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The Chronological Gospels

The Life and Seventy-week Ministry of the Messiah

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Second Edition 2023

by

Michael John Rood

Biblical Chronologist

*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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The Life and Seventy-week Ministry of the Messiah
Second Edition

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Preface

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 Moshe 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 Yehovah (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 Aeronautics 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 Yerushalayim and the Galilee, I now present the inspired Gospel records in chronological order to advance you in your lifetime quest for truth.



Second Edition Preface

The Chronological Gospels: The Life and Seventy-week Ministry of the Messiah has become one of the most important works on the life and ministry of Messiah ever published. Since its first publication in 2013, even more information has come to light, and, as a result, has been incorporated into this new edition. The process began as *The Chronological Gospels* was being translated into Spanish, and later, into French and Mandarin. Working directly with Michael Rood, the translators were able to clarify notes and add new content – which became this second edition.

The major changes of this second edition include:

- Restoration of the name of the creator with all three correct vowel pointings: יהוה (Yehovah)^{1}
- Renaming of the Corrected King James Version (CKJV)^{2} to The Hebrew King James Version (KJH).
- Updated information about the inclusion of John 6:4 in the text.^{3}
- Movement of Event <90> “Yochanan’s disciples ask Yeshua about fasting” to Event 68, and events in between (Events 68-89) were changed to accommodate the move.
- Updating, clarification and addition of commentaries.
- Changes in some of the timing of the events in the book of Revelation
- Inclusion of a brief explanation of the Name of the Creator written by Nehemia Gordon, which can be found after the Introduction page xxxi.
- Addition of Appendix of Hebrew names, words and definitions.
- Addition of Scripture Index.
- Change in the use of the word “mikveh”. Mikveh is used only to refer to the ceremonial pool used for immersion (baptism), and has been replaced by either t’vilah (which is the ceremonial act of immersion) or immerse(-ing, -ed, -ion)

¹ Unfortunately, eBooks do not handle Hebrew lettering properly, either reversing the letters or replacing them with either an X or a box. For this reason, the name - and all other Hebrew words - is only used in transliteration (Yehovah) in eBook format..

² Also known as Marine Infantry Version (MIV) in previous writings of Michael Rood.

³ Research about John 6:4 was added based on the presentation done by Nehemia Gordon and Jon Lorquet at the A Rood Awakening Passover 2019 event.

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< 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****Mark 1:35-38; Luke 4:42-43**

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."^{8}

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. ⁴³ But he said to them, "I must preach the Kingdom of יהוה in other villages also. This is the reason I was sent."

< 60 > Yeshua preaches in synagogues throughout the Galilee

Great multitudes respond to his ministry

*[3rd and 4th Month, 4027 FC; June/July, 27 CE]***Weeks 18-20****Matthew 4:23-25; Mark 1:39; Luke 4:44**

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

*[4th Month, 4027 FC; July, 27 CE]***Week 21****Luke 5:1-11**

Luke 5:1 It came to pass, as the people pressed on Yeshua to hear the word of יהוה, he stood

⁸ {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 >).

by the lake of Ginasaur.^{9} ²He saw two boats standing by the lake *shore*, but the fishermen had left them and were mending *their* nets.^{10} 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. ⁴When he finished speaking, he said to Shimon, "Launch out into the deep, and let down your nets^{11} for a haul." ⁵Shimon retorted, "Master, we have toiled all night and have taken nothing – nevertheless, since you insist, I will let down a net." ⁶When they had done so, they enclosed a great multitude

of fish and broke their net. ⁷They 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. ⁸When Shimon Kefa saw this, he fell at Yeshua's feet and cried, "Depart from me! Master, I am a sinful man!" ⁹Kefa and all that were with him were astonished at the haul of fish which they had taken, ¹⁰and so *were* Ya'akov and Yochanan, the sons of Zebedee, who were Shimon's partners. Yeshua replied to Shimon, "Fear not! From now on you will catch men." ¹¹When they brought their boats to land, they forsook all and followed him.^{12}

**< 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**

[4th Month, 4027 FC; July, 27 CE]

Week 21

Matthew 5:1-7:29

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 *meek*, for theirs is the kingdom of heaven.

⁴Blessed *are* those who mourn, for they shall be comforted.

⁵Blessed *are* the humble, for they shall inherit the earth.^{13}

⁶Blessed *are* they which do hunger and thirst after righteousness, for their hunger shall be satisfied.

⁷Blessed *are* the merciful, for they shall obtain mercy.

