

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

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The Annotated Gospels Reconstructed in Chronological Order

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

The publication of

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

Would not be possible if not for the indispensable help of

Judith Barbara Rood

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Nehemia Gordon

Bonnie Lynn Harvey

Robert Scott Wadsworth

Constance Anne Elizabeth Tobias

and all those who gathered in our home in the Galilee
every Sabbath for five months as Jewish believers scrutinized every line of
The Chronological Gospels – The Life and Seventy Week Ministry of the Messiah

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The Annotated Gospels Reconstructed in Chronological Order

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

by
Michael John Rood

The four Gospel authors detail the five-fold ministry of the Messiah – that of the King, the Servant, the Son of Man, the Son of God, and the Almighty Judge – each writer telling the story from his individually inspired perspective. Some of the events appear in more than one Gospel account; others appear only once; but it is the *combined* details of *all* the Gospel records that accurately represent the life and ministry of Yeshua of Nazareth (*the Prophet* of whom Moses prophesied) the promised Messiah. In *The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah*, each of the first four Gospel portraits is superimposed over one another by precisely synchronizing them with the **one miracle recorded by all four Gospel authors – the feeding of the five thousand**. This one common event allows us to lock all four Gospel accounts into a singular moment in time that occurred in the middle of Yeshua’s ministry, making it possible to chronologically align the events preceding and succeeding this propitious miracle.

Every event recorded during Yeshua’s ministry is captured within the precise framework of Yeshua going up to each of the Feasts of the LORD (Leviticus 23) and either *fulfilling* the prophetic shadow pictures embedded within them or *interpreting* their future fulfillment (Colossians 2:16-17, Hebrews 10:1). Each of these Feasts was reckoned according to the Creator’s lunar calendar, which has been in use for more than 300 years after the destruction of the Temple and can now be accurately reverse-calculated and synchronized with the Julian calendar system instituted more than forty years before the birth of Yeshua. Until the restoration of the Creator’s original calendar was accomplished with the indispensable help of Sir Isaac Newton, the National Aeronautic and Space Administration (NASA), Robert Scott Wadsworth, the Israeli New Moon Society, and Nehemia Gordon with the Israel Aviv Search Team, we were unable to piece together the Divine masterpiece that Heaven had been *baiting* us to discover. Knowledge has indeed “increased,” and men are now “running to and fro” at speeds measured in nanoseconds (Daniel 12:4). We can finally understand the things that were deliberately “sealed up” until the last days. Now the “leaven-free” Gospel of the Kingdom that Yeshua and his disciples taught can be understood with clarity and preached throughout the world with integrity.

After forty years of labor, including three decades of restoring the Ancient Biblical Hebrew Calendar, together with the experiences that accompany years of living in Jerusalem and the Galilee, I now present the inspired Gospel records in chronological order to advance you in your lifetime quest for truth.

Unless otherwise noted, all Scriptures are from the Corrected King James Version (CKJV)

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Michael John Rood**

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This manuscript edition of
The Chronological Gospels
is published in memory of my father

R. L. John Rood

July 8, 1932 To October 6, 2011 – Tishri ?, 6011

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

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

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

Introduction

The modern Christian world has grown up with a Greek perception of the personality commonly known as “Jesus Christ.” In contrast to this inherited perspective, *The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah* introduces the life and ministry of Yeshua of Nazareth – an Israelite from the tribe of Judah and of the lineage of King David. In this annotated chronological adaptation of the Gospel records, we will attempt to remove the blinders of religious tradition so that the true Gospel of the Kingdom, which Yeshua proclaimed, can be understood with clarity and followed with integrity. *The Chronological Gospels* presents the events in the life of Yeshua through the eyes of those who were legitimate witnesses of his scathing judgments of the religious system of his day and his illuminating teachings that point the way to the narrow gate. For the first time in the long history of the transmission of the Holy Writ, you will witness the events of Yeshua’s life and ministry *in chronological order*, in cultural context, and with historical accuracy. When every word of the ancient Gospel records are constrained in the vise of linear chronology, one can see every detail of the Divine screenplay unfold.

