulative man-made rules of religious sects which are impossible to fulfill (Luke 1:6; I John 5:3). Gentiles are not required to be circumcised; it is the physical token of the Abrahamic land covenant. Gentiles may decide to become circumcised, but it is not required for them to become a

believer in the Messiah.

{15:18.1} This is not being cited as a fulfillment of Amos 9:11-12 but as a proof text that the heathen, i.e. the gentiles, have a certain and prophetic place in the household of Israel if they take hold of the covenant, love his name, and learn his ways.

< 287 > Yaakov cites the Torah to define acceptable behavior for gentiles turning to YHVH

15:19 “Therefore my verdict is that we do not trouble those from among the gentiles who are turning to YHVH;

[20]rather, let us write unto them that they should abstain from the abominations of idolatry,{1} *from ervah* sexual behavior,{2} *from* strangled *flesh*,{3} and *from* blood,{4} [21]because in every city Moshe has been preached for generations, and he is read in the synagogues every Sabbath day.{1}

{15:20.1} Deuteronomy 12:29-32
{15:20.2} Leviticus 18:1-30
{15:20.3} Leviticus 11:1-47
{15:20.4} Genesis 9:3-4; Leviticus 17:10-14

{15:21.1} The Pharisee synagogue was the one place in the ancient world where one could go to hear the Torah read and taught.

The apostles in Jerusalem were reiterating minimal requirements for the gentiles to be allowed into the synagogue and to join in the study of the Torah of Moses. As the gentiles gained a more complete understanding of the Torah of Moses, those whose heart upon which the Torah was written would then come naturally into full obedience to YHVH's commandments. Keeping the Torah commandments is an appropriate heartfelt response from one who has been redeemed by Yeshua's blood. The wages of sin is death (Romans 6:23) – but the gift of life eternal is given to all who call upon his name in faith. If one is not *taught* to have enmity against the Torah, the response of *the new creation* is to live in complete obedience to the instructions of our Creator – and then learn to listen to his voice so that we can walk by the Spirit, as we see exemplified in the book

of the Acts. Those who have enmity against, and deliberately break the commandments of YHVH, do not have the Holy Spirit living in them – no matter how religious they may appear to be in their flesh (I John 2:4).

There was no requirement for a gentile to be circumcised to enter the synagogue on the Sabbath to learn the Torah of Moses. Circumcision is the sign of the covenant between YHVH and Abraham: that all of the land from the Euphrates to the Nile belongs to his offspring, the sons of Israel. Gentiles are not a part of the Abrahamic covenant, but they can elect to become so.

Those who desired to enter into the kehilah of Israel to learn the Torah had to at least be in compliance with the four basic things that James quoted from the Torah and were again reiterated at Shaul's last Feast in Jerusalem.

They did not, however, have to follow the man-made rules (*takanot*) of the Pharisees. Yeshua broke them, he taught his disciples to break them, he demanded those he healed to break them – yet the Pharisees who became followers of Messiah wanted to bring their *eruv* (Sabbath boundary), their *kippot* (submissive headcover), and their *negel vasser* (handwashing vessel) with them; they wanted to require the gentiles to follow the *takanot* that Yeshua absolutely forbade. On the other hand, gentiles in pagan cultures tended to bring their idolatry and abominations into the fellowship of the saints. Some refused to observe even the minimum requirements repeatedly detailed by the apostles, and Shaul had to deal with such perversion among the Corinthian believers (I Corinthians 5:1). Both groups – the legalists and the licentious – will be

thinned from the fold on the day that Yeshua sentences, “Depart from me, you *anomians* – you violators of the Torah!”

15:22 Then it pleased the apostles and elders, as well as the whole kehilah, to send chosen men of their own company to Antioch with Shaul and bar Nava; *namely*, Yehudah, surnamed bar Saba, and Silas, *who were* honored men among the brothers. 23They wrote *a letter and sent it* with them.

> To: the gentile brothers in Antioch, and Syria, and Cilicia
>
> *From:* the apostles and elders and brothers *in Yerushalayim*

Greetings,

[24]We heard that certain brothers,
to whom we had given no
authority, went out from among
us and troubled you with their
teaching, unsettling your souls
and saying, '*You must* be
circumcised and keep the law.'
[25]It seemed good to us, being of
one mind, to send chosen men to
you with our beloved bar Nava
and Shaul, [26]men who have risked
their lives for the name of the
master Yeshua Messiah.
[27]Therefore, we have sent
Yehudah and Silas, who shall tell
you the same things *in person*.

[28]It seems good to the Ruach Kodesh and to us to lay upon you no greater burden than these fundamental *Torah* instructions: [29]that you abstain from food offered to idols, and from blood, and from things strangled, and from sexual immorality. If you restrain yourselves from these things, you shall do well. Farewell.

[30]When they were dismissed, they came to Antioch, and after they had gathered the multitude together, they delivered the letter. [31]After they had read *it*, they rejoiced for its

encouragement. [32]Yehuda and Silas, themselves being prophets, exhorted the brothers with many words and strengthened *them*. [33]And after they had stayed *there* a while, they set off in peace from the brothers to *return to* the apostles. [34]However, it pleased Silas to remain there. [35]Shaul and bar Nava also, as well as many others, stayed in Antioch, teaching and preaching the word of YHVH.

< 288 > Shaul and bar Nava split over their disagreement concerning Yochanan Marcus

15:36 After some days Shaul said to bar Nava, “Let us go again and visit our brothers in every city where we have preached the word of YHVH *and see* how they are doing.” 37And bar Nava decided to take Yochanan, whose surname was Marcus, with them. 38But Shaul thought it was not good to take him with them because he had left them in Pamphylia and had not continued with them in *their* labors. 39The contention was so sharp between them that they departed from each other, so bar Nava took Marcus and sailed to Cyprus. 40Shaul chose Silas and departed, being committed by the brothers to the grace of YHVH. 41He

went through Syria and Cilicia,
confirming the kehilot.

16:1 Then Shaul came to Derbe and
Lystra, and, behold, a disciple named
Timotheus was there, the son of a
Jewish woman who believed, but his
father *was* a gentile. 2The brothers in
Lystra and Iconium spoke well of
Timotheus, 3and Shaul wanted him to
accompany them. He took *Timotheus*
and circumcised him because of the
Yehudim who were in those regions,
for they all knew that his father was a
gentile. 4As they went through the
cities, they delivered to them the
decrees that the apostles and elders at

Yerushalayim had written.

< 289 > Sixth summary statement:

16:5 **And so the kehilot were established in the faith and increased in number daily.**

< 290 > Shaul receives a vision to go to Philippi in Macedonia; Lucas joins them

16:6 Now after they had gone throughout Phrygia and the region of Galatia, they

were forbidden by the Ruach Kodesh to preach the word in Asia. [7]After they came to Mysia, they attempted to go into Bithynia, but the Ruach *again* prevented them, [8]and passing by Mysia, they came down to Troas. [9]In the night Shaul received vision, in which there stood a man of Macedonia, urging him, "Come over into Macedonia and help us." [10]After seeing the vision, **we**{1} immediately departed for Macedonia, concluding that YHVH had called **us**{2} to preach the gospel to them. [11]Therefore, leaving Troas, we sailed a straight course to Samothracia and the next *course* to Neopolis. [12]From there we *sailed* for Philippi,

which is the principal city of that part of Macedonia *and* a *Roman* colony. We stayed in *Philippi* for some days.

{16:10.1,2} The words “we” and “us” indicate that Luke joined the company of disciples traveling with Shaul at this time. The “we” ceases when Shaul and Silas are arrested after casting the spirit of divination out of the young girl (verse 16), probably because Luke stayed in Philippi with Lydia and the jailor to establish the work there. Luke reintroduces the “we” several years later (19:10) when he leaves Philippi with Shaul on their return trip to Jerusalem through Macedonia (20:6), and ultimately on to Rome (28:16), where Shaul will await his hearing before Caesar.

< 291 > Shabbat down by the river with Lydia

16:13 On the Sabbath we went out of the city and down to the riverside, where it was customary *for people to meet* and pray. We sat down and spoke to the women who were assembled *there*, 14and a certain woman of the city of Thyatira named Lydia, a seller of *techelet*{1} who worshipped YHVH, heard *us*. Her heart was opened by YHVH, and she believed the things that Shaul spoke. 15She and her household were mikveh-ed, and she pled *with us*, saying, “If you have judged me to be faithful to YHVH, come to my house

and stay *there*." And she constrained us.{1}

{16:14.1} KJV "purple." A very expensive dye was extracted from the hypobranchial gland of the *hilazon* snail, which was used to color the garments of Roman royalty. If the gland was crushed under the ultraviolet light of the sun, the dye turned a beautiful sky blue, and was used to color the blue ribbon on the four wings of the Israelite *tallit* (Numbers 15:38; Malachi 4:2; Zechariah 8:23; Matthew 9:20, 14:36). This ribbon of *techelet* blue thread served as a continual reminder to keep the commandments of YHVH. In Lydia's day, the *techelet* dye was a black market commodity, and Roman law forbade its use by commoners.

{16:15.1} Constraining is an Eastern custom

of offering hospitality two times with the expected refusal from the invited guest; if the invitation was sincere, the third offer of hospitality was immediately offered, and the invited guest, who was thus constrained, was obliged to accept. They were thus *constrained* to stay with Lydia.

< 292 > A psychic witch is delivered and Shaul and Silas are jailed

16:16 It came to pass, as we went to prayer, that we met a servant girl possessed with a spirit of divination, which brought her masters much profit by fortune-telling. 17She followed

Shaul and us and cried, “These men are servants of the most high God who are proclaiming the way of salvation.” 18She did this for many days. Finally, Shaul, being grieved, turned and said to the spirit, “I command you in the name of Yeshua Messiah, come out of her!” *The demonic spirit* came out immediately.{1} 19When her masters saw that their hope of profiting *from her* was gone, they took hold of Shaul and Silas and brought *them* to the captains of the marketplace. 20*Then they* took them to the magistrates of the city, charging, “These men, who greatly trouble our city, are Yehudim. 21They teach customs which are not

lawful for us, being Romans, to receive or observe." [22]Then the multitude rose up together against them, and the magistrates tore off their clothes and commanded that they be beaten. [23]After they had inflicted many blows upon them, they cast *them* into prison, charging the jailor to keep them safely. [24]Having received this order, the jailor thrust them into the inner prison and made their feet fast in stocks. [25]At midnight Shaul and Silas were praying and singing praises to YHVH, and all the prisoners heard them. [26]Suddenly there was a great earthquake that shook the foundations of the prison. All the doors were

immediately opened, and everyone's bands were loosed. [27]The keeper of the prison, awaking out of his sleep and seeing the prison doors open, drew out his sword and would have *fallen on his sword*, killing himself, supposing that the prisoners had fled. [28]But Shaul cried with a loud voice, saying, "Do yourself no harm, we are all here!" [29]Then he called for a light and rushed in trembling, falling down before Shaul and Silas. [30]He brought them out, and said, "Sirs, what must I do to be saved?" [31]They said, "Believe on the master Yeshua Messiah, and you and your house shall be saved." [32]Then they spoke the word of YHVH to him and to

his household. [33]*The jailor* took them at that hour of the night and washed *their* wounds, and he and all his household were mikveh-ed at once. [34]When he had brought them into his home, he set food before them and rejoiced, believing in YHVH with all his house.{1}

{16:18.1} "The same hour" (KJV) is a figure of speech meaning "the same moment" or "immediately" – not up to fifty-nine minutes later.

{16:34.1} The jailor was probably the very man of Macedonia that Shaul had seen in the vision (verse 9), which would account for the joy that enabled Shaul and Silas to sing

praises to YHVH after having been beaten. Shaul was to be escorted from the city of Philippi the next morning, but the jailor and Lydia's household of Jewish believers carried on the work with the apparent assistance of Luke. The work in Philipi continued to thrive even after Shaul was incarcerated in Rome (Philippians 4:22).

16:35 When it was day, the magistrates sent the sergeants *to the jail*, saying, "Let those men go." 36The keeper of the prison said to Shaul, "The magistrates have *given orders* to let you go. Therefore, depart, and go in peace." 37Shaul retorted, "They have beaten us openly without a trial and have cast *us* into prison – even though we are

Romans! Now they want to send us away secretly? Oh no! Let them come themselves and let us out." [38]The sergeants told these words to the magistrates who *greatly* feared when they heard that they were Romans. [39]They came *to the jail* and earnestly appealed to them. They brought *them* out and begged *them* to leave the city. [40]So they left the prison and entered *the house of* Lydia, and when they had seen the brothers, they comforted them and departed.

< 293 > Shaul teaches in the synagogue in

Thessalonica for three Sabbaths

17:1 Now when they had passed through
Amphipolis and Apollonia, they came
to Thessalonica, where there was
another synagogue. 2Shaul, as he
customarily did, went in to them, and
for three Sabbath days reasoned with
them out of the Scriptures, 3explaining
and affirming that Messiah had to
suffer and rise again from the dead,
saying, "This Yeshua, whom I preach
to you, is the Messiah." 4Some of them
believed and joined Shaul and Silas,
as did a great multitude of devout
gentiles and many of the influential

women. [5]But the Yehudim who did not believe were moved with envy. They gathered certain base, lewd fellows and formed a mob, setting the city in an uproar. They stormed the house of Jason and sought to bring *Shaul and Silas* out to the people. [6]When they could not find them, they took Jason and some of the brothers to the rulers of the city, crying, "These *men, who* have turned the world upside down, have come here also, [7]and Jason has received them. They all do contrary to the decrees of Caesar, saying that there is another king *called* Yeshua." [8]When the people and the rulers of the city heard these things, they were troubled,

[9]but after they had received bail from Jason and the others, they let them go.

< 294 > Shaul teaches in the synagogue in Berea on the Sabbath

17:10 Then the brothers immediately sent Shaul and Silas away by night to Berea, and when they arrived *there*, they went into the synagogue. [11]These Yehudim *were* more noble than those in Thessalonica in that they received the word with all readiness of mind and searched the scriptures daily *to see* whether the things that *Shaul and Silas*

were teaching were true. [12]Therefore many of them believed, as well as quite a few influential Greek women and men. [13]But when the Yehudim of Thessalonica heard that the word of YHVH was being preached by Shaul at Berea, they came there also and stirred up the people. [14]The brothers immediately sent Shaul away to the seacoast, but Silas and Timotheus remained there. [15]Those who accompanied Shaul brought him to Athens, and after receiving instructions *from Shaul* for Silas and Timotheus to come to him as quickly as possible, they departed.

[16]Now, while Shaul waited for *Silas and Timotheus* at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry.
[17]Therefore he discussed *these things* in the synagogue with the Yehudim and with *other* devout people, and daily in the marketplace with those who met with him. [18]Then certain philosophers of the Epicureans and of the Stoics conversed with him. Some *asked*, "What is this babbler saying?" Others responded, "He seems to be a proclaimer of strange demons" (because he preached Yeshua and the resurrection to them). [19]They brought him to Areopagus, saying, "May we

know what this new doctrine *is* of which you speak? [20]For you bring certain strange things to our ears, and we would like to know what these things mean" [21](for all the Athenians and strangers who were there spent their time in nothing else but either telling or hearing some new thing).

[22]Then Shaul stood in the midst of Mars' hill, and said, "*You* men of Athens, I perceive in all these things that *you worship*, you are very religious. [23]For as I passed by and beheld your *objects* of devotion, I found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, I

will declare to you *the one* who you
worship without knowing. [24]YHVH,
who made the world and all things in
it, is master over heaven and earth. *He*
neither dwells in temples made with
hands [25]nor is served by men's hands,
as though he needed anything, seeing he
gives life and breath and all things to
everyone. [26]From one man he made all
nations of men to inhabit the earth, and
he determined the times set for them
and the boundaries of their habitation
so [27]that they would seek God, if
perhaps they might reach out for him
and find him, though he is not far from
any of us. [28]For in him we live, and
move, and have our being, even as

certain of your own poets have also said, ‘We are his offspring.’
[29]Therefore, because we are the offspring of God, we ought not to think that the Almighty is *anything* like an image of gold or silver or stone, formed by the skill and hands of man.
[30]YHVH overlooked this ignorance in the past, but now he commands all men everywhere to repent, [31]because he has appointed a day in which he will judge the world in righteousness by *the* man he has appointed, *of whom* he has given assurance to all *men* by raising him from the dead.”

[32]When they heard of the resurrection

of the dead, some mocked, and others said, “We will hear you again on this *matter*.” [33]So Shaul departed from among them. [34]However, certain men joined him and believed. Among them *were* Dionysius the Areopagite, a woman named Damaris, and others *who were* with them.

< 295 > Shaul teaches in the synagogue in Corinth on the Sabbath

[18:1] After these things Shaul departed from Athens and went to Corinth. [2]*There* he found a certain Yehudi named Aquila, born in Pontus, *who*

had lately come from Italy with his wife Priscilla (because Claudius had commanded all the Yehudim to leave Rome). Shaul introduced himself to them, [3]and because they were of the same trade, he stayed with them and worked with them, for by their occupation they were *tallit* makers.{1} [4]Every Sabbath Shaul debated in the synagogue and debated with *both* the Yehudim and the gentiles. [5]When Silas and Timotheus arrived from Macedonia, Shaul was then pressed in the spirit to testify to the Yehudim *that* Yeshua *was* Messiah. [6]When they opposed *him* and reviled him, he shook off *his* clothes and said to them, "Your

blood *is* upon your own heads! I *am* innocent. From now on I will go to the gentiles!”

[7]*Shaul* departed from *the synagogue* and entered into the house of Yustus, *a man* who worshipped YHVH and whose house was next door to the synagogue. [8]Crispus, the head rabbi of the synagogue, as well as all his household, believed on the master *Yeshua*, and many of the Corinthians who heard also believed and were mikveh-ed. [9]Then the Messiah spoke to Shaul in a night vision, “Be not afraid, but speak boldly and do not hold your peace. [10]I am with you, and no man

shall lay a hand on you to hurt you because I have many people in this city." [11]So, *Shaul* remained *there* a year and six months, teaching the word of YHVH among them.

[12]When Gallio was the governor of Achaia, the Yehudim rose up against Shaul with one accord and brought him to the judgment hall, [13]saying, "This *heretic* is attempting to convince men to worship God contrary to the *oral* law." [14]When Shaul was about to open *his* mouth, Gallio said to the Yehudim, "If this were a matter of wrongdoing or of wicked lewdness, *you* Yehudim understand that I would bear with you,

[15]but concerning questions of words, and of names, and of your Torah, you see *to that*. I will not judge such *matters*!" [16]Then he drove them away from his judgment seat. [17]Then the gentiles took Sosthenes, the *new* head rabbi of the synagogue, and beat *him* in front of the judgment hall, but Gallio took no notice *of their actions*.

{18:3.1} tentmakers (KJV) <skene – skene> covering. Tents were made of goat hair by Bedouin tribeswomen on huge looms that had to be transported by camels. Tent making would have been an impossible trade and completely impractical for travelers or Jewish city dwellers. Shaul, Aquila, and Priscilla were Jews who wore traditional

tallits over their white linen *haluqim*. The *tallit* was later transformed into the prayer shawl and used as a prayer covering. The *tallit* has a ribbon of *techelet* blue on the four corners. Lydia was a seller of this rare and expensive blue/purple dye (Acts 16:14). *Tallit* making would have been a natural, acceptable, and profitable occupation for an itinerant Jewish teacher visiting synagogues throughout Asia Minor.

< 296 > Shaul Goes up to the Feast of Unleavened Bread in Jerusalem

18:18 *After this*, Shaul remained *in Corinth* a good while and then, accompanied by Priscilla and Aquila,

he left the brothers and sailed to Syria. He shaved *his* head in Cenchrea because he had *taken* a *Nazarite* vow.
[19]When he came to Ephesus (where he was to leave Priscilla and Aquila), he entered into the synagogue by himself and reasoned with the Yehudim.
[20]When they desired *him* to stay longer with them, he politely refused [21]and bade them farewell, saying, "**I must by all means keep this upcoming Feast in Yerushalayim** – but I will return again to you if YHVH wills!" Then Shaul sailed from Ephesus, [22]landed at Caesarea, and continued on up to the Feast *of Unleavened Bread*. He saluted the kehilah *in Yerushalayim*

and then returned to Antioch. [23]After he had spent some time *there*, he departed and went throughout the regions of Galatia and Phrygia, strengthening all the disciples.