⁸Blessed *are* the pure in heart, for they

⁹ {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 (220 m below sea level) which is in the shape of a *kinnor* – a twenty-two stringed harp played in the Temple service.

¹⁰ {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 > page 56). 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.

¹¹ {Lk 5:4.1} Yeshua tells Kefa to let down his nets (plural), and yet he lets down only a net (singular) in remonstrance 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.

¹² {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.

¹³ {Mt 5:5.1} This is a direct quote of Psalm 37:11.

shall see יִהְיֶה.

⁹ Blessed *are* the peacemakers, for they shall be called the children of יִהְיֶה.

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. ¹⁴ You are the light of the world. A city that is set on a hill cannot be hid. ¹⁵ Men 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. ¹⁶ Let 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." ¹⁸ Truth I say to you, till heaven and earth pass, one yod or one tittle, ¹⁵ shall in no wise pass from the Torah till all be fulfilled. ¹⁹ Whoever 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. ²⁰ For I say to you, that except your righteousness shall exceed *the righteousness* of the ¹⁶ *sofrim* ¹⁶ and prushim, you shall in no case enter into the kingdom of heaven." ¹⁷

²¹ "You have heard that it was said by *the sofrim* 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!' ¹⁸ shall be bound for punishment by the judges. And whoever shall say to his brother, 'You godless moron!' ¹⁹ shall be bound for punishment in

¹⁴ {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.

¹⁵ {Mt 5:18.1} The letter yod (י) is the smallest letter in the Hebrew alphabet. Tittle is a small decorative stroke on the edge of the Hebrew letters that the scribes used when writing the Torah scrolls.

¹⁶ {Mt 5:20.1} Scribes (KJV): in the context of the first century, a scribe was not exclusively someone who transcribed the Torah scrolls, but also someone who was qualified to teach it to the masses. A sage was a teacher of the Torah. The Hebrew Matthew reads חכמים – chachamim.

¹⁷ {Mt 5:20.2} The sofrim (scribes) and prushim taught that "You can be forgiven if you break the commandments of the Almighty, but anyone who deliberately violates the *takanot* of the prushim 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 *Sofrim* and prushim to "see the kingdom of heaven."

¹⁸ {Mt 5:22.1} *rhaka* – from Aramaic: empty headed simpleton

¹⁹ {Mt 5:22.2} *moron* < μωρος > a godless fool. The *Sofrim* 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

the fires of Gei Hinnom.^{20} ²³ Therefore, if you bring a gift to the altar, and then remember that your brother has something against you, ²⁴ leave your gift before the altar and go your way. First, reconcile with your brother, and then come and offer your gift. ²⁵ Agree 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.”

²⁷ “You have heard that it was said by *the sofrim and prushim* of old time, ‘You shall not commit adultery.’^{21} ²⁸ But I say to you,

that whoever looks on a woman to lust after her has committed adultery with her already in his heart. ²⁹ And 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.”

³¹ “It has been said, ‘Whoever shall put away his wife, let him give her a *get*.’^{22} ³² But I say to you that whoever shall put away his wife, except for the case of adultery (an *ervah* matter)^{23} causes her to commit adultery;^{24}

to submit to their authority. In contrast to the slurs “*rhaka*,” “godless fool,” and “*am ha aretz*,” the prushim referred to their students as “*talmidim chachamim*” – or “wise students.”

²⁰ {Mt 5:22.3} Hell fire (KJV), *Gei Hinnom* (Ancient Hebrew Matthew). <גיא בן הינום> literally Valley of the son of Hinnom; in the Hebrew text, it was where certain Kings of Yehudah would sacrifice their children in the fire. Later on, it was cursed by the Almighty (Jeremiah 7:31; 19:2-6).

²¹ {Mt 5:27.1} The prushim 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*.”

²² {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.

²³ {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) 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. According to the Torah: “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 divorce, which must be initiated by the husband, 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 Moshe: 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 (Deuteronomy 24:1-4). A cohen, a priest of Israel who serves in the Temple, may never marry a divorced woman (Leviticus 21:7).

²⁴ {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. He is, in the eyes of Heaven, the cause of her adultery.

and whoever shall marry her that is divorced commits adultery.”^{25}

³³ “Again, you have heard that it has been said by *the sofrim and prushim* of old time, ‘You shall not swear falsely, but shall perform the oaths you make to יהוה.’^{26} ³⁴ But I say to you, do not swear falsely at all.^{27} Not by heaven; for it is יהוה’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.”