Each of the Gospel authors records a different facet of the life and ministry of Yeshua. However, no single Gospel account paints the entirety of the picture, and many a shallow tale spun around the details of a single Gospel storyline has turned the ministry of the Messiah into a one-dimensional caricature. In order to present a “Jesus” more compatible with western Gentile sensitivities, Yeshua has been wrongly stripped of his Jewishness and wrested out of the context of the Creator’s eternal covenant with Israel. The Gospels and Renewed Covenant writings are commonly interpreted as though they are only loosely associated with the messianic expectations detailed by Moses and the Prophets. *The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah* invites the reader to leave behind inherited perspectives of the Scriptures, two thousand years removed from the land and culture of Israel, and take a fresh look at the Gospels from a Jewish or, even more accurately, a Hebraic perspective. This unique presentation of the life and ministry of the Messiah takes the reader to the villages along the shores of the Kinneret in the Galilee, through the pagan Roman cities of the Decapolis, and into the streets of Jerusalem during the celebrations of the Feasts of the LORD. The Gospels are restored to their historical context and reconnected to the messianic promise that Moses declared at Mount Sinai – that the Almighty would send *The Prophet* whom *we must hear and obey* (Deuteronomy 18:15).

It is impossible to understand the Gospel of the Kingdom that Yeshua and his disciples taught throughout the Galilee or to comprehend the significance of the conflict between Yeshua and the religious leaders of Israel without a fundamental understanding of both the instructions in the Torah (the commandments given directly by the Almighty to Moses) and the man-made laws of first century Judaism as they were being developed by the Pharisee-ruled Sanhedrin. It is likewise impossible to establish the order of events in Yeshua’s ministry without an accurate understanding of both the Feasts of the LORD and the Creator’s celestial calendar. In our chronological journey through the Gospels, we will discover that each one of the Creator’s Feasts is embedded with detailed prophetic shadow pictures that the Messiah *must* fulfill. The Gospels of Matthew, Mark, Luke, and John detail how the Messiah fulfilled the Spring Feasts of the LORD as the *Suffering Servant* – the picture of the substitutionary Lamb of God – the acceptable sin

offering. Without a knowledge of the Spring Feasts of the LORD, the first four Gospels remain shallow and confusing; and without a knowledge of the Fall Feasts of the LORD, the fifth Gospel, the book of *The Revelation*, will remain to the Western mind an indecipherable time-warp continuum. What has eluded the Gentile Christian world is the basic recognition that the book of *The Revelation* details how the Messiah *will* fulfill the Fall Feasts of the LORD as the Almighty Judge, who rules the earth with absolute justice.

The Gospels record that exactly *seventy weeks* – four hundred and ninety days – transpired from the day that Yeshua was baptized in water until the day he fulfilled his initial mission by baptizing his disciples with the Holy Spirit, a direct fulfillment of *one* of the *three* layers of the cryptic prophecy that the angel Gabriel declared to Daniel. Nearly three centuries after the death of the eyewitnesses, a man named Eusebius fabricated a unique *three-and-one-half-year ministry* that utterly destroys any possibility of understanding the chronology of Yeshua's ministry. Unfortunately, Eusebian eschatology made it impossible to accurately determine the years of his birth and resurrection. We have therefore inherited unsolvable textual problems and faith-shaking contradictions that we are obligated to swallow *in faith*. This scripturally unsupportable position has been unwittingly passed down through Catholicism and Protestantism alike, with scarcely but a rare scholar seriously considering its devious derivation or weighing the critical consequences.

Yeshua had exactly *seventy weeks* to fulfill his mission, and it had to be accomplished in the rare year that would allow him to prophetically fulfill *Pesach* (Passover) and the *Bikkurim* (Firstfruits offering) within the restrictive time parameters of Jonah's prophetic code. Yeshua proclaimed that there would be *one sign* – *and only one sign* – of his authenticity – the sign of the prophet Jonah: *three days and three nights in the grave and raised on the third day* (Matthew 12:38-40). Even though the sign of the prophet Jonah was the *one and only sign* that Yeshua said would verify his authority to blatantly disregard and overturn rabbinic law (John 2:18), it is a sign that has been ignored by the vast majority of western Bible scholarship and invalidated by both rabbinic and western theology. If we cannot calculate *one* sign correctly by accurately counting three days and three nights, then reason follows that we will not be able to understand even the simplest of the prophetic details elucidated in the Gospels.