< 297 > Apollos Teaches in the Synagogue in Ephesus on the Sabbath

[18:24] It came to pass that a certain Yehudi named Apollos, born at Alexandria *Egypt*, an eloquent man *and* mighty in the scriptures, came to Ephesus. [25]This man was instructed in the Way of YHVH, and being fervent in

the spirit, he spoke and taught diligently the things of Yeshua, knowing only the mikveh of Yochanan. [26]He began to speak boldly in the synagogue, and when Aquila and Priscilla heard him, they took him *aside* and expounded to him the Way of YHVH more perfectly. [27]When *Apollos* desired to go into Achaia, the brothers wrote, exhorting the disciples to receive him. When he arrived, he was a great help to those who had believed through grace, [28]because he mightily convinced the Yehudim, *and that* publicly, showing by the scriptures that Yeshua was Messiah.

19:1 While Apollos was at Corinth, Shaul, having passed through the upper coasts, came *back* to Ephesus, and finding certain disciples, 2he said to them, "Have you received the Ruach Kodesh since you believed?" And they said to him, "We have not even heard that there is *such a thing* as the Ruach Kodesh." 3He asked them, "Then to what were you mikveh-ed?" And they said, "To Yochanan's mikveh." 4Then Shaul said, "Yochanan truly mikveh-ed with **the mikveh of repentance**, saying to the people that they should believe in him which would come after him, that is, in Messiah Yeshua." 5When they heard *this*,{1} they were

mikveh-ed in the name of the Messiah Yeshua. [6]Shaul then laid hands upon them and the Ruach Kodesh came on them, and they spoke with tongues and prophesied. [7]And there were about twelve men in all.

{19:5.1} When they heard ***this*** – Shaul's full explanation of the mikveh of identification with Yeshua's death, burial, and resurrection (rather than John's mikveh of repentance which prepared them to identify with Yeshua), and the even greater mikveh of the Ruach Kodesh that Yeshua promised his followers.

< 298 > Shaul teaches in the synagogue in Ephesus

for three months – and then in the school of Tyrannus for two years

19:8 *Shaul* went into the synagogue and spoke boldly for three months, disputing and persuading *the people of* the things concerning the kingdom of YHVH. 9But when some were hardened and *refused to* believe and spoke evil of the Way before the multitude, he departed from the *synagogue* and separated the disciples, teaching daily in the school of Tyrannus. 10This continued for two years, so that all who dwelt in Asia,

both Yehudim and gentiles, heard the word of Messiah Yeshua.

< 299 > Shaul burns witchcraft artifacts in Ephesus

19:11 By the hands of Shaul YHVH worked special miracles, 12so that when handkerchiefs or clothes that had touched his body were brought to the sick, diseases left them and evil spirits departed from them. 13Then certain itinerant Jewish exorcists took it upon themselves to speak the name of Messiah Yeshua over those who had demonic spirits, saying, “We command

you by Yeshua whom Shaul preaches."
[14](It was the seven sons of Sceva, a
notable Jewish cohen, who did this.)
[15]The evil spirit answered *them*,
"Yeshua I know, and Shaul I know, but
who are you?" [16]The man who was
possessed by the demon leaped on
them, overcame them, and prevailed
against them, so that they fled out of the
house naked and wounded. [17]All the
Yehudim and gentiles dwelling at
Ephesus became aware of this incident
and fear fell upon them all, and the
name of the Messiah Yeshua was
magnified. [18]Many who believed came
and confessed their wicked ways.
[19]Many of them who practiced magic

and *entertained themselves with* trivialities brought their scrolls together and burned them before everyone. They counted the price of them, and *it* was found to be fifty thousand *pieces* of silver.

< 300 > Seventh summary statement:

19:20 **So the word of YHVH grew mightily and prevailed.**

< 301 > Diana, the Ephesian goddess of fertility, is challenged

19:21 After these things *in Ephesus* were concluded, and after he had passed through Macedonia and Achaia, Shaul determined in his spirit to go up to Yerushalayim, saying, “After I have been there, I must also visit Rome.” 22So he sent two of those who ministered to him, Timotheus and Erastus, into Macedonia, but he himself stayed in Asia for a season.

23At that time there arose a great disturbance about the Way. 24A certain *man* named Demetrius, a silversmith who made silver shrines for Diana and brought much work to the craftsmen, 25gathered them together, along with

workmen of similar trades, and said,
“Men, you know that by this craft we
have our wealth. [26]Moreover, you see
and hear that not only at Ephesus but
also almost throughout all Asia this
Shaul has persuaded and turned many
people away by saying that *gods* made
with *the* hands *of men* are not gods.
[27]Therefore, there is a danger not only
that our craft will be discredited but
also that the temple of the great
goddess Diana, whom all Asia and the
world worships, will be despised and
her magnificence destroyed.”

[28]When they heard *these things*, they
were full of wrath and cried out,

“Great *is* Diana of the Ephesians!”
[29]The whole city was filled with
confusion, and then, having caught
Gaius and Aristarchus, men of
Macedonia and Shaul’s companions in
travel, they rushed with one accord
into the coliseum. [30]When Shaul
attempted to enter, the disciples would
not allow him. [31]Also, certain Asian
officials who were his friends sent *a*
message, exhorting *him* not *to enter*
into the coliseum. [32]Some *of the people*
cried one thing, and some another,
because the assembly was confused,
and the majority did not *even* know
why they had come together. [33]The
Yehudim pushed Alexander forward

and lifted *him* out of the multitude *onto the stage*, where he beckoned with *his* hand and attempted to make a defense to the people. [34]But when the *mob* recognized that he was a Yehudi, for about two hours *they* all cried out with one voice, "Great *is* Diana of the Ephesians! Great *is* Diana of the Ephesians! Great *is* Diana of the Ephesians! Great *is* Diana of the Ephesians! Great *is* Diana of the Ephesians!"

[35]When the city mayor had quieted the people, he said, "*You* men of Ephesus, what man is there that does not know that the city of the Ephesians is a

worshipper of the great goddess Diana and of the *image of the giant egg* that came down from Jupiter? [36]Seeing then that these things cannot be spoken against, you ought to be quiet and to do nothing rashly, [37]for you have brought these men here, who are neither robbers of your temples nor even blasphemers of your goddess. [38]Therefore, if Demetrius and the craftsmen who are with him have a matter against any man, the court is open *to anyone* and there are officers; let them accuse anyone *they will*. [39]If you have demands concerning any other matter, it shall be done in a lawful assembly. [40]You are in danger of

being called in for questioning concerning this day's uproar, and you will be required to give an account of this disorderly gathering." [41]When he had thus spoken, he dismissed the assembly.

< 302 > Shaul celebrates the Feast of Unleavened Bread in Philippi

[20:1] And after the uproar ceased, Shaul called the disciples to *him* and embraced *them*, and departed for Macedonia. [2]When he had passed through those regions and had given them much exhortation, he came into

Greece [3]and remained *there* three months. But when the Yehudim laid wait for him as he was about to sail into Syria, he decided to return through Macedonia. [4]*Shaul* was accompanied into Asia by Sopater from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, and Timotheus, Tychicus, and Trophimus from Asia. Having gone on before us, they waited for us at Troas. [6]We sailed from Philippi after the Feast of Unleavened Bread, and then, within five days, we joined them at Troas, where we remained seven days.

< 303 > Shaul teaches late

on motzei Shabbat and Eutychus dies of boredom

20:7 On the first *day* of the week, when the disciples came together to break bread,{1} Shaul, ready to depart the next day,{2} preached to them, and *he* continued his speech until midnight.
8There were many lights in the upper chamber where they were gathered together, 9and there sat in a window a certain young man named Eutychus, *who* had fallen into a deep sleep. As Shaul was long in preaching, *Eutychus*, overcome with sleep, fell down from the third story and was

taken up dead. [10]Shaul went down and fell upon him, and embracing *him*, said, “Trouble not yourselves; for his life is in him.” [11]When *Shaul* went back up *into the upper chamber* and had broken bread and eaten, *they* talked on until daybreak, and *then he* departed. [12]They brought the young man alive *to see them off* and *all* were greatly comforted.

{20:7.1} The third meal of Shabbat was eaten in community just after sunset, which began the first day of the week. This tradition continues to be celebrated throughout the land of Israel to this very day.

{20:7.2} It was customary to leave on a

journey at the break of dawn on the first day of the week (Sunday) to allow maximum travel time until the next Sabbath.

< 304 > Shaul begins his journey to Jerusalem for Shavuot while the Ruach Kodesh warns repeatedly: Do not go up to Jerusalem!

20:13 We went on ahead to the ship and sailed to Assos, intending to take Shaul *aboard* there because he had so arranged. But *Shaul changed his mind* and proceeded to *Assos* by foot. 14He met us at Assos, where we took him

aboard *the ship* and sailed to Mitylene.
15Then we sailed from there, and the
next *course* brought *us* opposite of
Chios. The next *course* brought us to
Samos, and we tarried at Trogyllium.
The next *course* brought us to Miletus.
16Shaul decided to sail past Ephesus
because he was in a hurry and could
not spend the time in Asia, as he
earnestly desired, if it were at all
possible, **to be in Yerushalayim for
the Feast of Shavuot**. 17So, from
Miletus he sent *a messenger* to
Ephesus to call for the elders of the
kehilah. 18When they came to see him,
he said to them, "You know from the
first day I came into Asia how I have

conducted myself among you at all times, [19]serving the Messiah with all humility of mind and with many tears and trials which befell me because of the Yehudim lying in wait *for me*. [20]*You know* how I kept back nothing that was profitable *to you*, but I have shown you and have taught you publicly from house to house, [21]preaching repentance toward YHVH and faith in the master Yeshua Messiah – both to the Yehudim and also to the gentiles. [22]Now I am going up to Yerushalayim, bound in the Spirit, not knowing the things that shall befall me there. [23]Except I know that **in every city the Ruach Kodesh testifies that bonds and afflictions**

await me. [24]But none of these things move me, neither do I count my life dear to myself, so that I might finish my course with joy, as well as complete the ministry, which I received from Messiah Yeshua, to testify of the gospel of the grace of YHVH. [25]Now, look at me. I know that you all, among whom I have preached the kingdom, shall **see my face no more**.
[26]Therefore, I testify this day that I *am* innocent of the blood of all *men*, [27]for I have not held back from declaring to you all the counsel of YHVH.

[28]Therefore, take heed to yourselves and to all the flock, over which the

Ruach Kodesh has made you overseers. Feed the kehilah of YHVH, which Messiah purchased with his own blood. [29]I know that after my departing grievous wolves shall enter in among you, not sparing the flock. [30]Also from among your own selves shall men arise, speaking perverse things to draw away disciples after them. [31]Therefore watch and remember that for three years I did not cease to warn every one night and day with tears. [32]Now, brothers, I commend you to YHVH and to the word of his grace, which is able to build you up and give you an inheritance among all those who are sanctified. [33]I have coveted no

man's silver, or gold, or apparel.
[34]Yes, you yourselves know that these hands have ministered to my necessities and to those who were with me. [35]I have demonstrated all these things to you – how that laboring in this manner you ought to support the disabled. Remember the words of the master Yeshua, how he said, "It is more blessed to give than to receive." {1}

{20:35.1} This is the last paragraph marking in the King James Version of the Bible. The CKJV completes the task.

20:36 When *Shaul* had thus spoken, he

kneeled down and prayed with them
all. [37]They all wept a great deal and
fell on Shaul's neck and kissed him,
[38]sorrowing most of all for the words
he had spoken that they should see his
face no more. Then they accompanied
him to the ship.

[21:1] When we had torn *ourselves* away
from them and had launched, we came
with a straight course to Coos, and the
following *course took us* to Rhodes,
and from there to Patara. [2]*There* we
found another ship sailing to Phenicia,
so we went aboard and set *sail*. [3]When
we *sighted* Cyprus, we *passed* it on
the left and sailed to Syria, landing at

Tyre, for the ship was to unload her burden there. [4]We remained there seven days after finding disciples, who **said to Shaul through the Ruach that he should not go up to Yerushalayim**. [5]When our time *with them* was over, we departed and went our way. They accompanied us on our way with *their* wives and children until *we were* out of the city, and we kneeled down on the shore and prayed. [6]When we had said farewell to one another, we boarded the ship, and they returned home again.

[7]When we had completed *our* voyage from Tyre, we came to Ptolemais,

where we greeted the brothers and stayed with them for one day. [8]The next *day* we who were of Shaul's company departed *Ptolemais* and came to Caesarea, where we entered into the house of Philip the evangelist, who was *one* of the seven,{1} and stayed with him. [9]He had **four virgin daughters who prophesied.** [10]As we stayed *there* many days, there came down from Yehudah a prophet named Agabus. [11]When he arrived, he took Shaul's sash and bound his own hands and feet, and said, "**Thus said the Ruach Kodesh, 'So shall the Yehudim at Yerushalayim bind the man that owns this sash and shall deliver *him***

into the hands of the gentiles.'"
12When we heard these things, both we and *the believers* in *Caesarea* **begged him not to go up to Yerushalayim**.
13Then Shaul answered, "What do you hope to accomplish by weeping and attempting to break my heart? I am ready not only to be bound, but also to die in Yerushalayim for the name of the master Yeshua." 14When he would not be persuaded, we ceased from exhorting him to do the will of YHVH.
15After those days, we packed our things and went up to Yerushalayim.
16*Some* of the disciples of Caesarea also went with us, and they brought with them Mnason of Cyprus, an old

disciple with whom we lodged.

{21:8.1} Philip was *one of the seven* previously chosen to serve the gentile believers in Jerusalem (Acts 6:3-5), was the one who ministered to the Samaritans (8:5-13), and was sent to teach the Ethiopian eunuch (8:26-39). He well earned the accolade "the evangelist".

< 305 > Shaul painfully proves his obedience to the Torah and that the rumors being spread by the Pharisees are vicious lies

21:17 When we arrived in Yerushalayim, the brothers received us gladly. 18The following *day* Shaul went in with us to visit Yaakov, and all the elders were present. 19When he had greeted them, he declared in particular the things YHVH had wrought among the gentiles by his ministry. 20When they heard *their report* they glorified YHVH. Then they confided to Shaul, "You see, brother, how many thousands of Yehudim there are which believe *in Yeshua*, and they are all very zealous for the Torah, 21but **they have been *maliciously* informed about you that you teach the Yehudim which are among the gentiles to rebel against**

Moshe, saying that they ought not to circumcise *their* children or walk after the judgments, testimonies, and statutes *we were given in the Torah*. [22]So, what shall we do when the *great* multitude assembles *for the Feast*? They will *surely* hear that you have come up! [23]Therefore, *to illustrate your personal commitment to follow the teachings of Moshe and the Torah*, do what we are now asking you *to do*: We have four men who have taken a *Nazarite* vow. [24]Take them with you and mikveh yourself along with them, and pay their expenses so that they may have *their* heads shaved. **Then everyone will know that those things**

of which they were informed concerning you are nothing, and *that* you yourself also walk obediently *according to the commandments a*nd keep the Torah. [25]And concerning the gentiles who believe, we have already concluded *and* written *to them* that they are not required to observe such things [*as these purification rites for the Temple service*].{1} But we have *written to them that* they must abstain from *things* offered to idols, from *contaminating themselves with* blood, from *that which is* strangled, and from sexual immorality."

{21:25.1} Gentiles were not required to

practice “such things” as Shaul and the other Israelites were required to do in preparation for the Temple service. Gentiles were not even allowed to offer sacrifices in the Temple and were clearly forbidden from trespassing into the Holy Place (v:28-29). See footnote {15:21.1} event <287>.

< 306 > Shaul is arrested in Jerusalem

just as he was repeatedly warned by the Ruach Kodesh

21:26 So, the next day Shaul took the men and mikveh-ed himself with them and entered into the Temple to signify the

fulfillment of their days of purification,
intending to make an offering for each
one of them. [27]When the seven days had
almost ended,{1} the Yehudim who
were from Asia, when they saw him in
the Temple, stirred up all the people
and laid hands on him, [28]crying out,
"Men of Israel, help! This is the man
who goes everywhere, teaching
everyone to stand against the people *of*
Israel, against the Torah, and *against*
this *Holy* Place. Furthermore, he has
brought gentiles into the Temple,
polluting the Holy Place [29](for they had
previously seen him in the city with
Trophimus, an Ephesian, whom they
supposed Shaul had brought into the

Temple).” [30]And all the city was thrown into commotion, and the people ran together. They took hold of Shaul and drew him out of the Temple, and immediately the doors were shut. [31]As they prepared to kill him, word came to the commanding officer of the guard that all Yerushalayim was in an uproar. [32]He immediately took soldiers and centurions and ran down to the *mob*.

When they saw the commanding officer and soldiers approaching, they stopped beating Shaul. [33]Then the commander came and arrested *Shaul* and commanded *him* to be bound with two chains. He demanded *to know* who he

was and what he had done. [34]Some cried one thing *and* some another among the multitude, and when he could not clearly determine *the reason for* the uproar, he commanded *Shaul* to be carried into the *Antonia* Fortress. [35]He was carried to the stairs by the soldiers because of the violence of the people [36]who followed after *him*, crying, "Away with him! *Away with him!*" [37]As Shaul was to be led into the fortress, he said to the commanding officer, "May I speak with you?" *The commander* said, "You can speak Greek? [38]Are you not the Egyptian who previously caused an uproar and led four thousand murderers out into the

wilderness?” [39]Shaul said, “I am Yehudi, a man of Tarsus, *a city* in Cilicia, a citizen of no insignificant city. I implore you to permit me to speak to the people.”

{21:27.1} The conclusion of the Nazarite vow included a seven-day purification process (Numbers 6:1-21).

< 307 > Shaul speaks in Hebrew to the angry mob at the Temple

[21:22] When *the commander* had given him permission, Shaul stood on the

stairs and beckoned with *his* hand to the people. When they were quieted, he spoke to *them* in the Hebrew tongue, saying:

22:1 "Men, brothers, and fathers, hear my defense *which I make* to you now." 2When they heard that he spoke in the Hebrew tongue to them, they grew *even* more silent. He said, 3"I am truly a man *who is* a Yehudi, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamliel *and* taught according to the strictest manner of the Torah of our fathers, being zealous toward YHVH, as you all are this day. 4I persecuted **the Way** to the death,

binding and delivering into prisons both men and women. [5]The Cohen Gadol will bear me witness, as well as all the elders *of the Sanhedrin*, from whom I received arrest warrants for the brothers in *Damascus*. I traveled to Damascus to bind those *of* ***the Way*** and bring them back to Yerushalayim to be punished. [6]It came to pass that as I made my journey and came near to Damascus, about noon there suddenly shone from heaven a great light round about me. [7]I fell to the ground, and *I* heard a voice say to me, ‘Shaul, Shaul, why do you persecute me?’ [8]I answered, ‘Who are you, Adonai?’ He said to me, ‘I am Yeshua of Natzeret,

whom you persecute.' [9]They that were with me indeed saw the light and were afraid, but they heard not the voice of him that spoke to me. [10]I said, 'What shall I do, Adonai?' The Messiah said to me, 'Arise, and go into Damascus. There you shall be told of all things which are appointed for you to do.' [11]And when I could not see for the glory of that light, being led by the hand of those who were with me, I came into Damascus.

[12]*There,* one Ananias, a devout man according to the Torah, having a good report of all the Yehudim who dwelt *there*, [13]came to me and said, 'Brother

Shaul, receive your sight!' At that same moment I looked up and saw him. [14]He said, 'The Elohim of our fathers has chosen you so that you should know his will, and see the Just One, and should hear the voice *out* of his *very* mouth, [15]because you shall be his witness to all men of what you have *both* seen and heard. [16]Now, why do you tarry? Arise, and be mikveh-ed, and wash away your sins, calling on the name of YHVH.' [17]It came to pass that when I returned to Yerushalayim, even while I prayed in the Temple, in an open vision [18]I saw him say to me, 'Hurry! Get out of Yerushalayim quickly, for they will not receive your testimony concerning

me!' [19]I said, 'YHVH, in every synagogue they know that I imprisoned and beat all those who believed on you, [20]and also, when the blood of your martyr Stephen was shed, I presided over and gave *my* approval for his execution, and I watched over the garments of those who slew him!' [21]Yeshua said to me, 'Go! I am sending you far away from here – to the gentiles.'" [22]When *the people* heard his words, they lifted up their voices and said, "Carry *him* out of here! Remove *him* from the earth! He is not fit to live!" [23]As they cried out, they cast off *their* clothes and threw dust into the air.