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.”

^{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

²⁵ {Mt 5:32.3} The instruction, “whoever shall marry her that is divorced (on illegitimate grounds) 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.

²⁶ {Mt 5:33.1} We are, by Divine commandment, to make our oaths by swearing in the name of יהוה (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.

²⁷ {Mt 5:34.1} The prushim circumvented the commandment in Deuteronomy 6:13, “Thou shalt fear יהוה 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 page 167). 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 יהוה.” 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. 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.

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.”^{28}

¹⁴ “If you forgive men their trespasses *against you*, your heavenly Father will also forgive you; ¹⁵ but 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 corrupt, 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.^{29} 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 יהוה 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^{30} 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 Shlomo, 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?

²⁸ {Mt 6:13.1} The doxology, “For thine is the kingdom, and the power, and the glory, forever,” 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 > page 129.

²⁹ {Mt 6:22.1} Literally: eye – figuratively: world view

³⁰ {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 Shlomo 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.

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 יהוה, 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.”

^{7:1} “Judge not, that you be not judged, ² for 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. ³ Why 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? ⁴ How can you say to your brother, ‘Let me pull the twig out of your eye,’ when a log is in your own eye? ⁵ You 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. ⁸ Everyone that asks, will receive. He that seeks, will find. To him who knocks, it shall be opened. ⁹ What 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!’” ^[31]

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

³¹ {Mt 7:23.1} KJV “Depart from me, ye that work(< *ergazomai* > *ergazomai*, produce, end result) iniquity (< *a nomia* > *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 Moshe 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.

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*^{32} were astonished at his doctrine.²⁹ He taught them with authority, and not like the *sofrim*.^{33}

< 63 > Yeshua heals a leper

[20th day of the 4th month, 4027 FC; Sunday, July 13, 27 CE]

Week 22

Matthew 8:1-4; Mark 1:40-45; Luke 5:12-15

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 cohen, and offer the gift that Moshe commanded as a testimony to them.”^{34}

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.”⁴¹ Yeshua, moved with compassion, put forth *his* hand and touched him, and said to him, “I will. Be clean.”⁴² As soon as he had spoken, the leprosy immediately departed from him, and he was cleansed.⁴³ Yeshua strictly charged him and immediately sent him away,⁴⁴ saying, “See that you say nothing to anyone! Go your way, show yourself to the cohen, and offer for your cleansing those things which Moshe

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 cohen and *make an* offering for your cleansing just as Moshe 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

Luke 5:16

Luke 5:16 Then Yeshua withdrew into the wilderness and prayed.

³² {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 (Matthew 9:9).

³³ {Mt 7:29.1} In the first century, the scribes (*sofrim*) were in charge of teaching the Torah, in addition to their transcription task.

³⁴ {Mt 8:4.1} Yeshua orders the leper to fulfill the commandment of Leviticus 14.

< Note 10 > Matityahu the Levite reports several incidents occurring in the fourth month

The chronological order of events is established
by Mark and Luke (events 65 to 72)

< 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 prushim and *sofrim*.

Week 23

Mark 2:1-12; Matthew 9:2-8; Luke 5:17-26

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 *sofrim* sitting there, who reasoned in their hearts, ⁷ "Why does this *man* thus speak blasphemies? Who can forgive sins but יהוה 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 יהוה, 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 *sofrim* 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 יהוה, 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 יהוה 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 *sofrim* 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 יהוה.²⁶ And they were all amazed, and they glorified יהוה, and were filled with awe, saying, “We have seen strange things today.”

< 66 > Summary: Yeshua teaches multitudes along the Kinneret

Week 23

Mark 2:13; Matthew 9:9a

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 Matityahu haLevi to follow him

Matthew invites Yeshua, tax collectors, Pharisees, and assorted sinners to the Rosh Khodesh feast at his home

Week 23; Days 158-159

Matthew 9:9b-13; Mark 2:14-17; Luke 5:27-32

Matthew 9:9b As Yeshua passed out of Kfar Nahum, he saw a man named Matityahu 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 Matityahu’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.’^{35} I have not come to call the righteous, but sinners to repentance.”

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.¹⁵ As 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.¹⁶ When the *sofrim* 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.”

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 *sofrim* and

³⁵ {Mt 9:13.1} Hosea 6:6 “For I desired mercy, and not sacrifice; and the knowledge of Elohim more than burnt offerings.” Yeshua will again call them on this verse a week later (event < 69 > Matthew 12:7).

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."