The publishing of *The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah* is the result of a quest that has enlisted the hearts and minds of innumerable scriptural adventurers who have attempted to unravel the mysteries of the chronology buried in the pages of the Hebrew Scriptures. Sir Isaac Newton, recognized by many of his modern-day counterparts as the greatest scientist who ever lived, spent the last years of his life attempting to decipher the prophecies of Daniel, only to go to the grave with questions that science would not be able to answer for nearly three hundred years. *Apparent contradictions* in the English versions of the Scriptures also needed to be solved by finding more ancient texts in the languages in which they were recorded two millennia ago. Some of these lost texts were vaulted away in covert archives until long after my forty-year foray into this adventure was first undertaken. *Traditions*, which shape perceptions, must also be stripped from the canvas upon which the original Gospel authors painted the true picture of the Messiah. This is true not only for Jews, but also for Gentile Christians. *Theology*, the science of understanding and explaining the nature of the Infinite God, is the hand-ground lens through which we view the Scriptures until we are freed from the bondage of man-made religion. We must be free to question everything we *think* we understand if we are to find the narrow path that Messiah maintained *most* of his *purported* followers would tragically miss (Matthew 7:14).

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

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

The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah presents an opportunity to read the Gospels and the teachings of Yeshua in the order in which they transpired and in a fresh Hebraic context, returning life and passion to the words on the page. ***The Chronological Gospels*** solves many of the problems that stem from western Gentile misunderstandings of the language, land, and culture of the ancient Hebrew Scriptures. This is the paradigm shift for which you have been waiting an entire life.

Fatal Errors

Before turning to the first page of ***The Chronological Gospels***, there is one problem that *must* be addressed: most of the Christian world has grown up with the concept that Yeshua’s ministry was three-and-one-half years in duration. However, no scholar has ever been able to prove this hypothesis, and, in fact, the plain text of the Gospel narrative proves that a three-and-one-half-year ministry is a mathematical *impossibility*. The three-and-one-half-year ministry construct is the theological invention of an age-old religious system which offers no proof for that which they demand their adherents blindly accept. Furthermore, this eschatological creation has tragically destroyed the Gospel chronology and heavily veiled the Gospel of the Kingdom that Yeshua taught.

It was Eusebius who first proposed a three-and-one-half-year ministry three hundred years after the resurrection of Yeshua. Every church “father” and historian for the first three centuries either clearly stated, or never contradicted the position, that Yeshua’s ministry was “about one year.” Eusebius proposed his undocumented assertion as a fulfillment of Daniel’s 70 week prophecy, and now, after 1,600 years, his eschatological adherents continue to voice his unprovable invention with unwavering conviction. His assumptions destroyed any chance of understanding the prophecy of Daniel that he was purportedly solving. Furthermore, Eusebius’ followers have been left with unsolvable contradictions if his inventions are maintained.

The aforementioned position formed a significant problem in the Gospel record. The account of *the feeding of the five thousand* on a hillside near the Sea of Galilee is recorded in the fourteenth chapter of the Gospel of Matthew, the sixth chapter of the Gospel of Mark, the ninth chapter of the Gospel of Luke, and the sixth chapter of the Gospel of John. This is the *only* miracle that is recorded in *every one* of the four Gospels. This event provides a synchronizing marker – a quadruple account of a single moment in time that allows us to chronologically harmonize the Gospel records with absolute precision.

- In all four Gospels, *the feeding of the five thousand* takes place at the end of the summer when the twelve apostles return from their paired assignments throughout the villages of the Galilee (Matthew 10:1-14:12, Mark 6:7-6:31, Luke 9:1-9:10a, John 6:1).
- **The sixth chapter of John** records that *the feeding of the five thousand* took place two days before Yeshua taught in the synagogue at Capernaum on the Sabbath day. On that Sabbath, Yeshua’s exposition was on the subject of *the Last Day and the Resurrection*, the exact theme of *Yom Teruah* (Day of Trumpets), which begins when the first sliver of the seventh new moon of the year is sighted.