< 308 > Shaul averts a scourging by demanding his rights as a Roman citizen

22:24 *Then* the commanding officer
ordered him to be brought into the
fortress and commanded that he should
be interrogated by scourging so that he
could ascertain *the real reason* why
the *people* cried out against him *so*
vehemently. 25 As they were binding
him with the thongs, Shaul said to the
centurion in charge, “Is it lawful for
you to scourge an uncondemned
Roman?” 26 When the centurion heard

that, he went and told the commanding officer, “Be careful what you do. This man is a Roman.” [27]The commanding officer immediately came to *Shaul* and demanded, “Tell me, are you a Roman?” He replied, “Yes.” [28]The commanding officer stated, “With a great sum *of money* I obtained my freedom.” Shaul said, “I was born *free*.” [29]The commanding officer became afraid after he found out that *Shaul* was a Roman because he had *illegally* incarcerated him. Immediately those who were *ordered* to interrogate him departed.

< 309 > Shaul defends

himself before the Sanhedrin

22:30 The next day, because *the commanding officer* wanted to know for certain why *Shaul* was accused by the Yehudim, he loosed him from *his* bonds and commanded the Cohen Gadol and all the Sanhedrin to assemble. He brought Shaul down and set him before them.

23:1 Shaul, compassionately beholding *the members of* the Sanhedrin, said, "Men, brothers, I have lived in all good conscience before YHVH until this day." 2Immediately, Ananias, the

Cohen Gadol, commanded those who stood by to strike him on the mouth. [3]Then Shaul shouted at him, "YHVH smite you, *you* whitewashed sepulcher! You sit to judge me according to the Torah and command me to be struck contrary to the Torah?" [4]Those who stood by said, "How dare you revile the Cohen Gadol of YHVH!" [5]Shaul replied, "Brothers, I did not know that he was the Cohen Gadol, for it is written, 'You shall not curse the ruler of your people.'"{1} [6]When Shaul perceived that some *of them* were Zadokim and the others Prushim, he cried out in the Judgment Hall, "Men *and* brothers, I am a Parush, the son of

a Parush, *and* concerning the hope and resurrection of the dead I am called in question." [7]When he had so said, there arose a dissension between the Prushim and the Zadokim, and the multitude was divided [8](for the Zadokim say that there is no resurrection, neither angel, nor spirit, but the Prushim confess both). [9]Then there arose a great cry, and the scribes *who were* part of the Prushim arose and fought *for Shaul*, saying, "We find no evil in this man! If a spirit or an angel has spoken to him, let us not fight against YHVH." [10]Then there arose an even greater dissension, and the commanding officer, fearing that Shaul

would be torn to pieces by them, commanded the soldiers to go down and take him by force from among them and bring *him* back into the *Antonia* fortress. [11]The following night the Messiah stood by him and said, “Be of good cheer, Shaul, as you have testified of me in Yerushalayim, so must you bear witness of *me* also in Rome.”

{23:5.1} Exodus 22:28; Ecclesiastes 10:20

< 310 > The death pact conspiracy to kill Shaul

23:12 When it was day, certain of the Yehudim banded together and bound themselves with an oath declaring that they would neither eat nor drink until they had killed Shaul. 13There were more than forty who conspired to make this *death* pact. 14They came to the Cohen Gadol and the elders and said, "We have bound ourselves under a curse, and we will eat nothing until we have slain Shaul. 15Therefore, you, together with the Sanhedrin, appear before the commanding officer *and request* that he bring *Shaul* before you tomorrow, as though you need to question him to obtain more accurate *information*. We will kill him before

he arrives.

16 Shaul's sister's son heard of their
plans to ambush him, and he went into
the fortress and told Shaul. 17 Then
Shaul called one of the centurions, and
said, "Bring this young man to the
commanding officer, he has something
important to tell him." 18 So *the*
centurion took *the young man* to the
commanding officer, and said, "The
prisoner Shaul asked me to bring this
young man to you. He has something
important to say to you." 19 The
commanding officer took him by the
hand and took *him* aside privately and
asked, "What is it that you have to tell

me?” [20]He said, “The Yehudim have agreed to ask you to bring Shaul down to the Sanhedrin tomorrow, as though they would ask him to clarify some matters. [21]Do not yield to them, for more than forty men have planned to ambush him. They have bound themselves with an oath that they will neither eat nor drink until they have killed him. They are now ready, waiting for a promise from you.” [22]The commanding officer let the young man depart, and charged *him*, “Do not tell anyone that you have disclosed these things to me.”

< 311 > Shaul is rescued by

four hundred and seventy Roman soldiers

23:23 The commanding officer called
two centurions, saying, “Prepare two
hundred soldiers, as well as seventy
horsemen and two hundred spearmen,
to go to Caesarea at the third hour of
the night. 24Provide beasts *of burden to*
transport Shaul, and take *him* safely to
Felix the governor.” 25The commanding
officer wrote a letter after this manner:

> 26*From*: Claudius Lysias
>
> To: His Excellency, Governor
> Felix
>
> *Subj: Prisoner Transfer*

Greetings.
[27]This man was taken by the Yehudim and he would have been killed by them, but I came with troops and rescued him, having understood that he was a Roman. [28]When I wanted to know the reason they accused him, I brought him to their council. [29]I perceived that he was being accused concerning questions about their Torah, but he was charged of nothing worthy of death or incarceration. [30]When I was informed that the Yehudim had set an ambush for the man, I immediately sent *him* to you and

commanded his accusers to
appear before you and state their
charges against him. Farewell.

[31]As they were commanded, the
soldiers took Shaul and brought *him* to
Antipatris that night. [32]On the morrow
the *soldiers* returned to the Antonia
fortress while the horsemen continued
on with *Shaul*. [33]When *they* arrived at
Caesarea, they delivered the letter to
the governor and presented Shaul
before him.

< 312 > Shaul is tried before Governor Felix

23:34 The governor read *the letter* and asked from what province *Shaul heralded*. When he understood that he was from Cilicia, 35he said, “I will hear your defense after your accusers have arrived.” Then he commanded *Shaul* to be held in Herod’s judgment hall.

24:1 After five days Ananias (the Cohen Gadol) arrived with members of the Sanhedrin and an *eloquent* orator *named* Tertullus to accuse Shaul before the governor. 2When he was called forward, Tertullus began his *case for* the prosecution, saying, “Seeing that by you we have attained an abiding state

of national tranquility, and that by your beneficent providence abundant success has come unto this nation, [3]we are always thankful for everything we receive from your grace, most noble Felix. [4]Notwithstanding, that I be not further tedious to you, I pray of your clemency that you would hear but a few words from us.

[5]"We have found this man *a* pestilent *fellow*, a mover of sedition among all the Yehudim throughout the world and a ringleader of the sect of the Notzrim! [6]*He* has attempted to profane the Temple, and that is why we arrested *him* and would have judged *him*

according to our law. [7]But Lysias, the commanding officer *of the garrison*, took *him* out of our hands with great violence. [8]Then he ordered the accusers *of this traitor* to appear before you. *But we realize that* by examining *him* yourself, *you* will understand all the things of which we accuse him. [9]The members of the council also agreed and said that those things were so."

[10]Then Shaul, after the governor had beckoned to him to speak, answered, "Forasmuch as I know that you have been of many years a judge to this nation, I do the more cheerfully answer

for myself. [11]Not more than twelve
days ago I went up to Yerushalayim to
worship. [12]My accusers did not find me
in the Temple disputing with anyone or
inciting the people either in the
synagogues or in the city. [13]Neither can
they prove any of the things of which
they now accuse me. [14]But this I do
confess – that after the Way, which they
call heresy, so I worship the God of my
fathers, believing all the things which
are written in the Torah and in the
prophets. [15]*Yes*, I have hope toward
YHVH, which they themselves also
allow, that there shall be a resurrection
of the dead, both of the just and unjust,
[16]and in this respect, I always strive to

have a conscience void of offense toward YHVH and men. [17]Now after many years I came to bring alms to my nation, as well as offerings *to the Temple*, [18]whereupon certain Yehudim from Asia found me purified in the Temple, neither with a multitude nor with an uproar. [19]*They too* ought to be here before you testifying if they have anything against me. [20]Otherwise, let these *men* say if they found any evildoing in me when I stood before the Sanhedrin. [21]There is just one reason that I am called in question before you this day, and it is the very thing I stated before them. It is concerning the resurrection of the

dead."

[22]When Felix, having an accurate understanding of the Way, heard these things, he deferred, saying, "When Lysias, the commanding officer, comes down, I will decide *this* matter."
[23]Felix commanded a centurion to guard Shaul but allow *him* liberty. None of *Shaul's* friends were forbidden to either minister to him or visit. [24]After certain days, Felix returned with his wife Drusilla, who was a Jewess, and he sent for Shaul to hear him concerning faith in Messiah.
[25]As *Shaul* spoke about righteousness, temperance, and judgment to come,

Felix trembled and answered, “Go your way for now. I will call for you when it is more convenient.” [26]Felix sent for him often to commune with him hoping that Shaul would give him money so that he might loose him. [27]But after two years Porcius Festus took over Felix’s position, and Felix, willing to do the Yehudim a favor *before leaving office*, left Shaul bound.

< 313 > Shaul is tried again before Festus

[25:1] Now when Festus came into the province, after three days he went up from Caesarea to Yerushalayim. [2]Then

the Cohen Gadol and the leaders of the Pharisees informed him against Shaul and entreated him. [3]They desired this one favor – that *Festus* would send him to Yerushalayim because they conspired to ambush *Shaul* along the way and kill him. [4]But Festus decided that Shaul should be kept at Caesarea and that he himself would go there shortly. [5]He said, "Let those among you who are able go to Caesarea with *me* and accuse this man, if there is any *real* wickedness in him."

[6]Festus tarried among them more than ten days, and then he went down to Caesarea. The next day, sitting on the

judgment seat, he commanded Shaul to be brought in. [7]When he came in, the Yehudim who came down from Yerushalayim stood round about and laid many grievous complaints against Shaul, which they could not prove. [8]*Shaul* answered for himself, "Neither against the law of the Yehudim, neither against the Temple, nor yet against Caesar, have I offended anything at all."

[9]But Festus, willing to do the Yehudim a pleasure, answered Shaul, and said, "Will you go up to Yerushalayim and be judged there concerning these things before me?" [10]Then Shaul said, "I

stand at Caesar's judgment seat, where I ought to be judged. I have done no wrong to the Yehudim, as you know very well. [11]If I am an offender or have committed anything worthy of death, I refuse not to die; but if there is nothing else that I am accused with, no one has the authority to deliver me to them. I appeal to Caesar!" [12]Then Festus, after he had conferred with counsel, answered, "You have appealed to Caesar – unto Caesar you shall go!"

[13]After certain days, King Agrippa and Bernice came to Caesarea to welcome Festus *to his new post*. [14]When they had been there many days, Festus

declared Shaul's cause to the king, saying, "There is a certain man left in bonds by Felix, [15]about whom, when I was at Yerushalayim, the Cohen Gadol and the leaders of the Pharisees informed *me*, desiring *to have* judgment made against him. [16]I answered, 'It is not the manner of the Romans to deliver any man to die before he who is accused *meet his* accusers face to face and have liberty to answer for himself concerning the crime laid against him.' [17]When *his accusers* arrived the next day, I sat on the judgment seat without any *further* delay and commanded the man to be brought forth, [18]against whom when the

accusers stood up, they brought no accusation of such things as I supposed. [19]They made certain accusations against him concerning their own religion and concerning one Yeshua, who was dead *but* whom Shaul affirmed to be alive. [20]Because I was in doubt concerning such matters and questions, I asked *him* whether he would be willing to go to Yerushalayim and be judged there concerning these matters. [21]But when Shaul appealed to be reserved to the court of *Caesar* Augustus, I commanded him to be kept *under guard* until I could send him to Caesar." [22]Then Agrippa said to

Festus, “I would also *like to* hear the man myself.” “Tomorrow,” *Festus* said, “you shall hear him.”

< 314 > Shaul is tried yet again before King Agrippa

25:23 On the morrow, Agrippa and Bernice came with great pomp and entered into the council chambers, along with the commanding officers and honorable men of the city. At Festus’ command, Shaul was brought forth. 24Festus said, “King Agrippa and all men which are here present with us, you see this man about whom all the multitude of the Yehudim has dealt

with me, both at Yerushalayim and *also* here, crying that he ought not to live any longer. [25]But when I found that he had committed nothing worthy of death and that he himself had appealed to Augustus, I determined to send him *to Caesar*. [26]I have nothing in particular to write about him to my lord; therefore, I have brought him forth before all of you, and especially before you, O King Agrippa, *so* that after *your* examination *of him*, I might have something to write. [27]It seems unreasonable to me to send a prisoner *to Caesar* without specifying the crimes *laid* against him."

26:1 Then Agrippa said to Shaul, “You
are permitted to speak for yourself.”
Shaul stretched forth *his* hand and
answered for himself, 2“King Agrippa,
I am happy to answer for myself today
concerning all the things of which I am
accused by the Yehudim, 3especially
because I know you to be expert in all
customs and debates among the
Yehudim; therefore, I beseech you to
hear me patiently.

4“My manner of life from my youth,
which was at the first among my own
nation at Yerushalayim, all the
Yehudim know. 5*Those* who knew me
from the beginning, if they testify,

would affirm that after the most observant and strictest sect of our religion I lived a Pharisee. [6]Now I stand and am judged for the hope of the promise made by YHVH unto our fathers, [7]a *promise* which our twelve tribes, earnestly serving day and night, hoped to attain. Because of this hope's sake, King Agrippa, I am accused by the Yehudim. [8]Why should it be thought a thing incredible with you that YHVH should raise the dead? [9]I myself truly thought that I ought to do many things contrary to the name of Yeshua of Natzeret, [10]and I did so in Yerushalayim. I shut up many of the saints in prison, having received

authority from the Cohen Gadol; and when they were put to death, I cast my vote against *them*. [11]I punished them often in every synagogue and compelled *them* to blaspheme, and being exceedingly angry against them, I persecuted *them* even in gentile cities. [12]As I traveled to Damascus with authority and commission from the Cohen Gadol, [13]at midday, O king, I saw in the way a light from heaven, beyond the brightness of the sun, shining round about me and them who journeyed with me. [14]When we were all fallen to the earth, I heard a voice speaking to me and saying in the Hebrew tongue, ‘Shaul, Shaul, why do

you persecute me? *It is* hard for you to kick against the goads.' [15]I asked, 'Who are you, Adonai?' He said, 'I am Yeshua, whom you persecute. [16]Rise, and stand upon your feet, for I have appeared to you for this purpose – to make you a minister and a witness both of the things which you have just seen and of the things which I will reveal to you. [17]I have called you out from among the people *of Israel* and I will send you to the gentiles [18]to open their eyes *and* to turn *them* from darkness to light, and *from* the power of hasatan to YHVH, that they may receive forgiveness of sins and inheritance among those who are sanctified by

faith in me.’”

19 “O King Agrippa, I was not
disobedient to the heavenly vision,
20but I declared, first to them of
Damascus, and at Yerushalayim, and
throughout all the coasts of Yehudah,
and *then* to the gentiles, that they
should repent and turn to YHVH and
do works indicative *of true*
repentance. 21For these causes the
Yehudim arrested me in the Temple and
then attempted to kill *me*. 22But having
obtained help from YHVH, I continue
to live to this day, witnessing both to
small and great, saying no other *things*
than those things that the prophets and

Moshe said should come – [23]that Messiah would suffer, *and* that he would be the first to rise from the dead, and that he would be a light to the people *of Israel* and to the gentiles."

[24]As *Shaul* spoke, Festus cried with a loud voice, "Shaul, you are beside yourself! Much learning has driven you insane!" [25]*Shaul* replied, "I am not crazy, most noble Festus, but I speak forth the words of truth *in all* soberness. [26]The king, before whom I speak freely, knows about all these things, for I am persuaded that none of these things are hidden from him. This

thing was not done in a corner! [27]King Agrippa, you do believe the prophets! I know that you believe!" [28]Then Agrippa said to Shaul, "You **almost** persuade me to be a follower of the Netzerim." [29]Shaul replied, "I would to YHVH that not only you but also all that hear me this day were both **almost** and **altogether** such as I am – except for these chains." [30]When he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them. [31]When they were gone aside, they talked between themselves, saying, "This man has done nothing worthy of death or of bonds." [32]Then Agrippa said to Festus, "This man

might have been set at liberty if he had not *formally* appealed to Caesar."

< 315 > Shaul is transported to Rome and shipwrecked on the way

27:1 When it was determined that we
should sail into Italy, they delivered
Shaul and certain other prisoners to
one named Julius, a centurion from
Caesar Augustus' personal guard.
2 Entering into a ship of Adramyttium,
we launched, meaning to sail by the
coasts of Asia; *one* Aristarchus, a
Macedonian of Thessalonica, being
with us. 3 The next *day* we reached

Zidon, and Julius courteously treated
Shaul and gave *him* liberty to go to his
friends to refresh himself. [4]When we
launched from there, we sailed under
Cyprus, because the winds were
contrary. [5]When we had sailed by
Cilicia and Pamphylia, we came to
Myra, *a city* of Lycia, [6]and there the
centurion found an Alexandrian ship
sailing to Italy and he put us therein –
[two hundred and seventy passengers
in all].{1} [7]We had sailed slowly many
days, the wind not permitting us to
approach Cnidus so we sailed leeward
of Crete toward Salmone. [8]Hardly
passing *Crete*, we came to a place
which is called The Fair Havens, near

the city *of* Lesea. [9]Much time had been wasted and sailing was now dangerous because the fast *of Yom Kippur* was already past and Shaul admonished *them*, [10]"Sirs, I perceive that this voyage will be with injuries and great damage, not only of the cargo and ship but also of our lives." [11]Nevertheless, the centurion believed the Captain and also the owner of the ship more than those things which were spoken by Shaul. [12]Because the haven was not fit to winter in, the majority *of the passengers* also advised to depart from there if there was any way that they could get to Phenice, *which is* another harbor of Crete lying toward

the south west, or yet another *harbor to the* north west where they might *spend the* winter.

[13]When the south wind blew softly, supposing that they had obtained *favorable* conditions, they *raised anchor and again* attempted to sail *completely* past Crete. [14]But not long after there arose a violent wind against us called Heuroclydon. [15]When the ship was stalled and could not bear up to the wind, we let *her* drive.
[16]Running under *the lee of* a certain island which is called Clauda, we had much work to control the *ship's* dingy.
[17]They had lowered it *over the side* to

help under gird the ship *with ropes*.
Fearing that they would *run aground*
on the sandbars, they struck sail, and
were driven *by the winds*. [18]*Because*
we were exceedingly tossed by the
tempest, the next *day* they lightened the
ship, [19]and the third *day* we cast out the
tackling of the ship with our own
hands. [20]When neither sun nor stars
appeared for many days, and no small
tempest lay on *us*, all hope that we
should be saved was lost.

[21]After a long period of silence, Shaul
stood up in the midst of them, and said,
“Sirs, you should have listened to me
and not have loosed from Crete, and to

have gained this harm and loss. [22]Now I exhort you to be of good cheer, for there shall be no loss of *any man's* life among you, but *only the loss* of the ship. [23]There stood by me this night the angel of YHVH, whose I am, and whom I serve, [24]saying, 'Fear not, Shaul; you must be brought before Caesar. And, lo, YHVH has given you all those who sail with you.'
[25]Therefore, sirs, be of good cheer, for I believe YHVH that it shall be even as it was told me. [26]However, we will be marooned on an island."

[27]When the fourteenth night came, as we were driven up and down in the

Adriatic *sea*, at about midnight the shipmen believed that they were drawing near to land. [28]They took soundings and found *the water to be* twenty fathoms *deep*, and when they had gone a little further, they sounded again, and found *it to be* fifteen fathoms. [29]Then, fearing that we would be driven into the rocks, they cast four anchors out of the stern and hoped for daylight. [30]As the shipmen were about to flee out of the ship when they let down the dingy under the pretext of casting the anchors out of the foreship. [31]Shaul said to the centurion and to the soldiers, “Except these men stay with the ship, you cannot be saved.” [32]Then

the soldiers cut off the ropes of the dingy and let it fall off.

[33]When dawn was beginning to break, Shaul besought *them* all to eat some food, saying, “This day is the fourteenth day that you have abstained and continued to fast, having eaten nothing. [34]Therefore I beg you to eat *some* food. This is for your health. There shall not a hair fall from the head of any of you.” [35]When he had thus spoken, he took bread, and gave thanks to YHVH in presence of them all, and when he had broken *it*, he began to eat. [36]Then they were all of good cheer, and they also partook of

some food. [37]All that were in the ship were two hundred and seventy-six souls. [38]And when they had eaten enough, they lightened the ship *by* casting the *remaining* wheat into the sea.