< 68 > Yochanan's disciples ask *Yeshua* about fasting^[36]

[30th Day of the 4th Month & 1st Day of the 5th Month, 4027 FC; July 23 & 24, 27 CE]

Week 23 – Days 158-159

Matthew 9:14-17; Mark 2:18-22; Luke 5:33-39

Matthew 9:14¹⁴ Then the disciples of Yochanan came to *Yeshua*, saying, "Why do we and the prushim fast often, but your disciples do not fast?"¹⁵ And *Yeshua* said unto them, "Can the family of the bridal party mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then they shall fast.¹⁶ No man puts a piece of new cloth onto an old garment, for the new cloth takes from the garment, and the rent is made worse.¹⁷ Neither do men put new wine into old bottles: else the bottles break, and the wine runs out, and the bottles perish: but they put new wine into new bottles, and both are preserved."

Mark 2:18¹⁸ 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 5:33³³ 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.'"

³⁶ This event was originally event <90> in the first edition. It has been moved here and the events 68-89 were renumbered

**< 69 > Yeshua and his disciples “harvest, winnow, and grind” grain
on the second Shabbat 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.

Luke 6:1-5; Matthew 12:1-8; Mark 2:23-28

Luke 6:1 On the second Shabbat after the first,^{37} *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 Shabbat days?”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 יהוה 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 cohanim alone!”⁵ Then he said to them, “The Son of Man is likewise the master of the Shabbat.”

Matthew 12:1 At that time *Yeshua* went through the wheat *fields* on the Shabbat 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 Shabbat 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 יהוה and ate the showbread, which was not lawful for him to eat, neither for those who were with him, but only for the cohanim!⁵ Have you not read in the Torah how, on the Shabbat days, the cohanim in the Temple profane the Shabbat 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,’^{39} you would not have condemned the guiltless.⁸ The Son of Man is master even of the Shabbat day.”

Mark 2:23 *Yeshua* walked through the wheat fields on the Shabbat 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 Shabbat 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 יהוה in the days of Abiathar the Cohen Gadol and ate the showbread, which is not lawful to

³⁷ {Lk 6:1.1} This is the “second Shabbat 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*.

³⁸ {Lk 6:2.1} By Pharisee law, it became impossible for the poor to feed themselves on Shabbat by walking into a field and plucking the grains – as provided by the Torah. The prushim 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.

³⁹ {Mt 12:7.1} At the Rosh Khodesh Feast at Matthew’s house (event < 67 > page 70), *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.

eat but for the cohanim, and he gave also to those who were with him.”⁽⁴⁰⁾ ²⁷ Then he said to them, “The Shabbat was made for man,

and not man for the Shabbat.”²⁸ Therefore, the Son of Man is likewise the master of the Shabbat.”

< 70 > 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 Shabbat,” 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 Shabbat, after a quiet week at home, incidents 71 – 95 would advance one week into the summer. Matthew’s record indicates that it was the Shabbat of week 24, day 168.

Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11

Matthew 12:9 When Yeshua 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 Shabbat 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 Shabbat 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 Shabbat 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 Shabbat 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 Shabbat 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 Shabbat that he entered into the synagogue and taught. There was a man *present* whose right hand was withered,⁷ and the *sofrim* and prushim watched *to see* whether Yeshua would heal *him* on the Shabbat 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 Shabbat 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.

⁴⁰ {Mk 2:26.1} 1 Samuel 21:6.

< 71 > 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

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. ¹⁹ He shall not strive, nor shout, neither shall any man hear his voice in the streets. ²⁰ A bruised reed shall he not break, and smoking flax shall he not quench until he sends forth judgment to victory. ²¹ In his name shall the gentiles trust.”

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.

< 72 > Yeshua prays all night on a mountainand then gathers his most faithful disciples and ordains twelve of them as his *Shlichim* (sent ones, apostles)

Week 25

Luke 6:12-16; Mark 3:13-19a

Luke 6:12 At that time, *Yeshua* went up into a mountain to pray, and continued all night in prayer to יהוה. ¹³ When it was day, he called his disciples and named twelve who would be sent forth as *shlichim*: ¹⁴ Shimon (whom he also named Kefa), and Andrew (his brother), Ya'akov and Yochanan, Philip and Bartholomew, ¹⁵ Matityahu and Thomas, Ya'akov (the son of Alphaeus), Shimon (the Zealot), ¹⁶ Yehudah (*the brother* of Ya'akov), and Yehudas (from Ascareyotah – who also was the traitor).