[39]When it was day, they did not recognize the land *to which they had come*, but they discovered a creek on the shoreline, into which they were determined, if it were possible, to thrust in the ship. [40]So they took up the anchors and committed *themselves* to the sea. They loosed the rudder ropes, hoisted the mainsail to the wind, and made toward the shore. [41]Driving into

the place where the two waters met, they ran the ship aground and the bow stuck fast and remained unmovable, and the stern began to be broken apart by the violence of the waves.

[42]The soldiers decided to kill the prisoners, so that none of them would swim away and escape. [43]But the centurion, willing to save Shaul, kept them from *their* purpose and commanded that those who could swim should cast *themselves into the sea* and swim to shore, [44]and the rest *who could not swim* would float on boards or on *broken pieces* of the ship. So it came to pass that they all escaped

safely to land.

{27:6.1} The number of crew and passengers is cited in verse 37, and added here to provide context for the following incident.

< 316 > Shaul is stranded on Melita and bitten by a viper

28:1 When they had escaped, they learned that the island was called Melita. 2The natives showed us unusual kindness, for they kindled a fire and received every one of us because of the constant rain and the

cold. [3]Shaul gathered a bundle of sticks and laid *them* on the fire and a viper came out of the heat and fastened onto his hand. [4]When the natives saw the *venomous* beast hang on his hand, they said among themselves, “No doubt this man is a murderer! *Even* though he has escaped the sea, *righteous* vengeance will not allow him to live.” [5]But Shaul shook off the viper into the fire, and felt no harm. [6]They watched him, *expecting* him to swell up or suddenly fall down dead, but after they had observed him a great while and saw no harm come to him, they changed their minds and said that he was a god.

[7]In the same area were lands belonging
to the governor of the island, whose
name was Publius, who received us
and lodged us three days courteously.
[8]It came to pass that the father of
Publius lay sick of a fever and of
bloody dysentery. Shaul went in to him
and prayed and laid his hands on him
and healed him. [9]When this was done,
others on the island who also had
diseases came and were healed. [10]*They*
honored us with many gifts and when
we departed, they laded *us* with all our
necessities.

[11]After three months we departed
Melita in another ship from Alexandria

which had wintered in the isle. *It sailed* under the ensign of Castor and Pollux – [*the twin sons of the pagan god Jupiter*]. [12]We landed at Syracuse and remained *there* three days. [13]From there we circled around and came to Rhegium, and after one day the south wind blew, and we came the next day to Puteoli. [14]There we found brothers, and were asked to stay with them seven days, and then we went on toward Rome. [15]When the brothers heard we *were coming*, they came to meet us from as far away as Appii Forum and Three Taverns. When Shaul saw them, he blessed YHVH and took courage.

< 317 > Shaul is confined in Rome, but is free to teach and write

28:16 When we arrived in Rome, the centurion delivered the prisoners to the captain of the guard, but Shaul was permitted to dwell by himself with a soldier that watched him. 17After three days Shaul called the leaders of the Yehudim, and when they came together, he said to them, “Men *and* brothers, though I have committed nothing against the people or customs of our fathers, yet from Yerushalayim I was delivered as a prisoner into the hands

of the Romans. [18]When they had examined me, they would have let *me* go because there was no cause of death in me. [19]When the Yehudim spoke against *my release*, I was constrained to appeal to Caesar – not because I had any accusation against my nation. [20]This is why I have called for you. I wanted to see *you* and speak with *you* because I am bound with this chain for the hope of Israel."

[21]They said to him, "We neither received letters out of Yehudah concerning you, nor have any of the brothers who have come here shown any *ill will toward you* or *desire* to

harm you. [22]But we desire to hear what you think concerning this sect because we know that everywhere it is spoken against." [23]Then they appointed a day in which they all came to *his* lodging, and from morning till evening **Shaul expounded and testified concerning the kingdom of YHVH, and was persuading them concerning Yeshua both out of the Torah of Moshe and *out of* the Prophets**. [24]Some believed the things that were spoken, and some believed not. [25]When they disagreed among themselves, they departed after Shaul had spoken *this* one word, "Well spoke the Ruach Kodesh by Yeshayahu the prophet to our fathers, [26]'Go to this

people, and say, ‘Hearing you shall hear, and shall not understand. Seeing you shall see, and not perceive. [27]For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed. If they would see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and repent, I would heal them.”{1} [28]Be it known therefore to you that the salvation of YHVH is sent to the gentiles, and they will hear it.”{1} [29]And when he had said these words, the Yehudim departed, and had great debate among themselves.

{28:27.1} Isaiah 6:9-10

{28:28.1} *The salvation of YHVH is sent to the gentiles* until the fullness of time of the gentiles is complete; then the blindness in part which has happened to Israel will be removed, and it will be life from the grave (Romans 11:11-27).

< 318 > Eighth summary statement:

28:30 **And Shaul dwelt two whole years in his own rented house and received all that came in to him,** 31**preaching the kingdom of YHVH and teaching those things which concern the master Yeshua Messiah with all confidence, no man forbidding him.**

29:1 (The succeeding chapters are being recorded by the heavenly scribes at this very moment…)

X. The Revelation of Yeshua Messiah to Eternity

A Chronological Outline

The Gospel of ***The Revelation of Yeshua Messiah*** was written by Yochanan in perfect chronological sequence, interrupted by several parenthetical sections that give essential background showing *cause*

and *effect*. The first four Gospel records detail how the Messiah *fulfilled* the Spring Feasts of YHVH in precise accord with the Divine rehearsals embedded in the Temple service. Yochanan also chronicled the Messiah *interpreting* the Fall Feasts as he taught the multitudes on those eternally important occasions. In this fifth Gospel, ***The Revelation of Yeshua Messiah***, Yochanan details how the Messiah will *fulfill* the prophetic shadow pictures embedded in the Fall Feasts of YHVH with the same exacting precision that he *fulfilled* the Spring Feasts. If we do not understand the Feasts of YHVH, our

understanding of the first four Gospels will remain shallow, and the fifth Gospel interminably confusing.

Yochanan opens his record with the background of who he is, where he was at the time, and exactly how he received the revelation. Messiah instructed Yochanan to write the details of this revelation so that Yeshua's servants would understand the critical things which would come to pass in rapid succession in "the great and notable Day of YHVH" (Joel 2:31; Malachi 4:5; Acts 2:20). According to Messiah's instructions, Yochanan was to record the revelation

in the order in which was given:

(1) The things that you have seen (Messiah walking in the midst of seven lampstands; ch. 1:10-18)

(2) The things that are now (as they were in the seven *kehilot* (assemblies) in Asia Minor; ch. 1:20-3:22)

(3) The things that will be hereafter (which he witnessed in the throne room; ch. 4:1-22:6)

In the same spirit in which Yochanan received the revelation – "that the servants of the Messiah will know the things which must come to pass" (ch.

1:1) – this rendition of the good news of the Messiah as the *Reigning King* is presented in outline form in order to more clearly define the overall picture for the reader.

The Revelation begins with ***seven letters*** to the seven Messianic *kehilot* (assemblies) in Asia Minor. Yochanan then details the events that transpire as Yeshua strips ***seven seals*** from a scroll of eternal significance while, at the stripping of each seal, specific events play out across the stage of planet Earth. When the ***seventh seal*** is loosed, ***seven angels*** blowing ***seven trumpets*** are introduced. ***Six angels***

blow their trumpets in succession, and then ***seven thunders*** follow. When the ***seven thunders*** are accomplished, the ***seventh*** (and last) ***trumpet*** finally sounds (*Yom Teruah*), and the saints are miraculously "delivered from the wrath to come" (I Thessalonians 1:10) as they are gathered together on the sea of fire and glass. At that time, ***seven angels*** pour out the contents of ***seven bowls*** full of the smoking wrath of the Almighty onto the inhabitants of the Earth who have been *left behind*. When the wrath is concluded ten days later (*Yom Kippur*), the bride dresses for the ***seven-day*** *Marriage Supper of the Lamb* (*Sukkot*) in the heavenly

Tabernacle. At the end of the wedding Feast (*Hoshana Rabbah*), Yeshua returns (on the Last Great Day – *Shemini Atzeret*) to rule the Earth with the Torah and a rod of iron.

The Revelation of Yeshua Messiah

Introduction

Yochanan's authority

1:1 This is the revelation of Yeshua Messiah which YHVH gave to *Yeshua* to show to his servants the things which must rapidly come to pass *in the*

Day of YHVH.{1} He authenticated and sent *this revelation* by way of his messenger,{2} his bondservant Yochanan, 2who bears *firsthand* witness of the word of YHVH, and the testimony of Yeshua Messiah, and of all things that he saw.

{1:1.1} The most prophesied time period spoken of by the Hebrew prophets – The Day of YHVH – Revelation 1:10 Joel 2:31; Malachi 4:5; Acts 2:20

{1:1.2} KJV: angel <aggeloj – *aggelos*> – an envoy, one who is sent. Either a Divine messenger (Matthew 1:20) or a human messenger (Matthew 11:10). The messenger spoken of here is Yochanan, and the messengers to the seven assemblies are also

human. However, the messenger who takes him to the throne room and the messengers who blow the trumpets are heavenly messengers. Context is the only way to determine whether the messenger is of Divine or human agency.

Yochanan's promise

1:3 Blessed *is* he who accurately knows, and those who hear *and obey* the words of this prophecy, and *those who* guard the things that are written herein – at the time that *their fulfillment is close* at hand.

Greeting

1:4 *Greetings*
From: Yochanan
To: The seven kehilot{1} in Asia *Minor*:

Grace to you, and peace, from the One who is, and who was, and who is to come; and from the seven Spirits which are before his throne,

5and from Yeshua Messiah, *who is* the faithful witness, *and* the firstborn from among the dead,{1} and the ruler over all the kings of the earth.{2} *All honor* to him who loved us, and washed us from our sins with his own blood,{3} 6and has made us priests and kings to

YHVH his Father.{1} To *Yeshua* be glory and dominion forever and ever – *the* Truth.{2}

{1:4.1} Derived from the Hebrew root <lhq>, kehilah (singular) or kehilot (plural) was translated as <ekklesia – ekklesia> in the Septuagint. Ekklesia was used for the first time in Deuteronomy 18:16 (assembly KJV) when Israel was assembled at the mountain to hear the terms of the Covenant pronounced by the Almighty. The word church, from the Old English kirke, was derived from the Greek <kikloj> kiklos, literally meaning circle, which was adapted as circus, which was performed in a circle. The word assembly could appropriately be used in this text, but church should be strenuously avoided. William Tyndale translated the

Greek ekklesia as church two times in his Bible – both times in reference to pagan temples, otherwise it was translated congregation. This was the primary reason he was burned at the stake by the "church." We believe that kehilah is the most authentic word to use because it disconnects us mentally and emotionally from the modern nicolaitan or Laodicean church, which has truly become a circus.

{1:5.1} Psalm 16:9-10
{1:5.2} Psalm 2:1-12
{1:5.3} Exodus 24:8; Matthew 26:28; Romans 3:25; Ephesians 1:7; Colossians 1:14
{1:6.1} Exodus 19:6; Revelation 5:10

{1:6.2} In Hebrew the word *emet*, meaning *truth*, is used interchangeably with the word *amen* in the synagogues of the Karaite Jews

to this day – and used even more frequently. Here Yeshua is referred to as *Truth* (John 14:6; Revelation 3:14).

The Revealing of Yeshua Messiah

1:7 Behold, he is coming in the clouds!
{1} Every eye shall see him, even those who pierced him, and all the families of the earth shall wail because of him.
{2} Truth.

{1:7.1} Daniel 7:13
{1:7.2} Zechariah 12:10

The Authority

1:8 "I am Aleph and Tav, the beginning and the ending," says YHVH,{1} who is, and who was, and who is to come – *El Shaddai* – the Almighty.{2}

{1:8.1} Zechariah 14:16: Revelation 1:10-11
{1:8.2} Matthew 28:18

Background

1:9 I, Yochanan, your brother and your companion in tribulation, and also in enduring *faithfulness* in the kingdom of Yeshua Messiah, was *imprisoned* on the isle of Patmos because of the word

of YHVH and for *bearing* testimony of Yeshua Messiah.

The Appearance of Messiah (The things you have just seen)

1:10 I was taken in the Spirit to the Day of YHVH, and I heard a loud voice behind me like *the blast* of a trumpet, 11which said, "I am Aleph and Tav, the first and the last.

What you see, write in a scroll and send it to the seven kehilot in Asia *Minor* – to Ephesus, and to Smyrna,

and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

12 I turned to see the voice that spoke to me, and when I turned, I saw seven golden lampstands. 13 In the midst of the seven lampstands I saw *one who* appeared to be the Son of man, clothed with a haluq{1} down to *his* feet, and girded{2} about with a golden sash. 14 His hair and beard *were* like wool, as white as snow, and his eyes *were* like a flaming fire.

15 His feet looked like polished brass that had been refined in a furnace. His

voice was like the sound of *roaring* oceans. [16]In his right hand he had seven stars, and *the words* out of his mouth *cut* like a sharp, two-edged sword.{1} His face *burned* brighter than the strength of the sun, [17]and when I saw him, I fell at his feet like a dead *man*. He laid his right hand upon me and said, "Fear not! I am the first and the last! [18]I *am* he who was dead and now lives! Behold, I am alive forevermore, and *I now* have the keys to death and the grave."{1}

{1:13.1} A bell-shaped, white linen garment worn by itself or under the *tallit*.

{1:13.2} The KJV says "girt about the *paps* (breasts) with a golden girdle." However, the sash is not worn at chest level – the Greek *mastos* could have been a poor choice for the original Hebrew, which is no longer in extant. The number of Hebrew words remaining within the Greek text of the Revelation indicate that it was probably originally written in Hebrew, as was the Gospel of Matthew.

{1:16.1} Revelation 2:12, 16; 19:15, 21

{1:18.1} Hell (KJV) <'adhj> *hades* is the grave. Hell is not the lake of fire. In the end, hasatan, death, hell, and "whosoever was not found written in the book of life" will be cast into the lake of fire (Revelation 20:10, 14-15).

The Instructions from Yeshua to Yochanan

1:19 **"Write the things which you have *just* seen,**{1} **and the things which are now,**{2} **and the things which shall be in the future."**{3}

{1:19.1} Revelation 1: 10-18
{1:19.2} Revelation 1:20-3:22;
{1:19.3} Revelation 4:1-22:6

The Letters to the Seven Kehilot
(The things which are now)

1:20 "As for the significance of the seven stars which you saw in my right hand and the seven golden lampstands; the seven stars are the messengers to the seven kehilot, and the seven lampstands are the seven kehilot."

To Ephesus

The Authority

2:1 "To the messenger of the kehilah at Ephesus write: **These things says he who holds the seven stars in his right hand, and walks in the midst of the seven golden lampstands!**" {1}

{2:1.1} Revelation 1:12-16

The Praise

2:2 "I know your works, and your labors, and your endurance, and how you cannot bear those who are evil. You have tried those who claim that they are apostles, but are not, and you have found them *to be* liars. 3 You have endured patiently, and you have labored in my name and have not fainted."

The Grievance

2:4 "Nevertheless, I have *this one thing* against you – you have abandoned the love you had *for me* at first."

The Warning

2:5 "So consider *from* where you have fallen. Turn back and do the works you did at the first. If you do not return, I will come *in among you* and *forcefully* shake your lampstand. 6But you have this *to your credit* – you hate **the deeds of the nicolaitans,**{1} **which I also hate**!"

{2:6.1} Greek: <niko> niko = conqueror, laitoj – *laitos* = people> The systematic subjugation of the people under a hierarchical authoritarian religious system. This dictatorial ploy was circumvented by Yeshua when James and John used their mother's emotional plea in an attempt to secure themselves a *nicolaitan* position among their

fellow disciples (Matthew 20:20-28). This "leadership" technique which results in manipulation, intimidation, and control (witchcraft) is common among gentile dictators and false religious systems which must keep their sheeple from thinking for themselves.

The Promise

2:7 "He who has ears to hear, let him hear what the Spirit is saying to the kehilot: **To him who overcomes I will give to eat of the tree of life, which is in the midst of the paradise of YHVH!**"{1}

{2:7.1} Revelation 22:2

To Smyrna

The Authority

2:8 "To the messenger of the kehilah at Smyrna write: **These things says the first and the last, who was dead, and is alive!**" {1}

{2:8.1} Revelation 1:17-18

The Praise

2:9a "I know your works, and *your* tribulation, and *your* poverty. But you are *indeed* rich!"

The Grievance

9b "*I also know* the blasphemy of those

who falsely claim to be Israel,{1} but *are of* the assembly of hasatan."

{2:9b.1} Jews (KJV) – In the days of Rehoboam, the son of Solomon, the nation of Israel was divided into two separate kingdoms, which became known as Yisrael (*Israel* in the north) and Yehudah (*Judah* in the south). Hundreds of years later, the Israelites of the northern kingdom were conquered by the Assyrians and dispersed. A generation after their dispersal, the Israelites in Judaea were exiled into Babylon, where the term *Yehudi* (shortened in Middle English to *Jew* circa 1000 CE) became a common term for the Israelites who once lived in the kingdom of *Judah*. The term *Yehudim* first appears in II Kings 16:6 before the Babylonian captivity, but it does not become

common until the Babylonian captivity. The northern tribes of Israel, as a whole, remained dispersed among the nations.

When the Judean Israelites returned from Babylon, the title *Jew* (*Yehudi* in Hebrew) stayed with them as part of their national identity. The small number of Israelites from the northern tribes who returned to the land also took on this common descriptor. By the first century, the terms *Jew* and *Israelite* were used interchangeably – even though their distinctions are still historically and prophetically valid. Today, the term *Jew* no longer maintains its geographic distinction to the area of Judaea – and though the term is commonly used to denote the religious sect of the Pharisees, it was not used this way exclusively. Shaul repeatedly used the terms *Jew* and *Israelite* interchangeably in his letters. He called himself an *Israelite* in one

context (Romans 11:1), and in another context he described himself as a *Jew* from the tribe of Benyamin who was raised in the *Jew's religion* – a Pharisee (Philippians 3:5).

Here, in the book of the Revelation, Yochanan is addressing those who claimed to be *Israelites* – but were not. These people in the assembly in Smyrna were neither pretending to be Pharisees – religious *Jews* – nor asserting to be physical inhabitants of *Judaea*. Shaul clarified in Romans 2:28-29, "For he is not a Jew, which is one outwardly…But he is a Jew, which is one inwardly…" Shaul is obviously comfortable interchanging the terms *Jew* and *Israel*. Gentiles were always welcome to be grafted into *Israel*, which is an issue of turning to the God of Israel with the whole heart and keeping his commandments. Shaul goes on to state in Rom. 2:29 that a *true Jew* is one

whose heart is circumcised by the Ruach. Jeremiah prophesied this inward change in Jer. 31:33, "But this is the covenant that I will make with the house of Israel [and with the house of Judah] after those days, says YHVH: I will put My Torah in their minds, and write it on their hearts; and I will be their God, and they shall be My people." Hence, the issue in dividing the true believers from the pretenders remains: is the Ruach Kodesh writing the Torah on the hearts and in the minds of those who claim to be his?

There were those in the *kehilah* of Smyrna who claimed to be *grafted into Israel* and *of the same body* – but they were liars (Romans 11:1-36; Ephesians 3:6). They ascribed to *a newly invented, man-made covenant* which bore no resemblance to the Covenant that the Messiah *renewed with the house of Israel and the house of Judah* (Jeremiah 31:31).

As Yeshua walked among the lampstands undetected, he exposed those who *pretended* to be grafted into Israel, yet did not have *the Torah written on their hearts*. He called them out as deceivers – members of the assembly of hasatan – not grafted-in members of the *kehilah* of Israel. Though they feign themselves to be *in the faith* and pretend to manifest the power of the Holy Spirit, one day Yeshua will tell them straight to their face, "I never knew you – you violators of the Torah" (Matthew 7:22-23).

The Warning

2:10 "Do not fear the things you will endure. Behold, hasatan will throw *some* of you into the *darkness of the* night watch to test you, and you will be afflicted for ten days. But be faithful to

the death, and I will give you a crown of life."