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 Ya'akov (*the son* of Zebedee) and Yochanan (the brother of Ya'akov), whom he surnamed Boanerges, which means “the sons of thunder.” ¹⁸ *Also* Andrew, Philip, Bartholomew, Matityahu, Thomas, Ya'akov (*the son* of Alphaeus), Thaddaeus (*Yehudah*), ^{19a} Shimon (the Zealot), ^{19a} and Yehudas (from Ascareyotah – who also betrayed him).

Mark 3:13 *Yeshua* went up into a mountain and

⁴¹ {Mt 12:16.1} His first coming was a covert mission; he did not come to be heralded as the Messiah and rule the Earth with a rod of iron. He came as “*the Prophet*” we must obey. He will return as the Conquering King and Almighty Judge.

⁴² {Mt 12:20.1} Isaiah 42:1-3

⁴³ {Mk 3:18.1} Comparing the catalogue of apostles in Luke 6:16, Mark 3:18, and Acts 1:13, it is apparent that Yehudah, Lebbaeus, and Thaddaeus were variations on the name of the same person and was also the writer of the book of Jude.

< 73 > The “Sermon on the Plain” Yeshua teaches a multitude outside Kfar 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 6:17-49

Luke 6:17 Yeshua came down with the twelve 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 spitefully 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."

< 74 > 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 יהוה frequently speaks in the first person, as if it is actually יהוה who is speaking. Both angels (*aggelos* – Gk.) and human messengers (*aggelos* – Gk.) are "sent ones" (*apostello* – Gk.).

Luke 7:1-10; Matthew 8:5-13

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 Israel!" 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 Israel!”¹¹ I tell you, many shall come from the east and west, and shall sit down with Avraham, and Yitzhak, and Ya’akov in the kingdom of Heaven,¹² but the children of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.”¹³ Yeshua 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.

< 75 > “The next day” Yeshua raises a widow’s dead son in the village of Nain

Week 25

Luke 7:11-17

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.¹² When 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.¹³ When the master saw her, he had compassion on her and said to her, “Do not weep.”¹⁴ He came up to the body and touched

the bier. 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 יהוה, saying, “A great prophet is risen up among us, and יהוה has visited his people!”¹⁷ This incident was reported throughout all Yehudaea, and throughout the entire Galilee.

< 76 > Yochanan ben Zechariah is “offended”

Languishing in prison, he sends envoys to Yeshua, “Are you The One – or not?”

Week 25

Matthew 11:2-30; Luke 7:18-35

Matthew 11:2 Now when Yochanan was in prison he heard *about* the works of Yeshua and sent two of his disciples³ who said to *Yeshua*, “Are you the one who should come, or do we look for another?”⁴ Yeshua answered and said to them, “Go and tell Yochanan again the things which you have heard and seen –⁵ the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, *and* the good news is proclaimed to the poor.”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.^{44} ¹² From 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. ¹³ I tell you, all the prophets and the Torah prophesied concerning^{45} Yochanan – ¹⁴ and if you can understand *what I am saying*, this is Eliyahu who is to come. ¹⁵ He that has ears to hear, let him hear.

¹⁶ So, 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 justifies anything *that he wants to believe*.”

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. ²² I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment than it will be for you. ²³ And 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. ²⁴ But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you.”

⁴⁴ {Mt 11:11.1} [AHM] omit – *but he that is least in the kingdom of heaven is greater than he*.

⁴⁵ {Mt 11:13.1} KJV: until. In the AHM it is written על ('about' or 'concerning'), which differs by only one letter from עד ('up to'). This understanding would also include Yeshua as a prophet.

⁴⁶ {Mt 11:30.1} Yeshua's audience is “heavily laden” with the yoke of first century Phariseism, which has put a burden on them “that neither our fathers or we are able to bear” (Acts 15:1-11). By contrast, Yeshua's yoke, the Torah, “is not grievous” (1 John 5:3).

⁴⁷ {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.”

²⁵ “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 your soul ³⁰ because my yoke *is* easy, and my burden is light.”^{46}

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 answered 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!’”^{47}

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 יהוה is greater than he.”

²⁹ All the people that heard *him*, even the publicans, justified יהוה, having been

immersed with the t’vilah of Yochanan. ³⁰ But the prushim and *sofrim* 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.”

< 77 > 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

Luke 7:36-50

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 (Pharisee’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 (Pharisee) 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 whole! Go in peace.”
to the woman, “Your faith has made you

< 78 > Yeshua travels and preaches with the twelve and others

Week 26

Luke 8:1-3

Luke 8:1 Afterward, *Yeshua* went through- out every city and village, preaching and announcing the kingdom of *יְהוָה*. The twelve went with him, ² as well as certain women which had been healed of evil spirits and infirmities – Miriam from Migdal, out of whom went seven demons, ³ and Yohanna the wife of Chuza, Herod’s steward, and Shoshana, and many others – who ministered to him of their substance.

< 79 > 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

Matthew 12:22 Then one possessed with a demon, blind and dumb both spoke and saw, ²³ All the people were amazed, and said, “Is not this the son of David?”
who *was both* blind and dumb was brought to *Yeshua* and he healed him, so that the

< 80 > Multitudes gather as the reports of healings spread

Week 26

Mark 3:19b-21

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.”

< 81 > Blasphemy against the Holy Spirit defined

Week 26

Reports spread concerning *Yeshua*’s healing of a blind and dumb man and the prushim attempt to explain away this Messianic sign as the manifestation of a demonic spirit

Mark 3:22-30; Matthew 12:24-37

Mark 3:22 The *sofrim* which came down from Yerushalayim said about *Yeshua*, “He has *Ba’al Z’vuv* (*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

⁴⁸ {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* Elohim *with* a recompense; 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.”

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 about Yeshua, “This fellow casts out demons by *Baal Zevuv*, the prince of demons.”²⁵ Yeshua 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.²⁶ And if hasatan cast out hasatan, he is divided against himself. How shall then his kingdom stand? ²⁷ If I cast out demons by *Baal Zevuv*, by whom do your children cast *them* out? Therefore, they shall be your judges.²⁸ But if I cast out demons by the Spirit of הַקֹּדֶשׁ, then the kingdom of הַקֹּדֶשׁ has come to you.²⁹ How 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.”

< 82 > 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

Matthew 12:38 Certain of the *sofrim* and prushim answered Yeshua’s *charges against them*, saying, “Master, we want to see a *real* sign from you.”³⁹ He 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 Shlomo; and, behold, one greater than Shlomo *is* here.”

⁴³ “When the unclean spirit is cast out of a man, it walks through dry places, seeking rest, and finds none.⁴⁴ Then it says, ‘I will return to the house from whence I came’ and when it returned it found *it* empty, swept, and decorated.⁴⁵ Then 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*.”

< 83 > 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. This allows Luke to continue Yeshua's message without interruption.

Matthew 12:46-50; Mark 3:31-35; Luke 8:19-21

Matthew 12:46 While he yet talked to the people, behold Yeshua's mother and his *brothers* came to him and stood outside *the house*, asking to speak with him. 47 One 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?” 49 He motioned with his hand toward his disciples, “Behold my mother and my brothers! 50 Whoever 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 יהוה, 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 יהוה, and do it.”

< 84 > 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

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 a 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.

²He taught them many things by parables, and said to them, ³“Listen! There went out a sower to sow. ⁴As he sowed, some fell by the wayside, and the fowls of the air came and devoured it up. ⁵Some fell on stony ground, where it had not much earth, and immediately it sprang up. But because it had no depth of earth, ⁶when the sun came up it was scorched. Because it had no root, it withered away. ⁷Some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit. ⁸Yet other *seed* fell on good ground, and yielded fruit that sprang up and o grow.

It produced, some thirty, and some sixty, and some a hundred-fold.” ⁹Then 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. ⁶Some fell upon a rock; and as soon as it sprung up, it withered away, because it lacked moisture. ⁷Some fell among thorns; and the thorns sprang up with it and choked it. ⁸Other *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!”

< 85 > 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

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. ¹³That 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. ¹⁴In 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; ¹⁵The 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.’ ¹⁶But blessed *are* your eyes, for they see; and your ears, for they hear. ¹⁷Truth 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*. ¹⁸Therefore, consider the parable of the sower. ¹⁹When anyone 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. ²⁰He that received the seed into stony places, the same is he who hears the word, and with joy receives it. ²¹But because he has no depth of character he endures for a little while, but when tribulation or persecution arises because of the word, he immediately stumbles. ²²He 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. ²³But 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 הַמֶּלֶךְ, 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 way-side – 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, they immediately *stumble*. 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 thirty-fold, 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 has 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**^{49} 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.”^{50}

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 הַמֶּלֶךְ, 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 הַמֶּלֶךְ. 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

⁴⁹ {Mk 4:24.1} This is a direct reference to Deuteronomy 18:15-18; *The Prophet* we must *shema*, which means, both to hear and to obey. Those who refuse to hear and obey will be judged for their lack of compliance to the words of *The Prophet*

⁵⁰ {Mt 13:12.1; Mk 4:25.1; Lk 8:18.1} The phrase in the KJV “he that hath” uses a verb that denotes possession or adherence to. The context determines that to which one adheres. And that is, to the words of *The Prophet* that we are required to hear and obey. If we hold fast to his words and we hear and obey, more truth will be given to us. If we do not hold fast to his instructions even that truth which we once held will be stripped from us.