The Promise

2:11 "He who has ears to hear, let him hear what the Spirit is saying to the kehilot: **He who overcomes**{1} **shall not be harmed by the second death!**"{2}

{2:11.1} Revelation 2:7, 17, 26; 3:5, 12, 21; 21:7

{2:11.2} Revelation 20:6, 14; 21:8

To Pergamos

The Authority

2:12 “To the messenger of the kehilah at Pergamos write: These things says he who has the sharp sword with two edges!”{1}

{2:12.1} Revelation 1:16; 2:16; 19:15, 21

The Praise

2:13 “I know your works, and where you dwell – where the seat of hasatan *is*. You have held fast to my name and have not denied my faith – even in the days in which Antipas, my faithful martyr, was slain in your midst at *the seat of* hasatan.”{1}

{2:13.1} The edifice known as the Seat of Satan was the place where numbers of Messianic believers were publicly executed in the Temple of Zeus. In 1902 the edifice was removed from Pergamos and taken to Berlin, Germany by Kaiser Wilhelm II. Adolf Hitler used the Seat of Satan as the structural template for the Third Reich's outdoor military theater, which he built in Nuremburg. The original Seat of Satan was later taken to Russia by Stalin, who subsequently murdered millions of his fellow countrymen. The Seat was returned to Berlin in 1958.

The Grievance

2:14 "But I have a few things against you, because you have among you those who hold the doctrine of Balaam, {1} who taught Balak to cast a stumbling

block before the children of Israel by eating things sacrificed to idols and committing fornication *with pagan temple prostitutes*. [15]You also have those who hold **the doctrine of the nicolaitans,**{1} **which I hate**!"

{2:14.1} Numbers 31:16; II Peter 2:15
{2:15.1} See note {2:6.1} on nicolaitanism – the "leadership" perversion Yeshua hates with a Divine passion.

The Warning

[2:16] "Repent, or else I will come to you quickly and will fight against them with the sword{1} *that comes out* of my mouth."

{2:16.1} Revelation 1:16; 2:12; 19:15, 21

The Promise

2:17 "He who has ears to hear, let him hear what the Spirit is saying to the kehilot: **To him who overcomes**{1} **will I give to eat of the hidden manna, and will give him a white stone, and on the stone a new name written**{2} **which no man can know except the one who receives *it*!**"

{2:17.1} Revelation 15:2-4
{2:17.2} Isaiah 56:5, 62:2, 65:15; Revelation 3:12

To Thyatira

The Authority

2:18 "To the messenger of the kehilah at Thyatira write: **These things says the Son of YHVH, who has eyes like a flaming fire, and feet like burnished brass!**" {1}

{2:18.1} Revelation 1:14-15

The Praise

2:19 "I know your works *of righteousness*, and *your* charity, and *your* service, and *your* faith, and *your* patient endurance, and your labors – and your labors are now more

abundant than at the first."

The Grievance

[20]"Nevertheless, I have a few things against you because you allow that "Jezebel" woman, who calls herself a prophetess, to teach.

She seduces my servants to prostitute *themselves* and indulge in idolatry. [21]I gave her *some* space to repent of her seductive behavior, but she refused."

The Warning

[22]"Watch *me* – I will throw her and those who commit adultery with her into a bed of great tribulation – unless they repent of their deeds. [23]I will

exterminate her children, and then all the kehilot will know that I am he who searches the innermost thoughts and hearts. I will reward every one of you according to your works."

The Promise

[24]"But I say to you, and to the rest in Thyatira who have not embraced this perverted doctrine and have not known the depths of hasatan's depravity of which they speak *from experience*; I will put no other burden upon you. [25]*Just* hold fast to that which you *still* have until I come. [26]**He who overcomes and keeps my commandments to the end, to him**

will I give authority over the nations.
[27]He shall rule them with a rod of iron! As the vessels of a potter, they shall be broken to shards – just as I have received this authority from my Father.{1} **[28]*Yes*, I will give him the morning star!**{1}

[29]He who has ears to hear, let him hear what the Spirit is saying to the kehilot."

{2:27.1} Psalm 2:8-9
{2:28.1} Revelation 20:4-6, 22:16

To Sardis

The Authority

3:1a "To the messenger of the kehilah at Sardis write: **These things says he who has the seven Spirits of YHVH, and the seven stars!**"{1}

{3:1.1} Revelation 1:4, 16, 20; 2:1; 3:1; 4:5; 5:6

The Grievance

3:1b "I know your works. You have a *reputation* that you are alive – but you are dead!"

The Warning

2"Be watchful. Strengthen the things which still remain – but are ready to

die. I have not found your works perfect before YHVH.

[3]Remember what you once received and heard. Return *to it*. Hold fast to it! If you refuse to watch, I will come upon you like a thief – in an hour you do not expect. You will not know *what hit you*!"

The Praise

[4]"You have just a few in Sardis who have not defiled their garments. *Only* those in white *garments* will walk with me, because they *alone* are worthy."

The Promise

5**“He who overcomes *these things* shall be clothed in white garments. I will not blot his name out of the scroll of life,**{1} **but I will confess his name before my Father and before his angels!**{2}

6He who has ears to hear, let him hear what the Spirit is saying to the kehilot.”

{3:5.1} Psalm 69:28; Revelation 20:11-15; 21:27
{3:5.2} Matthew 10:32; Luke 12:8

To Philadelphia

The Authority

3:7 "To the messenger of the kehilah at Philadelphia write: **These things says he who is holy, he who is true, he who has the key of David**{1} **– he who opens and no man shuts – and shuts and no man opens!**"{2}

{3:7.1} Revelation 1:18 – David is dead and buried and his grave is with us today (Acts 2:29). Yeshua holds the keys to unlock the grave that now holds David until the Resurrection of the Just.

{3:7.2} Job 12:14; Isaiah 22:22; Matthew16:19

The Praise

3:8 "I know your works. Look, I have

set before you an open door that no man can shut. You have a little strength, and have kept my Torah, and have not denied my name."

The Counsel

9"Behold the assembly of hasatan! Those who lie and say they are Israel, {1} but they are not! I will force these *posers* to bow down before *you and kiss* your feet{2} – *then they will* know that I have loved you. 10Because you have endured and have kept my Torah, I will also keep you{1} in the time of temptation that shall come upon the entire world, to test everyone who dwells upon *the face of* the Earth!"

{3:9.1} Jews (KJV) see note {2:9b.1}. "Israel" and "Jew" are used interchangeably according to context.

{3:9.2} Isaiah 45:14; 49:23; 60:14

{3:10.1} <tereo ek – *tereo ek> to take into the hands and hold out from* – akin to *a peculiar treasure* (Exodus 19:5). < hlgs – *segulah>* = a treasure so precious that a king will hold it in his hands and will allow none other than himself to touch it.

The Promise

3:11 "Behold, I am coming soon. Hold fast to that which you have so that no man can steal your crown. 12**He who overcomes will I make a pillar in the**

Temple of YHVH, and he shall go out no more. I will write upon him the Name of my Elohim, and the name of the city of my Elohim, *which is* the new Yerushalayim, which will come down out of heaven from YHVH. *I will also write upon him* my new name! {1}

[13]He who has ears to hear, let him hear what the Spirit is saying to the kehilot."

{3:12.1} Revelation 21:1-7, Isaiah 56:5, 62:2, 65:15; Revelation 2:17

To Laodicea

The Authority

3:14 "To the messenger of the kehilah at Laodicea write: **These things says the Truth, the faithful witness, the *firstborn* of the creation of YHVH!**"{1}

{3:14.1} Revelation 1:5-6

The Grievance

3:15 "I know your works. You are neither cold nor hot: I would that you were *either* cold or hot."

The Warning

16"But because you are lukewarm, and neither cold nor hot, I will spew you

out of my mouth! [17]Because you say, 'I am rich, and increased with goods, and have need of nothing,' you have no idea that you are wretched, and miserable, and poor, and blind, and naked."

The Counsel

[18]"I counsel you to buy *gold* from me so that you may be rich – gold purified in the fire. *Buy* white garments *from me*, so that you may be clothed and *that* the shame of your nakedness will not be exposed. Anoint your eyes with eye salve, so that you may see." {1}

{3:18.1} Laodicea was widely known for its apothecary, especially its eye salve. "Take

your own medicine."

The Promise

3:19 "Those whom I love, I rebuke and chasten. Be zealous *for me* and return *to me*!

20 Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will sup with him, and he with me.

21 **To him who overcomes will I grant to sit with me on my throne, even as I also overcame, and have sat down with my Father on his throne!** {1}

22 He who has ears to hear, let him hear

what the Spirit is saying to the kehilot."

{3:21.1} Matthew 19:28; II Timothy 2:12; Revelation 2:26; 20:4-7

The Revelation from the Throne Room (The things which shall be in the future)

4:1 After this, I looked and saw a door open in heaven. The first voice I heard *sounded* like a trumpet speaking to me. It said, "**Come up here, and I will show you things which shall be *in the***

future!”

The Throne Room

4:2 Immediately I was *taken up* in the
spirit, and I beheld a throne set in *the*
heavens, and *him who* sat on the
throne. 3He who sat *on the throne*
looked like multicolored jasper and a
sardius stone. A rainbow, which
glowed like an emerald, surrounded
the throne. 4Around the throne *were*
twenty-four seats, and upon the seats I
saw twenty-four elders. They were
clothed in white garments, and on their
heads they had crowns of gold. 5Out of
the throne exploded lightning, and

thunder, and *deafening* voices. Before the throne *there were* seven lamps of burning fire – which are the seven Spirits of YHVH.{1} [6]In front of the throne *there was* a sea of glass like *polished* crystal. In the midst of the throne *room* and surrounding the throne *were* four awesome beasts covered with eyes in front and behind. [7]The first beast *was* like a lion, and the second beast like an ox, and the third beast had the face of a man, and the fourth beast *was* like an eagle. [8]Each of the four beasts had six wings that *were* covered with eyes. They did not rest day or night, and they cried, "**HOLY! HOLY! HOLY! YHVH! Elohim! El**

Shaddai! who was, and is, and is to come!” [9]And when those awesome beasts gave glory and honor and praise to him who sat on the throne and lives forever and ever, [10]the twenty-four elders fell down before him who sat on the throne and worshipped him who lives forever and ever. They cast their crowns before the throne, saying, [11]“You are worthy, O YHVH our Elohim, to receive glory and honor and praise because you have created all things, and for your pleasure they exist and were created.”

{4:5.1} The seven Spirits of YHVH are represented in the pattern of the Tabernacle

as the Menorah, the seven-branched lampstand (Exodus 25:31-40).

The Title Deed Impossibly Sealed

5:1 I saw in the right hand of him who sat on the throne a scroll that was written inside, but on the outside it was sealed with **seven seals**. 2Then a mighty angel proclaimed with a loud voice, "Who is worthy to open the scroll, and to loose the seals thereof?" 3But no man in heaven, nor in earth, neither under the earth, was able to open the scroll and look therein. 4I wept desperately! No man was found

worthy to open and to read the scroll, nor even to look therein![1]

{5:4.1} The title deed to the Earth was originally given to Adam but was delivered to hasatan, who offered it to Yeshua for the price of submission to him (Luke 4:5-8). Hasatan is legally the god of this age (II Corinthians 4:3-4) and must be legally stripped of his authority (Revelation 12:7-10). There was no one in the universe who had the authority to strip the seals of hasatan's authority from the deed to this world – not even the mightiest of angelic beings whose voices shook the universe. Yochanan knew all was eternally lost. He wept uncontrollably.

The Lamb of YHVH has Prevailed

[5]Then one of the elders said to me, "Weep not! Look! The Lion of the tribe of Yehudah! The offspring of David has prevailed to strip the seven seals and to open the scroll!" [6]I looked, and in the midst of the throne and the four beasts, and in the midst of the elders, *there* stood a Lamb that looked as if it had been slain. It had seven horns and seven eyes, which are the seven Spirits of YHVH which are sent forth into all the earth. [7]He came forward and took the scroll out of the right hand of him who sat upon the throne. [8]When he had

taken the scroll, the four beasts and twenty-four elders fell on their faces before the Lamb. Every one of the *elders* had harps and golden bowls full of incense, which are the prayers of saints, [9]and they sang a new song, saying, "You are worthy to take the scroll and to strip away the seals because you were *innocently* slain, and by *the shedding of* your blood [you have paid the death penalty for the breaking of the Covenant, and you have] redeemed to YHVH *those* out of every kindred, and tongue, and people, and nation. [10]*You* have made them *to be* kings and priests to YHVH – and they shall reign on the earth."{1} [11]Then I

heard the voices of many angels *gathered* round about the throne with the beasts and the elders – and the number of them was ten thousand times ten thousand, and thousands of thousands. [12]They cried out *in unison* with a loud voice, "Worthy is the Lamb who was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!" [13]And every creature in heaven, and on the earth, and under the earth, and in the sea, and with everything that was in them, I heard them shouting, "Blessing and honor and glory and power to him who sits upon the throne and to the Lamb forever and ever!" [14]And the four

beasts roared, “Amen.” And the twenty-four elders fell down and worshipped him who lives forever and ever.

{5:10.1} Exodus 19:5-6; Revelation 1:5-6; 20:4-6

The Seven Seals
Yeshua strips the seals from the Title Deed

First Seal

6:1 I watched the Lamb strip the first seal, and I heard the *deafening* sound of thunder as one of the four beasts shouted, “GO!” 2I saw a white horse.

He who sat on him had a bow, and a crown was given to him. He went forth conquering and to *completely* vanquish.

Second Seal

[3]When he stripped the second seal, I heard the second beast shout, "GO!"
[4]There went out another horse *that was* red, and *power* was given to him who sat on him to take peace from the earth. And there was given to him a great sword{1} *so* that they might kill one another.

{6:4.1} A great sword refers to military armament – the greatest of which is the

Intercontinental Ballistic Missile with multiple independently targeted warheads. Lesser devices, such as helicopters and tanks, are described by John in the best words he could find. (Rev 9:3-10; 9:17-19).

Third Seal

5When he stripped the third seal, I heard the third beast shout, "GO!" And I saw a black horse. He who sat on him had a pair of balances in his hand.
6Then I heard a voice in the midst of the four beasts cry out, "A measure of wheat for a day's wages, and three measures of barley for a day's wages, but *see* that you do not harm the oil and the wine."{1}

{6:6.1} Controlled economic collapse that preserves the oil and wine for those who direct the earth's human and natural resources (Psalm 2; James 5:1-8).

Fourth Seal

[7]When he stripped the fourth seal, I heard the voice of the fourth beast shout, "GO!" [8]I looked, and I saw a pale horse. The name of him who sat on him was Death, and the grave followed him. Power was given to *the four of* them over a fourth of the earth, to exterminate with the sword,{1} and with hunger,{2} and with death,{3} and with living things from the earth.{4}

{6:8.1} Sword (KJV) <romfaia> *rhomphaia* – literally, the long javelin. Figuratively, the largest personal weapon on the battlefield.
{6:8.2} Hunger (KJV) <limoj> *limos* – killing by gaining full control of food resources
{6:8.3} Death (KJV) <thanatoj> *thanatos* – mass extermination
{6:8.4} Beasts of the earth (KJV) <qerion> *therion* – killing with *that which has life* (biological weapons)

Fifth Seal

[9]When he stripped the fifth seal, I looked under the altar and saw the souls of those who were slain for the Torah of YHVH and for the testimony which they held.{1} [10]They cried with a

loud voice, “O YHVH, holy and true, how long will you not judge and avenge our blood on those who dwell on the earth?”{1} 11 And white robes were given to every one of them, and they were told that they should rest for yet a short season until their fellow servants and their brothers who would be killed as they *were* would be fulfilled.{1}

{6:9.1} Revelation 12:17 “…who keep the commandments of YHVH and have the testimony of Yeshua Messiah.”
{6:10.1} Genesis 4:10 “…the voice of thy brother’s blood cries unto me from the ground.”
{6:11.1} Revelation 14:12-13 “…they rest

from their labors and their works do follow them."

Sixth Seal

[12]When he had stripped the sixth seal, there was a violent shaking of the earth. The sun became as black as sackcloth of *goat* hair, and the moon became blood red. [13]*What appeared to be flaming* stars plummeted from heaven to the earth like a fig tree casting its overripe figs when shaken by a mighty wind. [14]*I saw* the heavens depart like a scroll when it is rolled up, and every mountain and island was moved from its place. [15]The kings of the earth, and the great men, and the

rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains. [16]They said to the mountains and rocks, “Cover us! Hide us from the face of him who sits on the throne and from the wrath of the Lamb! [17]For the great day of his wrath is coming – and who shall be able to stand?”

The Latter Rain Outpouring of the Holy Spirit on Tishri 22, the Last Great Day (seven years to the

millennial reign of the Messiah from Jerusalem)

Parenthetic pause between the sixth and seventh Seals which shows us the destiny of the servants who are sealed for Divine protection

(Parenthesis 7:1-17)
(The 144,000 Sealed)

(7:1 And after these things I saw four angels standing on the four corners of the earth, holding *back* the four winds of the earth so that the wind should not blow on the earth, nor on the sea, nor on any tree. 2I saw another angel

ascending from the east, having the seal of the living Elohim. He cried with a loud voice to the four angels to whom it was given to harm the earth and the sea, [3]saying, "Do no harm to the earth, neither the sea, nor the trees, until we have sealed the servants of YHVH in their foreheads." [4]And I heard the number of them who were sealed – one hundred *and* forty-four thousand from all of the tribes of the children of Israel. [5]From the tribe of Yehudah *were* sealed twelve thousand. From the tribe of Reuven *were* sealed twelve thousand. From the tribe of Gad *were* sealed twelve thousand. [6]From the tribe of Asher *were* sealed twelve

thousand. From the tribe of Naphtali *were* sealed twelve thousand. From the tribe of Menasheh *were* sealed twelve thousand. [7]From the tribe of Shimon *were* sealed twelve thousand. From the tribe of Levi *were* sealed twelve thousand. From the tribe of Yissakhar *were* sealed twelve thousand. [8]From the tribe of Zevulun *were* sealed twelve thousand. From the tribe of Yoseph *were* sealed twelve thousand. *And* from the tribe of Benyamin *were* sealed twelve thousand.)

(The Innumerable Multitude)

This parenthetic clause (chapter 7:9-17) takes us ahead in time to show

the final reward of those who are enduring great tribulation at the time. The verbatim statements from Revelation chapters 21 and 22 illustrate that the promises are not fulfilled until paradise is established upon the new earth. This is a promise of a *future reality* for the faithful – not a pre-tribulation rapture.

(7:9 After this I beheld a great multitude which no man could number – from every nation, and family, and people, and tongue. They stood before the throne and before the Lamb, clothed with white robes, with palms in their

hands, [10]and cried with a loud voice,
“Salvation to YHVH, who sits upon
the throne, and to the Lamb.” [11]All the
angels stood round about the throne,
and the elders and the four beasts fell
before the throne on their faces and
worshipped YHVH, [12]saying, “Amen!
Blessing, and glory, and wisdom, and
thanksgiving, and honor, and power,
and might, *be* to our Elohim forever
and ever. Amen!”

[13]And one of the elders asked me,
“Who are these who are arrayed in
white robes? Where did they come
from?” [14]And I said to him, “Sir, only
you know.” He answered me, “These

are they who come out of great tribulation.{1} *They* have washed their robes and made them white in the blood of the Lamb. 15That is why they are before the throne of YHVH{1} and serve him day and night in his Temple. {2} He who sits on the throne shall dwell among them.{3} 16They shall hunger no more, neither thirst any more,{1} neither shall the sun shine on them, nor burn *them*.{2} 17The Lamb, who is in the midst of the throne, shall feed them, and shall lead them to living fountains of waters,{1} and YHVH shall wipe away all the tears from their eyes."{2})

{7:14.1} Revelation 21:7
{7:15.1} Revelation 22:3
{7:15.2} Revelation 21:22
{7:15.3} Revelation 21:3
{7:16.1} Revelation 21:6
{7:16.2} Revelation 22:5
{7:17.1} Revelation 21:6
{7:17.2} Revelation 21:4

Seventh Seal – Seven Trumpets Introduced

8:1 When he stripped the seventh seal, there was silence in heaven about the space of half an hour. 2Then I saw the seven angels who stood before YHVH, {1} and they were given **seven trumpets**. 3And another angel came

and stood at the altar with a golden censer. He was given much incense that he should offer *it* with the prayers of all the saints upon the golden altar, which was before the throne.{1}

4The smoke of the incense, *which came* with the prayers of the saints,{1} ascended up before YHVH out of the angel's hand. 5Then the angel took the censer and filled it with fire from the altar, and cast *it* into the earth. There were loud voices, and thunder, and lightning, and a great shaking of the earth.

{8:2.1} The seven Spirits of YHVH sent

forth into all the earth (Revelation 1:4; 3:1; 4:5; 5:6).

{8:3.1} Represented in the pattern of the Tabernacle as the Altar of Incense (Exodus 30:1-10).

{8:4.1} Psalm 141:2

The Seven Trumpets

8:6 *Then* the seven angels who had the seven trumpets prepared themselves to sound.

First Trumpet

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth, and the third part of trees was burnt up, and all green grass was burnt up.