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.”

< 86 > Yeshua speaks more parables to the multitudes near his home

Week 26

Matthew 13:24-35; Mark 4:26-33

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, ²⁵ but while he slept, his enemy came and sowed tares among the wheat, and went his way. ²⁶ When the blade sprang up and brought forth fruit, then the tares appeared also. ²⁷ So 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.”^{51}

Mark 4:26 *Yeshua* said, “The kingdom of הַמֶּלֶךְ 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 הַמֶּלֶךְ 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

⁵¹ {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. ² I will open my mouth in a parable: I will utter dark sayings of old ³ which we have heard and known, and our fathers have told us. ⁴ We will not hide *them* from their children, showing to the generation to come the praises of הַמֶּלֶךְ, and his strength, and his wonderful works that he hath done. ⁵ He 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: ⁶ that 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 Elohim, and not forget his works, 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 steadfast with Elohim.

the birds of the air may lodge in its shade.”
³³With many such parables he spoke the

word to them, as they were able to hear *it*.

< 87 > 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

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.” ³⁷ He 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 age 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! ^[52] 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 *sofer* 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.

< 88 > That evening, Yeshua crosses the Kinneret and calms the storm

Week 27

Matthew 8:18-27; Mark 4:35-41; Luke 8:22-25

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 *sofer* 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

⁵² {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.”

disciple said to him, “Master, let me first to go and bury my father.”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!”

Mark 4:35 The same day, when evening had come, *Yeshua* 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 windstorm 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 windstorm 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!”

< 89 > 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

Matthew 8:28 When *Yeshua* and his disciples 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 *דָּוִד*!”

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

⁵³ [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 > page 116).

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.^{54}

Mark 5:1 *Yeshua and his disciples* 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 spirit³ 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.”¹⁰ And *Legion* pled with *Yeshua*, that he would not send them away out of the country.

¹¹ Now a great herd of swine was feeding near the mountains¹² and *so* all the demons begged him, “Send us into the swine, that we may enter into them.”¹³ At 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 *al so* 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

⁵⁴ {Mt 8:34.1} 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 ten million 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.

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 יהוה 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 יהוה has done for you.” So, he went his way and published throughout the whole city the great things Yeshua had done to him.

< 90 > Yeshua and the disciples cross back over the Kinneret to Kfar Nahum

Week 27

Matthew 9:1; Mark 5:21; Luke 8:40

^{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 *seashore*.

^{Luke 8:40} When Yeshua returned, the people *gladly* received him, for they were all waiting for him.

< 91 > Yair comes to Yeshua for help

A leader of a synagogue in a nearby village – possibly Chorazin

Week 27**Matthew 9:18-19; Mark 5:22-23; Luke 8:41-42**

Matthew 9:18 A certain ruler came to Yeshua. 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, Yair 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 Yair, a ruler of the synagogue, and he fell down at Yeshua’s feet and pled that he would come to his house.

⁴² Yair 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 Yair

Week 27**Mark 5:24-34; Matthew 9:20-22; Luke 8:43-48**

Mark 5:24 As *Yeshua* went with *Yair*, 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.” 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!”

Matthew 9:20 [*As Yeshua approached Yair’s 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. ^[56]

²¹ She spoke within herself, “If I may but touch his garment, I shall be whole.” ²² But 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.

⁵⁵ {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 of blue on the *tzit-tzit* 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 corners of the *tallit* where the heaven-blue ribbons are attached (Malachi 4:2). This is one of the most profound Messianic prophecies that was fulfilled and reported time and again in the Gospel records.

⁵⁶ {Mt 9:20:1} The woman was deliberately breaking the Torah’s quarantine restrictions (Leviticus 15:11-25), 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. ⁴⁴ She came from behind and grabbed the *tzit-tzit* on his *tallit*,^{57} and immediately her issue of blood stanchd. 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.”