Second Trumpet

8 The second angel sounded, and it was like a great mountain on fire being cast

into the sea. The third part of the sea
became blood, [9]and the third part of the
living sea creatures died, and the third
part of the ships were destroyed.

Third Trumpet

[10]The third angel sounded, and there
fell a great star from the heavens,
burning like a torch. It polluted the
third part of the rivers, and the springs,
[11]and the name of the star was called
Wormwood. The third part of the water
became wormwood [bitter], and many
men died from the water because it
was poisoned.

Fourth Trumpet

12The fourth angel sounded, and the
third part of the sun was smitten, and
the third part of the moon, and the third
part of the stars. So, the third part was
darkened, and the day shone not for a
third part, nor the night.

The Three "Woes" Announced

13Then I saw an angel flying through the
midst of heaven and heard him crying
with a loud voice, "WOE! WOE!
WOE! to the inhabitants of the earth
because of the sounding of the trumpets
of the other three angels who are yet to
sound!"

Apollyon – the Destroyer

Revealed on Adar 15, Purim (Haman as the destroyer)
(1290 days to the marriage supper of the Lamb)

Fifth Trumpet

9:1 Then the fifth angel sounded, and I
saw a star fall from heaven to the
earth. The messenger from the abyss
was given a key, 2and he opened the
abyss. There arose a smoke out of the
pit like the smoke of an enormous
furnace, and the sun and the sky were
darkened because of the smoke. 3Out of
the smoke of the pit *flying* locusts

came down upon the earth, and they had the power to *inflict pain*, much like a scorpion. [4]They were commanded not to harm the grass, nor anything green, nor any tree; but only those men who do not have the seal of YHVH on their foreheads. [5]They were ordered not to kill, but only to inflict pain for five months. Their torment *was* like the pain *inflicted* when a scorpion strikes a man. [6]In those days men will seek death but shall not find it. They will desire to die, but death will flee from them.

[7]Now, the appearance of the locusts *was* like horses prepared for battle. *It*

looked as if they had *crowns* on their heads – similar to crowns of gold. Their faces looked like the faces of men. [8]They had hair, similar to the hair of women, and their teeth were like a lion's. [9]They had breastplates that looked like iron, and the sound of their wings *was like* the sound of many horse-*drawn* chariots running into battle. [10]They had tails like scorpions, and there were stings in their tails. They were given the authority to harm men for five months.

The Destroyer Revealed

[11]And they had a king over them, the messenger from the abyss, whose name

in the Greek tongue is Apollyon, but in the Hebrew tongue his name is Abaddon – *the Destroyer*!

The First Woe Is Past

[12]One woe is past, *and* after this there come two more woes!

Sixth Trumpet

[13]The sixth angel sounded, and I heard a voice coming from the four horns of the golden altar, which is before YHVH. [14]*The voice* spoke to the sixth angel, who had the trumpet, "Loose the four angels who are restrained at the great river Euphrates." [15]And the four angels were loosed, who were

prepared for *that very* hour, and day, and month, and year, to slay the third part of mankind – [16]and the number of the army of the horsemen *were* two hundred thousand thousand; I heard the number!{1} [17]I saw horses in the vision, and those who sat on them had breastplates of *three colors* – fire, and jacinth, and brimstone.{1} The heads of the horses looked like the heads of lions, and out of their mouths issued fire and smoke and brimstone. [18]By these three elements were the third part of men killed – by the fire, and by the smoke, and by the brimstone{1} – which belched out of their mouths. [19]Their power is in their mouths and also in

their tails, for their tails that do the damage looked like serpents with *smoking* heads. [20]Yet the rest of the men, who were not killed by these wounds, did not repent of the *devious* works of their hands. They continued to worship demons and their man-made idols of gold, and silver, and brass, and stone, and wood – those things which can neither see, nor hear, nor walk. [21]Neither did they repent of their murders, nor their pharmakia,{1} nor their fornication, nor their thievery.

{9:16.1} The army numbers 200 million, and there were not even 200 million men on planet Earth at the time Yochanan received

this revelation.
{9:17.1} A description of the colors on the breastplates – or perhaps the flags of the nations sending troops into battle – red, black, and white.
{9:18.1} Fire, smoke, and sulfur are three components of modern artillery fire.
{9:21.1} Rather than use the KJV translation sorceries, the transliteration of the Greek <farmakia> *pharmakia* is maintained and explained in its prophetic context in Revelation 18:23.

The Abomination of Desolation Great Tribulation on Aviv 15, Unleavened Bread

(1260 days – 42 months – 3 ½ years to the marriage supper of the Lamb)

The Seven Thunders

The Undisclosed Events that Precede the Last Trumpet

10:1 Then I saw another mighty angel come down from heaven. *He was* clothed with a cloud and had a rainbow about his head. His face shone like the sun, and his *legs and* feet looked like pillars of blazing fire. 2In his hand a small scroll was open, and he set his right foot upon the sea, and

his left *foot* on the earth, [3]and cried with a loud voice like the roar of a lion, and **seven thunders** uttered their voices. [4]After the seven thunders had uttered their voices, I was about to write, when I heard a voice from heaven shout, "**Stop!** Seal up the things which the seven thunders uttered, and do not write them!" {1}

{10:4.1} Yochanan is continuing to follow the orders he received from Yeshua. "Write the things which shall be hereafter … to show unto his servants things which must swiftly come to pass" (Revelation 1:1, 19).

The Last Trumpet Declared

10:5 The angel whom I saw standing on
the sea and on the earth lifted up his
hand to heaven 6and swore by him who
lives for ever and ever, who created
heaven and the things that are in it, and
the earth and the things that are in it,
and the sea and the things that are in it,
"**There shall be no more delay!** 7But
in the day of the sounding *of the*
trumpet of the seventh angel, the
moment he begins to sound – **the**
Mystery of YHVH shall be
executed! – just as he declared to his
servants the prophets."

The Seven Thunders Explained

10:8 The voice which I heard from

heaven spoke to me again, and said,
“Go; take the little open scroll from the
hand of the angel who stands upon the
sea and upon the earth.” [9]So I went to
the angel and said, “Give me the little
scroll.” He responded, “Take *it* and eat
it up! It will be as sweet as honey in
your mouth, but it will make you sick
to your stomach.” [10]So I took the little
scroll out of the angel’s hand and ate it
up. In my mouth it was as sweet as
honey – but as soon as I had eaten it, I
became sick to my stomach.{1} [11]He
then told me, “You must repeat this
prophecy *again and again* before
many peoples, and nations, and
tongues, and kings.”

{10:10.1} Yeshua does **not** want his servants to know the details of those things that the angel uttered, but what can be known is demonstrated by the angel instructing Yochanan to *eat the scroll from which the angel read*. Eating the scroll made him sick to his stomach. To paraphrase the example: If we were to hear what we are about to go through just before the seventh and last trumpet sounds (when the Mystery of YHVH will be executed), it would make us sick to our stomachs. But, the knowledge that we are almost home, that when the seven thunders are finished "there shall be no more delay," is so very sweet in our mouths that we are encouraged. There are some things that are better left unspoken, or "sealed up" and left unwritten. When the last trumpet sounds, we will know that our eternal reward was worth all the pain and suffering.

Events Transpiring in Jerusalem during the last three-and-one-half years

Parenthetic pause between the sixth and seventh Trumpets

(Parenthesis 11:1-13)
(Jerusalem Under Gentile Control – Two Witnesses Prophesy for Three and a Half Years)

(11:1 A reed like a *measuring* rod was given to me, and the angel said, “Rise

up and measure the Temple of YHVH,
and the altar, and those who worship at
it – [2]but leave out the court which is
outside the Temple; do not measure it
because it is given to the gentiles. They
shall tread the Holy City underfoot for
forty-two months. [3]I will give *power* to
my two witnesses, and they shall
prophesy one thousand two hundred
and sixty days, clothed in sackcloth."
[4]These are the two olive trees and the
two lampstands which stand before the
master *over all* the earth.{1} [5]If any man
attempts to harm them, fire will come
out of their mouths and devour their
enemies. If any man attempts to harm
them, he will be killed in this manner.

[6]They have the power to shut the heavens *so* that it will not rain in the days of their prophesying. They have power over the waters to turn them to blood and to smite the earth with any *kind of* plague as often as they desire.

[7]When they finish their testimony, the beast that ascends out of the abyss, *Abaddon*, shall make war against them. He will overcome them and kill them. [8]Their dead bodies *will lie* in the street of the great city (which spiritually is called Sodom and Egypt, where also our master was crucified). [9]The people, and families, and tongues, and nations, will see their dead bodies for

three and a half days and will not allow their dead bodies to be put in graves. [10]Those who dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented all those who live on the earth.

[11]But after three and a half days, the Spirit of life from YHVH entered into them, and they stood upon their feet. Great fear fell upon all those who saw them, [12]and they heard a great voice from heaven calling to the *two witnesses*, "**Come up here!**"{1} They ascended up into heaven in a cloud

while their enemies watched them.
[13]Immediately there was a great earthquake. The tenth part of the city collapsed, and seven thousand men were slain in the earthquake. Those who remained *alive after the earthquake* were frightened and gave glory to the Elohim of heaven.)

{11:4.1} Zechariah 4:1-14

{11:12.1} This scenario is rehearsed at the beginning of every month when two witnesses are called up to the Temple Mount to report their sighting of the new moon. This is especially important for the sighting that begins the seventh month, as that sighting begins the High Sabbath of Yom Teruah. This is the Feast that is known as occurring “on a

day and hour that no man knows" because it is determined by the sighting of the new moon by two witnesses – and the verification by the Cohen Gadol who announces, "Blow the Trumpet!" Every month this rehearsal was anticipating the Last Trumpet that will sound in the very next event.

The Second Woe Past

11:14 The second woe is past; *and*, behold, the third woe comes quickly.

The Last Trumpet
The Resurrection of the Saints on Tishri 1, Yom Teruah

(fifteen days to the marriage supper of the Lamb)

The Seventh Trumpet Sounds – The Cry of Triumph!

Seventh – and Last Trumpet

11:15 The seventh angel sounded, and there were great voices in heaven, saying, "**The kingdoms of this world are become *the kingdoms* of the Almighty, and of his Messiah; and he shall reign forever and ever!**" 16 And the twenty-four elders, who sat before

YHVH, fell upon their faces and worshipped YHVH, [17]saying, "We give you thanks, O YHVH, Elohim, El Shaddai, who is, and was, and is to come, because you have taken your great power and have reigned."

The First Resurrection – The Saints Rewarded

11:18a "The heathen raged, but your wrath has *now* come!{1} This is *now* the time that the *righteous* dead shall be judged, and you will reward your servants the prophets, and the saints, and those who fear your name, both small and great!"

{11:18.1} Psalm 2:1-7

The Third Woe – The Time for Wrath Is Now Come

11:18b "And *it is also the time* that you will destroy those who destroyed the earth."

The Temple in Heaven Is Opened

19The Temple of YHVH was opened in heaven, and the Ark of the Covenant was *once* again seen in his Temple! There was lightning, and voices, and thunder, and an earthquake, and great hail.

>> The Temple in Heaven

Is Opened >>
(to be continued in Revelation 15:5)

Parenthetic flashback recalling what the saints have just overcome

(Parenthesis 12:1 - 15:4)
(The Promised Seed)

((12:1 There appeared a great sign in heaven – a woman clothed with the sun, the *new* moon under her feet, and above her head a crown of twelve stars. 2Being *great* with child, she

cried, agonizing in labor and about to give birth.{1} 3There appeared another sign in heaven; I saw a great, red dragon, having seven heads and ten horns, and seven crowns upon its heads. 4Its tail drew the third part of the stars of heaven and cast them to the earth. The dragon stood before the woman who was about to be delivered in order to devour her child as soon as it was born. 5She brought forth a man child, who was to rule all nations with a rod of iron,{1} and her child was caught up to YHVH and to his throne.)

{12:2.1} See event <14> in the Gospel Chronology – ***The Great Sign in heaven***.

Just after sunset on September 12, 3 BCE, while the sky was clothed with the last rays of the setting sun, the first sliver of the new moon (4% illuminated, 7 degrees above the horizon) appeared beneath the feet of the constellation of the woman *Betulah* (Hebrew), or, *Virgo* (Latin), meaning "virgin." At that moment, in the constellation of *Ariyeh* (the Lion) above her head, the planet *Tzedek* (the Righteous) came into conjunction with the star *Melek* (the King), which is astronomically positioned between the front feet of the Lion. The sighting of the new moon that evening announced the Day of Trumpets, and the astronomical display in the constellation above the head of the woman heralded the upcoming birth of the Righteous King – the Lion of the Tribe of Judah. The "Great Sign" in heaven occurred as Miriam herself was about to give birth. Just fifteen

days later, at the beginning of the Feast of Tabernacles, she brought forth "the man child who was to rule all nations." On the first High Sabbath of the Feast of Tabernacles, the Word was made flesh and "tabernacled" (dwelt, KJV) among us (John 1:14).

{12:5.1} Psalm 2:1-9

(War in the Heavens)

(12:6 The woman fled into the wilderness, where she had a place prepared by YHVH so that they should feed her there one thousand two hundred and sixty days. 7And there was war in heaven. Mikhael and his angels fought against the dragon, and the dragon and his angels fought. 8*They* did

not prevail, neither was their *previous* place recognized in heaven any more.
[9]The great dragon was cast down, that old serpent, called the devil and hasatan, who deceives the whole world. He was cast down to the earth, and his angels were cast down with him. [10]Then I heard a loud voice in heaven proclaiming, “Now is come salvation, and strength, and the kingdom of YHVH, and the power of his Messiah, for the accuser of our brothers is cast down, who accused them before our Elohim day and night.
[11]The *saints* overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their

lives to the death. [12]Therefore rejoice, you who dwell in the Heavens. But woe to the inhabitants of the earth and sea! The devil has come down to you with great wrath because he knows that he has but a short time."

[13]When the dragon realized that he was cast down *and confined* to the earth, he persecuted the woman who brought forth the man *child*. [14]The woman was given two wings of a great eagle that she might fly into the wilderness, into her *prepared* place, where she is to be nourished for a time, and times, and half a time, away from the face of the serpent. [15]The serpent spewed a flood

of water out of his mouth after the woman *so* that he might cause her to be swept away by the flood, [16]but the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. [17]So the dragon was wroth with the woman, and went to make war with the remnant of her seed that keeps the commandments of YHVH and has the testimony of Yeshua Messiah.)

(The Beast Government)

([13:1] Then I stood upon the sand of the sea and watched a beast rise up out of the sea, having seven heads and ten horns – and upon its horns ten crowns,

and upon its heads was **the name of blasphemy**.{1} 2The beast which I saw was like a leopard, and his feet were like *the feet* of a bear, and his mouth was like the mouth of a lion.{1} The dragon gave it his power, and his throne, and great authority. 3And I saw one of its heads as it was wounded unto death. But its deadly wound was healed, and all the world wondered after the beast. 4The *world* worshipped the dragon which gave power to the beast, and they worshipped the beast, saying, "Who *is* like unto the beast? Who is able to make war with it?" 5And there was given to it a mouth speaking great things and blasphemies;

and power was given to *the beast* to continue forty-two months. [6]He opened his mouth in blasphemy against YHVH, to blaspheme his *holy* name, and his tabernacle, and those who dwell in heaven. [7]He was given the power to make war with the saints, and to overcome them. Power was given him over all families, and tongues, and nations. [8]All those who dwell upon the earth shall worship him – *that is*, all those whose names are not written in the scroll of life by the Lamb slain from the foundation of the world.

{13:1.1} The most probable candidate for the *name of blasphemy* is "allah hu akbar," or,

“allah is greater.” Greater than whom? Think about this for a moment… “Greater than YHVH, the Elohim of Israel”! This penchant for blasphemy is cited again in Revelation 17:3.

{13:2.1} The beasts mentioned here (lion, bear, leopard, and man) were the focal point of Daniel’s prophetic vision concerning the Babylonian, Persian, Grecian, and Roman empires (Daniel 7:1-12). The land masses of each of these ancient civilizations now comprise the nations of Iran, Iraq, Syria, Lebanon, Jordan, Turkey, Greece, Egypt, Arabia, and several other Middle Eastern countries which are now under Islamic control.

((The Mark of the Beast))

13:9 If any man has an ear, let him hear.

[10]**He who leads into captivity shall go into captivity, *and* he who kills with the sword shall be killed with the sword.** Here is the enduring patience and faith of the saints.

[11]Then I saw another beast coming up out of the earth. He had two horns like a lamb, but he spoke like the dragon. [12]He exercised all the authority of the first beast who came before him, and caused the earth and all those who dwell therein to worship the first beast, whose deadly wound was healed. [13]He did great wonders and made fire come down from heaven onto the earth in the sight of men. [14]He

deceived all who dwell on the earth by *means of* those miracles which he had the power to do under the authority of the beast. He instructed all who dwell on the earth to make an image to the beast, which had a wound by a sword and yet lived. [15]The *dragon-lamb* had the power to give life to the image of the beast, so that the image of the beast could both speak and cause as many as would not worship the image of the beast to be killed. [16]And the *dragon-lamb* caused all, both small and great, rich and poor, free and bond, to receive a mark on their right hand or on their foreheads, [17]so that no man might buy or sell except those who

have the **mark**, or **the name** of the beast, or **the number of his name**.
[18]Here is wisdom. Let him who has understanding decipher the number of the beast, for it is the number of a man. His number *is*:

C X S{1}

{13:18.1} "…*for it is the number of a man*." The *number*, or *mark*, or *name* of the Beast is written in the ancient Greek text of the book of the Revelation as three **characters**: c x s – *chi, xi, sigma*, not as a **number** < e`xako,sioi, e`xh,konta, e[x – hexakosioi, hexekonta, hex > six-hundred-sixty-six. The linguistic evidence is strong that Yochanan wrote his revelation in the Hebrew language.

Yet, the Greek language had been embedded in the Galilee region for hundreds of years and these characters would not have been unfamiliar to him. Presuming that Yochanan saw these three Greek characters in the vision, we can simply rotate them 90 degrees to see their preeminence in the modern Islamic *basmallah* – by far the most prolific artistic expression observed throughout the Muslim world. The *basmallah* is the artistic symbol which bears the acronym: "*in the name of allah, most gracious, most merciful*." Today, this *name of insult* against the One True God is worn on the headbands and on the right arms of Islamic jihad (holy war) terrorists, as well as on the uniformed soldiers of Muslim armies who are sworn to the destruction of the nation of Israel and the extermination of the Jewish people. See the Resources for other theories as to what this

number or these symbols may refer.



The center graphic is an artistic representation of the basmallah, which is the most common artistic expression in Muslim calligraphy. The Greek characters are a standard font which appears throughout this publication.

(The 144,000 – The Firstfruits Before the Throne)

(14:1 I looked, and saw a Lamb standing on mount Zion, and with him were one hundred and forty-four thousand, having his **Father's name** written on their foreheads. 2And I heard a voice

from heaven like the sound of *roaring* oceans, and like the sound of deafening thunder. And I heard the sound of harpers harping with their harps, [3]and they sang a new song before the throne, and before the four beasts and the elders. But no one could learn that song except the hundred *and* forty-four thousand, who were redeemed from the earth [*at the sounding of the seventh trumpet*]. [4]These are the ones who were not defiled with women, for they kept themselves as virgins.{1} They are the ones who follow the Lamb wherever he goes. They were redeemed out from among men, *being* the Firstfruits to YHVH and to the

Lamb. [5]In their mouths was found no guile, and they are without fault.)

{14:4.1} These are those who kept themselves pure from forbidden sexual activity or *ervah* matters (see footnote on Matthew 5:32, event <62>). When a man and woman are married in a state of virginity, there is no defilement – the marriage bed is undefiled (Hebrews 13:4). This passage in no way implies that marriage is forbidden for those who are among the chosen and sealed 144,000 – it simply means that they were not defiled by inappropriate sexual activity while they were unmarried and remained faithful to their spouses afterward. In a spiritual sense, they are not contaminated by the Babylonian religious, economic, and political system, which Yochanan described as a whore.

(Babylon's Judgment Declared)
(14:6 I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth, and to every nation, and family, and tongue, and people. 7He cried with a loud voice, "Fear YHVH, and give glory to him; for the hour of his judgment has come! Worship him who made heaven, and earth, and the sea, and the springs of waters." 8Another angel followed crying, "Babylon has fallen! That great city has fallen because she made all nations drink the wine of her passion for sexual immorality." 9A third angel followed them, crying with a loud

voice, “If any man worships the beast or his image, or receives *the* mark in his forehead or in his hand, [10]the same shall drink of the wine of the wrath of YHVH, which will be poured full strength into the cup of his anger. They will be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb! [11]The smoke of their torment will ascend from age to age. Those who worship the beast or his image, or whoever receives the mark of his name, will have no rest day or night. [12]Here is where *we see* the *real endurance* and patience of the saints! Here *stand* those who keep the

commandments of YHVH and keep the faith in Yeshua." [13]Then I heard a voice from heaven, telling me to write *exactly* what the Spirit says: "**Blessed *are* the dead who die in Messiah from this point on! Truth, they die in order to allow them to rest from their labors – yet their works *of righteousness* will follow them!**")

(The Day of YHVH)

([14:14] Then I looked and saw a white cloud, and upon the cloud sat *one* who was like unto the Son of man, having on his head a golden crown and in his hand a sharp sickle. [15]Then another angel came out of the Temple, crying

with a loud voice to him who sat on the cloud, “Thrust in your sickle and reap, for the time has come for you to reap – the harvest of the earth is ripe.” [16]He who sat on the cloud thrust in his sickle on the earth, and the earth was reaped. [17]Again, another angel came out of the Temple in heaven, *and he* also had a sharp sickle. [18]Then came out from the altar another angel, who had the responsibility for the *altar* fire, and he cried with a loud cry to the angel who had the sharp sickle, “Thrust in your sharpened sickle and harvest the clusters of the vine of the earth – her grapes are fully ripe!” [19]So the angel thrust his sickle into the earth and

gathered the vine of the earth and cast *it* into the great winepress of the wrath of YHVH. [20]The winepress was trodden outside the city, and the blood that came out of the winepress came all the way up to the horses' bridles, at a distance of one thousand *and* six hundred stadia – one hundred and eighty-five miles.)

(The Sea of Fire and Glass)

([15:1] I saw another great and awesome sign in heaven – seven angels who had the seven last plagues, which fulfilled the wrath of YHVH. [2]Then I saw what appeared to be a sea of fire and glass. I saw those who had attained victory

over the beast, *and* over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of YHVH. [3]They sang the song of Moshe, the servant of YHVH, and the song of the Lamb, singing, "Great and marvelous *are* your works, YHVH – Elohim – El Shaddai! Just and true *are* your ways, O King of saints! [4]Who shall not fear you, O YHVH, and glorify your *holy* name? You alone *are* holy, and all nations shall come and bow down before you because your judgments are *now being* openly declared!"))

Saved from the Wrath to

come
Tishri 1 - 10 – The Ten Days of Awe
The Ark of the Covenant is revealed

<<The Temple in Heaven Is Opened<<

The Temple in Heaven Is Opened – the parenthesis is closed and the story line continued from Revelation 11:19

15:5 After this I looked, and again I saw that the Temple in heaven was open,

and I saw the Ark of the Covenant!

{1}

{15:5.1} The Ark of the Covenant represents the throne of the Almighty. The restrictions concerning approaching the Ark were such that any who trifled were struck dead. According to the book of Maccabees (which was removed from the original 1611 KJV in 1880 by the American Bible Society) during the Babylonian siege of Jerusalem, Jeremiah received Divine revelation to hide the Ark in "a secret place until the end of the age." One of the priests began to mark the passageway but was abruptly halted by Jeremiah (II Maccabees 2:2ff). A partially chiseled "guarding cherub" was found in a passageway under the Temple mount in the late 1800 by archaeologist Charles Clermont-Ganneau. Extensive excavations in the cave system and

the Garden Tomb area were conducted in the 1980's. The chief rabbi of Israel at that time, rabbi Shlomo Goren, confessed that he had seen the Ark of the Covenant in a chamber in Mount Moriah. (The location and significance of the Ark is explored fully in ***The Great Secret of Solomon's Temple*** cited in the resources page.)

Jeremiah stated that at the time that the Messiah rules from his throne in Jerusalem (appropriately seated upon the Ark) that the Ark will no longer come to mind (Jeremiah 3:14-18). With the presence of the King, it is understandable that the throne upon which he sits will not be the focal point of our reverence. But, here in the throne room of Heaven, after the last trumpet and the gathering of the righteous to the sea of fire and glass, we see that the unapproachable Ark is present – and still commands the awe,

respect, and reverence of Yochanan.

The Seven Bowls of Wrath

Seven Bowls of Wrath are Carried from the Throne Room

15:6 Then seven angels who had the
seven plagues came out of the Temple.
They were clothed in pure and white
linen, and they were girded about the
waist with golden sashes. 7One of the
four beasts gave to the seven angels
seven golden bowls full of the wrath of
YHVH, *the one* who lives forever and
ever.

The Declaration: No One Enters

Until the Wrath Is Poured Out

[8]The Temple was filled with the smoke from the power and the glory of YHVH, and no man was able to enter into the Temple until the seven plagues of the seven angels were fulfilled.

[16:1] I heard a great voice out of the Temple crying to the seven angels, “Go your ways! Pour out the bowls of the wrath of YHVH upon the earth!”

First Bowl

[2]The first *angel* went out and poured his bowl out upon the earth.

There fell a devastating and grievous infection upon the men who had the

mark of the beast and *upon* those who worshipped his image.

Second Bowl

[3]The second angel poured out his bowl upon the sea, and it became like the blood of the dead. Every living creature in the sea died.

Third Bowl

[4]The third angel poured out his bowl upon the rivers and springs of water, and they *also* became blood. [5]Then I heard the angel of the waters say, "You are righteous, O YHVH, who is, and was, and shall be, because you have *righteously* judged in this manner.

[6]They have shed the blood of saints and prophets, and you have given them blood to drink. Of this *judgment* they are *truly* deserving!”

[7]Then I heard the other angel, who attended *the fire on* the Altar, say, “It is so, O YHVH – El Shaddai! Righteous and true *are* your judgments!”

Fourth Bowl

[8]The fourth angel poured out his bowl upon the sun, and the authority to scorch men with fire was given to him.

[9]So men were scorched with intense heat, and they blasphemed the name of

YHVH, who had authority over these plagues, and they refused to repent and give him glory.

Fifth Bowl

[10]The fifth angel poured out his bowl upon the throne of the beast, and his kingdom was overcome with darkness, and they gnawed their tongues in agony.

[11]They blasphemed the Elohim of heaven because of their pain and their lesions, and they refused to repent of their deeds.

Sixth Bowl

[12]The sixth angel poured out his bowl

upon the great river Euphrates, and the water dried up to prepare the way for the kings of the east.

The Wrath Concludes Earth Prepares for Armageddon –Tishri 10 – 23 (hasatan's last effort to destroy the Earth)

Parenthetic pause between the sixth and seventh bowls of wrath to show what is

transpiring on Earth while we prepare for the marriage supper

(Hasatan and His Minions Prepare for Armageddon)

(16:13 I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14They are the spirits of miracle-working demons{1} *which* go forth to the kings of the earth and out to the whole world to gather them to the battle on the Great Day of YHVH – El Shaddai.{2} 16Then *the three unclean*

spirits gathered them all together to the place called in Hebrew Har Meggido.)

15("Watch! I will come like a thief! Blessed *is* he who watches and keeps his garments, lest he walk naked, and they see his shame.")$_{\{1\}}$

{16:14.1} Deuteronomy 13:1-18;
{16:14.2} Zechariah 14:1-9
{16:15.1} Again, we are warned of the dire circumstances of those who are left behind to endure the wrath of the Almighty and the outcome of those who are deceived by the dragon, beast, and false prophet into fighting against the Messiah at his return.

The Wrath and the Sea of

Fire and Glass
"It Is Finished!" on Tishri 10, Yom Kippur

(five day preparation for the marriage supper of the Lamb commences)

Seventh Bowl

[17]Then the seventh angel poured out his bowl into the air, and there came a great shout from the throne room in the Temple in heaven: "**IT IS FINISHED!**" [18]And there were shouts, and thunder, and lightning, and a great earthquake. The earthquake was so great and so mighty that there has never

been such since men were on *the face of* the earth. [19]The great city was divided into three parts, and all the cities of the nations completely collapsed. Babylon the great came up in remembrance before YHVH, and he gave her the wine from the cup of the fierceness of his wrath. [20]Every island disappeared. Mountains *crumbled into the sea*. [21]A great hail out of heaven fell upon men; *every stone was* about the weight of a talent, one hundred pounds. The men blasphemed YHVH because the plague of the hail exceeded the greatest *catastrophe of all time.*

Parenthetic Explanation of the Destruction of Babylon the Great

(17:1 – 18:24)
(Mystery Babylon Described)

((17:1 One of the seven angels who had
the seven bowls came out and spoke to
me, saying, "Come with me, and I will
show you the judgment of the great
whore that sits upon many waters. 2The
kings of the earth have committed
adultery with her, and the inhabitants of
the earth have been made drunk with
the wine of her sexual immorality." 3So
he carried me away in the spirit into

the wilderness, where I saw a woman sitting upon a scarlet-colored beast with seven heads and ten horns, which were covered with **the name of blasphemy**.{1} 4The woman was arrayed in purple and scarlet, and was bedecked with gold, and precious stones, and pearls, and she had a golden cup in her hand full of abominations and the filthiness of her sexual immorality. 5Upon her forehead *was* written the name, "MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND THE ABOMINATIONS OF THE EARTH." 6I saw that the woman was drunk on the blood of the saints and the blood of the

martyrs of Yeshua. When I saw her, I was struck with awe.

{17:3.1} The *name of blasphemy* literally means the name of *insult*. The most probable candidate for *the name of blasphemy* is "allah hu akbar" – by direct inference "allah is greater" than YHVH, the Elohim of Israel. Islam is the new religion which now dominates most of the land mass once occupied by the Roman Empire. The *name of insult* is first cited in Revelation 13:1.

17:7 The angel questioned me, "Why do you marvel so? I will now tell you the mystery of the woman and of the beast that carries her – the one that has seven heads and ten horns. 8The beast that

you saw was *before*, and is not *now*, but will ascend out of the abyss and go into perdition. When they see the beast that was, and is not *now*, and yet is *to come*, those who dwell upon the earth shall be in awe – those whose names were not written in the scroll of life from the foundation of the world. [9]Now here is the mind which has wisdom – the seven heads are seven mountains upon which the woman sits. [10]There are seven kings – five are fallen, and one is now, *and* the other is yet to come – and when he does come, he will only reign for a short time. [11]The beast that was, and is not now – he is the eighth, and is from the seven, and is

the one who goes into perdition. [12]The ten horns which you saw are ten kings who have received no kingdom as yet – but will receive authority as kings for just one hour with the beast. [13]These *kings* will have one intention, and they will give their authority and strength to the beast. [14]They will make war with the Lamb, but the Lamb shall overcome them because he is the *indisputable* master over all, and he is the King of kings. Those who *stand* with him *are* called, and chosen, and faithful." [15]Then *the angel* said to me, "The waters which you saw where the whore sits are people, and multitudes, and nations, and tongues. [16]The ten

horns which you saw upon the beast hate the whore, and will expose her nakedness and make her desolate. *In the end* they will eat her flesh and burn her with fire [17]because YHVH has put in their hearts to fulfill his will and to agree to give their kingdom to the beast so that the Torah of YHVH will be fulfilled. [18]The woman that you saw is the great city that reigns over the kings of the earth.")

(Mystery Babylon Destroyed)

([18:1] After these things I saw another angel come down from heaven. *He* had great power, and the earth was lit with his glory. [2]He cried mightily with a

strong voice, saying, “Babylon the great has fallen. She has fallen and has become the habitation of demons, and the cell for every foul spirit, and a cage of every unclean and detestable bird. [3]All nations have drunk the wine of her passion for sexual immorality. The kings of the earth have committed adultery with her, and the merchants of the earth have grown wealthy through the abundance of her excesses and luxuries.” [4]Then I heard another voice from heaven, crying, “**Come out of her my people, so that you not be partakers of her sins, and that you do not participate in her plagues!** [5]Her sins have reached to heaven, and

YHVH has remembered her iniquities.
6Reward her even as she rewarded
you, and double *her punishment* twice
according to her works – and in the
same cup which she has filled, fill it
back to her twice over. 7In the same
measure that she has praised herself
and lived wantonly, reward her with as
much torment and sorrow. For she has
said in her heart, 'I sit a queen! I am no
widow, and will see no sorrow!' {1}
8Her plagues will come in one day –
death, and mourning, and famine – and
she will be utterly burned with fire.
Mighty *is* YHVH your Elohim, who
judges her. 9The kings of the earth who
have committed adultery with her and

lived extravagantly shall bewail her
and lament for her when they see the
smoke of her burning. [10]Standing afar
off for the fear of her torment, they will
cry, ‘Alas! Alas, that great and mighty
city Babylon! In one hour has her
judgment come!’ [11]The merchants of the
earth shall weep and mourn over her,
because no man will buy their
merchandise any more. [12]The cargoes
of gold, and silver, and precious
stones, and pearls, and fine linen, and
purple, and silk, and scarlet, and
incense, and various implements of
ivory, and various furnishings of
precious wood, and brass, and iron,
and marble, [13]and cinnamon, and

fragrance, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and the souls of men. [14]The things that your soul lusted after have departed from you. All the things that were intricate and beautiful have departed from you, and you will never see them again."

{18:7.1} Isaiah prophesied of the final judgment of Babylon in the last days with these same words: "I shall be a queen for ever… 8I shall not sit as a widow, neither shall I know the loss of children" (Isaiah 47:7-8). The Greek version of the book of Isaiah (LXX or Septuagint) was completed

more than 200 years before this revelation was given to Yochanan, yet it details Babylon's utter destruction for the same reason as is revealed in the revelation to Yochanan – "the proliferation of your *Pharmakia*" (see footnote following Revelation 18:23).

15"The merchants who were made wealthy by her shall stand afar off for the fear of her torment, weeping and wailing, 16and saying, '**ALAS!** That great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 17In one hour all her great riches have come to nothing!' Every shipmaster, and all who travel by ship,

and sailors, and as many as trade by sea, shall stand afar off [18]and cry when they see the smoke of her burning, saying, ‘What *city is* like unto this great city!’ [19]They will cast dust on their heads, and weep, and wail, and cry, ‘**ALAS!** That great city, whereby all that had ships in the sea were made rich because of her vast wealth! In one hour she has been made desolate.’ [20]Rejoice over her, heaven, and holy apostles, and prophets – YHVH has avenged you on her!”

[21]Then a mighty angel took up a stone, like a great millstone, and cast *it* into the sea, saying, “With great violence

that great city Babylon will be thrown down, and will never be seen again!
22The sound of harpers, and musicians, and pipers, and trumpeters shall never be heard again in you. No craftsman of any craft shall ever be found in you again – nor will the sound of a millstone be heard ever again in you.
23aThe light of a candle will never again shine in you – neither will the voice of the bridegroom or the voice of the bride ever be heard in you again!"
Why?

(The Reason for Mystery Babylon's Destruction)
23b**"…because the merchants *of***

Babylon **are the great men of the earth, and by their <u>pharmakia</u>**{1} **all the nations *of the earth* were deceived.** [24]**And *because* in her was found the blood of prophets, and of the saints, and of all who were slain upon the earth!")**

(*end of parenthesis beginning 17:1*))

{18:23.1} Rather than use the KJV translation sorceries, the transliteration of the Greek <farmakia> *pharmakia* is maintained and explained in its prophetic context.

Seven hundred years before Yochanan penned these prophetic pictures, the prophet Yeshayahu declared the very same outcome

for those who labor in the *pharmakia* of the "daughters" of Babylon (Isaiah 47:9, 12). Although Yeshayahu originally penned his prophetic words in Hebrew, the Jewish sages who translated his words into Greek understood the context of his prophecy and accurately translated the Hebrew word <pvk> *keshef* (sometimes translated *sorcery*) as the Greek word <farmakia> *pharmakia* – which literally means *poison*. *Pharmakia* is in direct opposition to *meat* <hlka> *okhlah*, which was created for the physical nurturing and sustenance of mankind.

Laboratory-created substances, such as are found in most drugs and "food items" on modern grocery shelves, were never historically called food (*okhlah*) nor were they designed by the Creator for human consumption. These substances are what the prophets futuristically termed *pharmakia*.

They would include any laboratory constructed drug or food additive, genetically modified plant or animal, and the manipulation of any living food source to the point of it being unable to naturally reproduce itself, including the removal of the ability to make seeds and the creation of *terminator* plants and seeds. The merchants of Babylon, the great men of the earth, are manipulating, controlling, enslaving, and destroying the human race through their *pharmakia*, while they deceive the public through their agencies and agents who manipulate governments with vast sums of money. If the manipulation of the food supply is not stopped by the hand of the Almighty, "there shall no flesh be saved!" At the sounding of the seventh trumpet, the angel announces, "He will now destroy those who destroyed the earth." The destruction of

Babylon and its *pharmakia* industry is just the start of Messiah ruling the nations with a rod of iron.

The following verses (Isaiah 47:1-15) are from Yeshayahu's prophecy concerning the final judgment of Babylon. The Greek word *pharmakia* is supplied from the Septuagint.

Isaiah 47:1 Come over and sit in the dust, *so-called* "virgin" daughter of Babylon. Sit on the ground because you have no throne, O daughter of Chaldea. You will no more be called either delicate or dainty. 2Take millstones and grind your meal. Let your hair down, hike up your skirt, and [invite the nations in]. 3Your gross immorality will be exposed. Your prostitution will be known to all. I will take vengeance upon you. I will not come to you as one of your lovers 4*but as* the

one who exacts judgment – as YHVH-Tze'vaot – that *is* my name! The Holy One of Israel! [5]Shut your mouth and sit in the dark, you daughter [prostitute] of the Chaldeans. You will no longer be called "the Queen of kingdoms." [6]When I was angry with my people, I allowed my inheritance to become polluted, and they were given over into your hand. You showed them no mercy, and from the beginning you have laid a heavy yoke upon them. [7]And when you said, "I shall be a queen forever," you did not take these things to heart, nor did you stop to consider the end result of your deeds! [8]So now hear this, *you who are* given to pleasures, you who lived with no consideration for anyone but yourself, you who said in your heart, "I *am*, and there is no one else. I will never be a widow, nor will I ever lose my children." [9]*Ha!* These two *things* shall come upon you

in a moment – in just one day! The loss of your children and widowhood. They will come upon you as the final result of the profuse proliferation of your **pharmakia** – and the great abundance of your ***pharmakia* associations**. [10]Because you have trusted in your crafty, twisted perversions and convinced yourself that no one could see you, your *stupidity* (*which you call* wisdom) and your *ignorance* (*which you call* knowledge) have perverted you. Because you have said in your heart, "I am, and there is no one other than me," [11]therefore evil will come upon you, and you will have no idea from whence it came. Destruction will fall upon you, and you will not be able to shake it off. Desolation will come upon you suddenly, and you will never know what hit you! [12]Go ahead! Stand with your ***pharmakia* associations** and with the great abundance of

the **pharmakia** in which you have labored since your youth! If you think you can really profit from it – go ahead – reap your profits! [13]You only weary yourself with the multitude of your co-conspirators – *but have it your way* – let the astrologers, the stargazers, and the monthly prognosticators stand up and save you from *the things* that shall come upon you. [14]They will be like stubble in the furnace. The fire will incinerate them, and they will not even be able to deliver themselves from the power of the flame. They will not be around long enough for you to warm yourself by sitting in front of their embers. [15]This is what will happen to everyone who has labored with you – even the merchants who have done business with you from their youth. Every one of them is going to run for cover *when the brimstone hits the fan*. No one will be around to save you!

(Isaiah 47:1-15, MIV (Marine Infantry Version)).

Judgment Is Completed

19:1 After these things I heard the great shout of multitudes in heaven, "HalleluYah! Salvation, and glory, and honor, and power to YHVH, our Elohim! 2Righteous and true *are* his judgments – for he has judged the great whore that corrupted the earth with her immorality and has avenged the blood of his servants at her hand!" 3Again they cried, "HalleluYah! The smoke of her *judgment* shall ascend forever and ever!" 4Then the twenty-four elders and the four beasts, crying, "Amen!

HalleluYah!” fell down and worshipped YHVH, who sat on the throne.

The Marriage Supper of the Lamb
Tishri 15-21, the Feast of Tabernacles
(1260 Days after the Abomination of Desolation)

The Marriage Supper of the Lamb

19:5 Another voice came out of the throne room, crying, “HalleluYah! All his servants, and all who fear him, both small and great, praise YHVH!” 6Then I heard the voices of a great multitude like the sound of roaring oceans and like the sound of mighty thunder, crying, “HalleluYah! YHVH Elohim – El Shaddai reigns! 7Let us be glad, and rejoice, and give honor to him because the marriage of the Lamb has come, and his bride has made herself ready!”