< 93 > Yeshua raises Yair’s daughter from the dead

Week 27

Matthew 9:23-26; Mark 5:35-43; Luke 8:49-56

Matthew 9:23 When Yeshua came into the *rabbi’s* house and saw musicians and others making a commotion, ²⁴ he 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 to Yair, “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, Ya’akov, 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. ⁴³ Then 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 Yair, “Your daughter is dead, do not trouble the master.” ⁵⁰ But when Yeshua heard *it*, he answered him, “Fear not! Only believe, and she shall be made whole.” ⁵¹ When he came into the house, he allowed no man to go in, except Kefa, Ya’akov, Yochanan, and the father and the mother of the maiden. ⁵² Everyone 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.

⁵⁷ {Lk 8:44.1} Numbers 15:38-41

< 94 > Yeshua heals two blind men

Week 27

Matthew 9:27-31

Matthew 9:27 When Yeshua departed from *the home of Yair*, two blind men followed him, crying, “Son of David, have mercy on us!”²⁸ When 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.”²⁹ Then he

touched their eyes, saying, “According to your faith, be it unto you.”³⁰ Their eyes were opened. Then Yeshua emphatically charged them, “See *that* no man knows *about this*.”³¹ But when they departed, *they* spread abroad his fame in all the land.

< 95 > Yeshua heals one dumb man

Week 27

Matthew 9:32-34

Matthew 9:32 As they left Kfar Nahum they brought a dumb man to him who was possessed with a demon.³³ When the demon was cast out, the dumb *man* spoke, and

the multitudes marveled, saying, “It was never so seen in Israel!”³⁴ But 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

Matthew 13:54 When *Jeschua* 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?^[58] Is not his mother called Miriam, and his brothers, Ya’akov, 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.

Mark 6:1 *Yeshua* left Kfar Nahum and came into his own *home* town, and his disciples

followed him.² When the Shabbat 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 Ya’akov, 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*,^{6a} and he marveled because of their unbelief.

⁵⁸ {Mt 13:55.1} carpenter (KJV) < τεκνών > *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 stepfather, 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.

< 97 > Summary: Yeshua traveled to many villages and taught in the synagogues

Week 28

Matthew 9:35-38; Mark 6:6b

Matthew 9:35 Yeshua went around to all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom,^[59] 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; Week 28

Matthew 10:1-11:1; Mark 6:7-13; Luke 9:1-6

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; Ya'akov *the son of* Zebedee, and Yochanan his brother; ³ Philip, and Bartholomew; Thomas, and Matityahu the publican; Ya'akov *the son of* Alphaeus, and Lebbaeus, whose surname was Thaddaeus (Yehudah),^[60] ⁴ Shimon the Zealot;^[61] 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

Israel. 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

⁵⁹ {Mt 9:35.1} It is obvious that neither Yeshua nor his disciples were not speaking anything about his death burial and resurrection, but the gospel of the kingdom is much wider in scope than the gospel currently being taught in his name.

⁶⁰ {Mt 10:3.1} See note {Mk 3:18.1} on event < 72 > page 72.

⁶¹ {Mt 10:4.1} The Greek translators of Matthew mistakenly translated the Hebrew word ‘*canan*’ (< קנאן >) which means “zealot”, as the closely phonetically related word “Canaanite”, although these words are completely unrelated in the Hebrew. Proof of this can be found in Luke 6:15, and Acts 1:13 where the same disciple is called the Zealot. Zealots were a political movement of first century in Israel that sought to incite rebellion against the Roman Empire and expel it from the Holy Land by force of arms.

more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

¹⁶ “Listen carefully, I am sending you forth as sheep in the midst of wolves! Therefore, be as wise as serpents,^[62] and harmless as doves! ¹⁷ Beware 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 Israel before the Son of Man returns!

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!” ^{11:1} When 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! ⁸ He 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, ⁹ but *be* shod with sandals, and do not to take a second cloak. ¹⁰ He said to them, “Into whatever house you enter, abide there

⁶² {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.

until you depart from that place. ¹¹Whoever 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.” ¹²Then they went out and preached that men should repent, ¹³and 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. ²He sent them to preach the kingdom of יהוה and to heal the sick. ³He said to them, “Take nothing for your journey, neither staves, nor a bag for provisions, neither bread, nor money; neither have two coats apiece. ⁴Whatever house you enter into, there abide and from there depart. ⁵Whoever will not receive you, when you go out of that city, shake off the very dust from your feet for a testimony against them.” ⁶Then they departed and went through the towns, preaching the gospel and healing everywhere.