The Bride Dresses for the Marriage Supper – Yochanan is humbled at the spectacle

8*The bride* was granted that she should

be arrayed in fine linen, clean and white, for the fine *white* linen is the righteous acts of the saints. [9]Then *the angel* told me to write, "**Blessed *are* those who are called to the marriage supper of the Lamb!**"{1} Then he emphasized, "**This is the true Torah of YHVH!**" [10]I fell at the *angel's* feet to worship him, and he said to me, "Do not do this! I am your fellow servant – the same as your brothers who have the testimony of Yeshua. Worship YHVH! The spirit of *this* prophecy is the testimony of Yeshua!"

{19:9.1} Matthew 22:2-14

The Last Great Day
Tishri 22, the Feast of Leviathan
(Birds eat the flesh of the Beast)

Yeshua Returns to Rule the Earth with his Saints

Yeshua Dresses for Battle

19:11 I saw heaven opened, and I beheld a white horse. He who sat upon him *was* called Faithful and True, and in righteousness he judges and makes war. 12His eyes *were* a flaming fire, and on his head *were* many crowns.

There was a name written on him that no man knew but he himself. [13]He *was* clothed with a vesture dipped in blood, and his name is called “The Torah of YHVH!” [14]The armies in heaven followed him upon white horses, and they were clothed in fine linen, white and clean. [15]Out of his mouth went a sharp sword, with which he shall smite the nations. He will rule them with a rod of iron and will tread the winepress of the fierceness and wrath of El Shaddai. [16]And on *his* vesture and on his thigh he has a name written: “KING OF KINGS AND MASTER OF ALL!”

The Feast of "Leviathan" Proclaimed

17 I saw an angel standing in the sun,
and he cried with a loud voice to all
the birds that fly in the midst of heaven,
"Come, gather yourselves together to
the supper of the great Elohim!

18 *Gather* so that you may eat the flesh
of kings, and the flesh of captains, and
the flesh of mighty men, and the flesh
of horses, and *the flesh* of those who
sit on them, and the flesh of all *men*,
free and bond, *both* small and great!"

The Battle for the Earth

19:19 Then I saw the beast, and the kings

of the earth, and their armies gathered together to make war against the *One* who sat on the white horse and against his *heavenly* army. [20]The beast was *immediately* taken, and with him the false prophet who wrought miracles before him (which is how he deceived those who received the mark of the beast and those who worshipped his image). These two were cast alive into a lake of fire, burning with brimstone. [21]The remnant *of their armies* were slain with the sword{1} of him who sat upon the horse – the *sword* which proceeded out of his mouth – and all the birds were filled with their flesh.

{19:21.1} Revelation 1:16; 2:12, 16; 19:15

Hasatan Bound One Thousand Years

20:1 I saw an angel come down from
heaven, having the key of the
bottomless pit and a great chain in his
hand. 2He took hold of the dragon, that
old serpent, which is the devil and
hasatan, and he bound him 3and cast
him into the abyss and incarcerated
him for a thousand years. He set a seal
upon *the abyss* so that he could not
deceive the nations until the thousand
years were fulfilled. After that he **must**
be loosed *for* a short season.

The Millennial Temple

Dedicated
Kislev 25, the Feast of Hanukkah
(1335 days after Purim and the revealing of the Destroyer)

The Millennial Reign of Messiah

The Faithful Reign with Messiah for a Thousand Years

[4]Then I saw thrones and those who sat upon them. *Authority to* judge was given to them. I also *saw* the souls of

those who were beheaded for the witness of Yeshua, and for the word of YHVH – *those* who had not worshipped the beast, nor his image; neither had they received *his* mark upon their foreheads or in their hands – and they lived and reigned with Messiah a thousand years. [5]But the rest of the dead lived not again until the thousand years were finished. **This *is* the first resurrection! [6]Blessed and holy *is* he who has part in the first resurrection. The second death has no power over them. They shall be priests of YHVH and of Messiah – and they shall reign with him a thousand years!**

Hasatan Released to Take His Final Rebellious Stand

[7]When the thousand years are expired, hasatan will be loosed out of his prison [8]to go out to the four quarters of the earth to deceive the nations *again*. Gog and Magog will be gathered with them to battle – the number of whom *is* as the sand of the sea.

Hasatan Finally Defeated and Judged by Messiah

[9]They went up from the far reaches of the earth and compassed the camp of the saints, the beloved city, and fire came down from YHVH out of heaven and consumed them all. [10]Then hasatan

who deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *were cast*, and *hasatan* shall be tormented day and night, from age to age.

The Final Day of Judgment
Tishri 10, The Last Yom Kippur

The Great White Throne Judgment

The Earth and Heaven Consumed

[11]I saw a great white throne and him

who sat on it, from whose face the earth and the heaven fled away – and they were never seen again.

The Judgment Set

[12]I saw the dead, small and great, standing before the throne, and the scrolls were opened. Another scroll was also opened, which is *the scroll* of life. The dead were judged according to their works out of the things that were written in the scrolls. [13]The sea gave up the dead that were in it, and death and hell delivered up the dead that were in them, and every man was judged according to his works.

The Final Verdict

[14]Death and hell were then cast into the lake of fire. This is the second death.
[15]Whoever was not found written in the scroll of life was *also* cast into the lake of fire.

The Eternal Feast of Tabernacles
Tishri 15 to Eternity

The New Heaven and New Earth

The Eternal Feast of Tabernacles

[21:1] Then I saw a new heaven and a new

earth.{1} The former heaven and earth had passed away,{2} and there was no more sea. 2And I, Yochanan, saw the holy city,{1} the new Yerushalayim,{2} coming down from YHVH out of heaven,{3} prepared like a bride adorned for her husband.{4}

3Then I heard a great shout out of heaven, "**Behold, the tabernacle of YHVH{1} is with men, and he will dwell with them, and they shall be his people, and YHVH himself shall be with them, *and be* their Elohim!**"{2}

{21:1.1} Isaiah 65:17, 66:22; II Peter 3:13
{21:1.2} II Peter 3:10; Revelation 20:11

{21:2.1} Isaiah 52:1; Revelation 11:2, 21:10, 22:19
{21:2.2} Revelation 3:12, 21:10
{21:2.3} Hebrews 11:10, 16; Revelation 21:10
{21:2.4} Isaiah 61:10; Revelation 19:7
{21:3.1} Ezekiel 37:27; Hebrews 8:2; Revelation 7:15
{21:3.2} Exodus 29:45; Leviticus 26:12; Jeremiah 31:1; Ezekiel 37:27; II Corinthians 6:16

The Final Restoration

21:4 YHVH shall wipe away all the tears from their eyes, and there shall be no more death,{1} nor sorrow, nor crying; neither shall there be any more pain{2} – for those former things have

all passed away. [5]He who sat upon the throne said, “Behold, I make all things new!” He instructed me to write, “These words are faithful and true!” [6]Then he cried, **“IT IS FINISHED! I am Aleph and Tav, the beginning and the end. To him who thirsts I will give of the fountain of the water of life freely. [7]He who overcomes shall inherit all things – and I will be his Elohim, and he shall be my son!”**

{21:4.1} Isaiah 25:8; I Corinthians 15:26
{21:4.2} Revelation 7:17, 20:14

The Eternally Excluded

[21:8] “But the fearful, and unbelieving,

and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burns with fire and brimstone – which is the second death!”

The Eternal Home of the Bride Described

9Then one of the seven angels who had the seven bowls full of the seven last plagues came to me and said, “Come here, *and* I will show you the bride – the Lamb’s wife.”{1} 10He carried me away in the spirit to a great and lofty mountain and showed me the great city, the holy Yerushalayim, descending out

of heaven from YHVH. [11]It *radiated* with the glory of YHVH, and its light was like the most precious jasper stone, as clear as crystal. [12]It had a great, high wall about it, *and it* had twelve gates, and at the gates *were* twelve angels. On the gates *were written* names, which are *the names* of the twelve tribes of the children of Israel. [13]On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. [14]The wall of the city had twelve foundations, and on them *were written* the names of the twelve apostles of the Lamb. [15]The *angel* who talked with me had a golden rod to measure the city,

and the gates, and the wall. [16]The city was perfectly square – the length was as large as the breadth. He measured the city with the rod, and it was twelve thousand furlongs [about one thousand three hundred and sixty-four miles in each direction]. The length and the breadth and the height of it were equal. [17]Then he measured the wall, and it was a hundred *and* forty *and* four cubits, *according to* the measure of a man; that is how the angel measured it. {1} [18]The wall was constructed *of* jasper, and the city *was* pure gold, like transparent glass. [19]The foundations of the city wall *were* garnished with all kinds of precious stones. The first

foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; [20]the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; and the twelfth, an amethyst. [21]The twelve gates *were* twelve pearls. Every single gate was identical. The city street *was* pure gold, as transparent as glass.

{21:9.1} This is the description of the *palace residence* of the Lamb and his wife. The inhabitants are the Lamb and his wife; the wife being the description of the body of believers, which is loved in the deepest way a

human can understand – the love a man has for his wife. The "Lamb's wife" is not female, but only this metaphor can approach the love Yeshua has for those for whom he willingly gave his life.

{21:17.1} The angel measured it as a man would measure it, but the Divine cubit (20.62 inches) is about 4 inches longer than an average man's cubit, which is the distance from his elbow to the tip of his middle finger. If the angel's cubit were the Divine cubit used in the Torah, the wall would have been about 250 feet tall.

21:22 I saw no Temple, because Adonay YHVH – El Shaddai – the Lamb is the Temple. 23The city has no need for the sun or moon to shine in it because the

glory of YHVH lights it, and the Lamb *is* the light thereof. [24]The nations of those who are saved shall walk in the light of it. The kings of the earth shall bring their glory and honor into it. [25]The gates will not be shut at all – not by day – and there will not be any night there. [26]The nations shall bring their glory and honor into the city, [27]but there will never enter anything that defiles, or celebrates an abomination, or *promulgates* a lie. Only those *whose names* are written in the Lamb's scroll of life *shall enter.*

[22:1] Then the *angel* showed me a pure, living river of water, as clear as

crystal, which proceeded out from the throne room of YHVH and of the Lamb. [2]In the midst of the street and on each side of the river *was* the tree of life, which bore twelve fruits *and* yielded her fruit every month. The leaves of the trees *were* for the healing of the nations. [3]There will be no more curse. The throne of YHVH and the Lamb shall be in it, and his servants shall serve him. [4]They will see his face, and his name *shall be* in their foreheads. [5]There will be no night there, so they have no need of a lamp or the sun because YHVH their Elohim gives them light – and they shall reign forever and ever!

Last Words of Encouragement

The Last Words of the Angel

22:6 The *angel* said to me, "These sayings *are* faithful and true! YHVH, the Elohim of the holy prophets, sent his messenger to show his servants the things which will swiftly be accomplished."

7**"Behold, I am coming quickly! Blessed *is* he who keeps the words of the prophecy of this scroll!"**
8I, Yochanan, saw and heard these things – and when I had heard and seen *all,* I fell down to worship before the

feet of the angel who showed me these things.

[9]Then he said to me, “Do not do this – I am your fellow servant, and *the fellow servant* of your brothers the prophets, and *the fellow servant* of those who keep the words of this scroll! **Worship YHVH!**” [10]Then he said to me, “Do not seal up the words of the prophecy of this scroll – the time is at hand. [11]He who is unjust, let him be unjust still. He who is filthy, let him be filthy still. He who is righteous, let him be righteous still. And he who is holy, let him be holy still.”

The Last Words of Yeshua

12"Behold, I come quickly, and my reward *is* with me to give every man according to his works. 13I am Aleph and Tav! The beginning and the end! The first and the last! 14Blessed *are* they who keep his commandments, that they may have *the* right to the tree of life and may enter in through the gates into the city. 15Excluded *are the* dogs, and *the* sorcerers, and *the* whoremongers, and *the* murderers, and *the* idolaters, and whoever lies and loves a lie. 16I, Yeshua, have sent my messenger to you in the kehilot to testify *concernin*g these things. I am both the root and the offspring of

David! *I am* the bright and morning star!”

[17]The Spirit and the bride say, “Come!” Let him who hears say, “Come!” Let those who thirst come! Let everyone who desires take of the water of life freely. [18]Now I *solemnly* testify to every man who hears the words of the prophecy of this scroll, **“If any man shall add to these things, YHVH shall add to him the plagues that are written in this scroll. [19]If any man shall take away from the words of the scroll of this prophecy, YHVH shall take away his part out of the scroll of life, and out of the holy city,**

and *from* the things which are written in this scroll."{1} [20]He who testifies these things says, "Yes, I am coming quickly!"

So be it.

{22:19.1} This eternal principle is forever established as the foundational principle in the Torah and reiterated in the parting words of Yeshua to embed them in the minds and hearts of his followers for all eternity:

> Deuteronomy 4:2 Ye shall not add to the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of YHVH your Elohim which I command you.
>
> Deuteronomy 12:32 What thing soever I

command you, observe to do it: thou shalt not add thereto, nor diminish from it.

The Last Words of Yochanan

22:20 Yes, come Adonay, YHVH Yeshua!

21 The grace of Adonenu, Yeshua Messiah, *be* with you all.

Amen – Emet – Truth

XI. The Astronomically and Agriculturally Corrected Biblical Hebrew Calendar®

Monthly charts for the seventy week ministry of Messiah

11th month 4026 F.C. (January 27 C.E.)
to 3rd month 4028 F.C (July 28 C.E.)

The following calendar pages entail the mathematical calculations for the sighting of the first sliver of the new moon from the grid coordinates of Jaffa Gate in the Old City of Jerusalem for the years stated. Over 20 years of actual observations in the land of Israel has proven that the mathematical parameters set by Biblical Astronomer, Robert Scott Wadsworth, allow us to ascertain the sighting criterion for dates in antiquity with heretofore unimagined accuracy. For more than

twenty years, orthodox Jewish scholars have been diligently working to restore the ancient calendar system that was changed by Pharisee decree in the year 359 C.E. There is no doubt among those who changed the calendar that the Temple calendar was based on the visible sighting of the ***renewed*** moon each month and the year began at the new moon at which the barley in Israel had reached the stage of ***aviv.***

In the following pages of the ***Astronomically and Agriculturally Corrected Biblical Hebrew Calendar***, each month begins with the mathematical percentage of the moon

that would have been illuminated as viewed from Jerusalem, and the moon's positional degrees above the horizon at 5 minutes after sunset. These two mathematical points in time, along with the prevailing weather conditions during that particular time of year, allows us to calculate the beginning of each Biblical month with great accuracy. The actual sighting register, kept by a rabbinic court in Jerusalem, has seldom varied from the calculated projections during the past 20 years. The calculations for the aviv barley crop of antiquity, without which we could not declare the first month of the year, is set according to the parameters

witnessed in the land of Israel for the past two decades. This is more problematic than the astronomical calculations, but the Gospel authors recorded a shining detail that Christian scholars have missed for nearly 2,000 years.

Not only do we have the witness of the heavens and the earth for the period of Yeshua's ministry, we also have the testimony of the Gospel authors that tell us that Yeshua went up to the vicinity of Jerusalem after spending the winter in the Dead Sea valley. Yeshua did not stay in the environs of Jerusalem at the end of the 12th month,

which he would have done if Passover were taking place in the next two weeks. Rather, he turned north and made another circuit of the Galilee for another month (Adar Bet) to allow for the maturity of the barley crop that signaled the beginning of the month in which we celebrate Passover and the Feast of Unleavened Bread. Yeshua arrived in Bethany (a suburb of Jerusalem) on the 9th day of the month of the aviv, and did not leave Jerusalem until after his resurrection.

The Biblical calendar on the following pages is synchronized with the Julian calendar, which was set in place 42

years before the birth of Yeshua. The Julian calendar remains, to this day, the decimal point time clock of astrophysics, and is the standard for astronomical time in antiquity. The days of the week, synchronized with the Julian calendar, are beyond scientific dispute. Now, with the lunations being tracked by NASA and published for the scientific community at large, we have, for the first time in history, synchronized the Julian calendar with the Second Temple period calendar. We are now able to calculate the day that Hanukkah began in the year that Yeshua healed the man that was born blind. We can see that

Hanukkah began, that particular year, on a Sabbath – and that Yeshua, the light of the world, healed that man on Saturday, December 6, 27 C.E. as he entered the Temple mount that morning. Amazing details are still waiting to be discovered by the careful student.

Each page of the following calendar months details each of the events in Yeshua's ministry that transpired on that date. The more that a student becomes familiar with the detailed index, the individual events detailed by the Gospel authors, and the monthly calendars, the more fluid will become "the Greatest Story Never Told!"

View the Calendar here.

Resources

The following resources are available from:

A Rood Awakening International®
PO Box 1559
Fort Mill, South Carolina 29716

888.766.3610
704.746.3973

www.The ChronologicalGospels.com
www.ARoodAwakening.tv
www.MichaelRood.tv

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{Jn 12:16.1} To learn about the modern day restoration of the ancient Biblical calendar that was in use during the second Temple period and to understand the prophetic relevance of the Feasts of the LORD that were rehearsed according to that reckoning of time, consult the 4 hour DVD

presentation: ***The Creator's Calendar – and the Restoration of All Things®*** by Michael Rood. For further study, the Astronomically and Agriculturally Corrected Biblical Hebrew Calendar is published annually after the aviv barley is found in Israel.

{Jn 12:16.1} A full overview of the prophetic rehearsals embedded in the Temple service are detailed in the 13 hour DVD series: ***The Prophecies in the Feasts of the LORD®*** by Michael Rood.

{Mt 23:3.1} Insights in the Ancient Hebrew Matthew are detailed in the 5

hour DVD series: ***Raiders of the Lost Book®*** by Michael Rood and the companion book: ***The Hebrew Yeshua vs. The Greek Jesus*** – New Light on the Seat of Moses from Shem-Tov's Hebrew Matthew by Nehemia Gordon.

{Mt 23:9.1} The doctrine of the Nicolaitans and prohibited titles of nobility are exposed in the 2 hour DVD: ***Who is Your Unauthorized Covering®*** by Michael Rood.

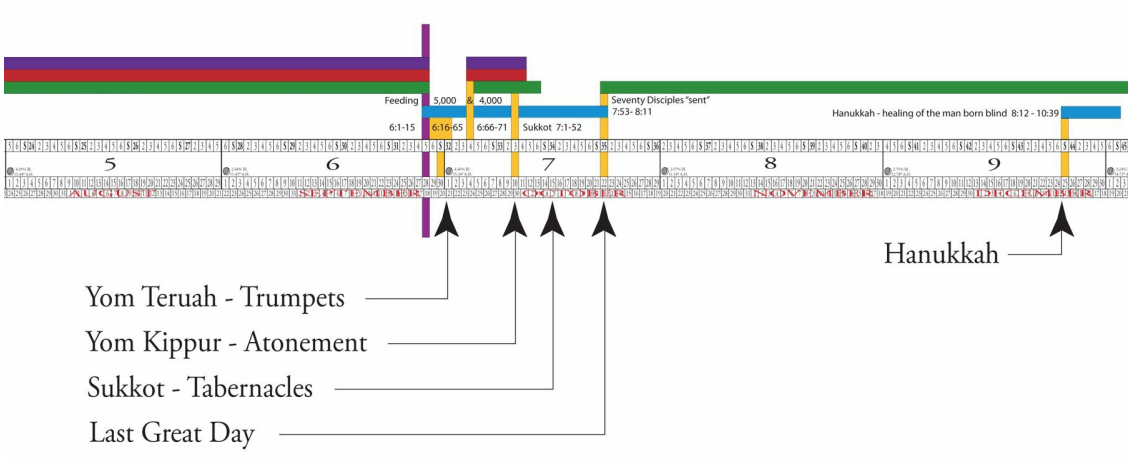
{Lk 21:28.1} The legal prerequisites to the return of the Messiah are detailed in the book: ***The Mystery of Iniquity®*** by Michael Rood

{Jn 19:35.1} The full exegesis on what John saw at the crucifixion, and the three-fold testimony that is in the earth that will be revealed in the last days when the Ark of the Covenant is revealed is detailed in the 2 hour DVD: ***The Great Secret of Solomon's Temple®*** by Michael Rood

{Rev 13:18.1} The number six hundred and sixty-six (666) that is written in the Greek text of the book of the Revelation as **c x s** – c***hi, xi, sigma*** – 6 6 6 is detailed in the DVD series: ***Isaac Newton's Last Dilemma®*** by Michael Rood

The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah

Timeline Sample



View full image here.

Complete timeline available in 4, 8, and 12-foot formats.