(The first sliver of the seventh new moon appeared 4.46% illuminated, 15.34 degrees above the horizon just after sunset on Saturday, September 20, 27 CE at the end of the Sabbath – the very day that Yeshua taught in the synagogue at Capernaum. At sunset, the new moon appeared, and the trumpets were blown throughout the land of Israel to herald the Day of Trumpets. See event <108> for astronomical details.)

- **The seventh chapter of John** opens with Yeshua making plans to go up to the *Feast of Sukkot* (Tabernacles), which begins on the *fifteenth day of the seventh month*, exactly two weeks after the Day of Trumpets.
- According to Matthew, Mark, and Luke, *the feeding of the five thousand* occurred thirteen days before the “Mount of Transfiguration” incident, which transpired on the *tenth day of the seventh month, Yom Kippur* (the Day of Atonement), the most holy day of the year (Matthew 14:21-17:9, Mark 6:44-9:10, Luke 9:17-36). John is the only author who does not record this event.

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

However, a *fatal error* has been introduced into an otherwise flawless mathematical system. In the fourth verse of John chapter six, eight words were inserted into later copies of the Greek text in order to lengthen the ministry of Yeshua. It is interesting that these eight words were appended to the very section of Scripture that guaranteed that their forgery would eventually be exposed – and it was revealed by the one miraculous event recorded by all four Gospel authors – ***the feeding of the five thousand!!!!*** In modern versions of the Gospel of John we read those eight infamous words (ten words in English):

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

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

Passover occurs in the spring – on the fourteenth day of the first month – the month of the *aviv* barley (Exodus 23:15). The eating of the Passover lamb also begins the seven-day *Feast of Unleavened Bread*, in which all leavened bread must be destroyed *before* the Feast begins and must not be found in any part of the land of Israel until *after* the Feast is concluded (Exodus 12:19). This is one of the three yearly pilgrim Feasts in which all male Israelites are commanded to *go up* to Jerusalem (Deuteronomy 16:16). Let’s examine the Scriptures to find out whether or not leaven has been excluded or travels to Jerusalem have been undertaken during this time period.

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

Sabbath, he taught them about the prophetic significance of the *Day of Trumpets* (John 6:28-59). That year, *Yom Teruah* (the Day of Trumpets) coincided with the close of the Sabbath at the end of the sixth month (see Calendar appendix; 7th month 4027, page 319). Yeshua was expounding on the prophetic significance of the Feast of Trumpets that was commencing at sunset on that very day! Three days after his Sabbath teaching in Capernaum, Yeshua assembled another group of nearly four thousand men and fed them with another divinely multiplied store of *leavened* barley loaves (Matthew 15:32-39, Mark 8:1-9). On this occasion, a group of Pharisees from Jerusalem had arrived in the Galilee to confront Yeshua and his followers on the issue of breaking the rabbinic *takanot* (man-made laws) that concerned their ceremony of hand washing before eating bread. In this incident, even the ultra-orthodox Pharisees showed no concern about keeping a Feast in Jerusalem, but were themselves in the Galilee during this *phantom "passover"* to investigate the reports that Yeshua was teaching his disciples to disobey the invented rules and religious regulations of the rabbis.

During the following two weeks, Yeshua began his journey to Jerusalem for the Feast of *Tabernacles*, which occurs exactly six months **before** Passover (John 7:2-10). Every Gospel author clearly shows that he never did go up to Jerusalem for the *phantom passover* indicated in John 6:4. Furthermore, if Passover really did occur in the sixth chapter of John, and if Yeshua went up to the Feast of Tabernacles at the beginning of the seventh chapter of John, what did Yeshua do for the six months leading up to Passover of John 6:4 and for the other six months leading back to Tabernacles in John 7:1? Does it make sense that all four Gospel records are suddenly dead silent for an entire year? NO! The sixth chapter *phantom passover* is pure theological fiction.

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

- **If** the eight words of John 6:4 were **not** added by forgers, then Yeshua was in direct violation of the Torah – the very commandments he swore he did not come to destroy or change (Matthew 5:17-20).
- **If** the eight words of John 6:4 were **not** added by forgers, then John has recorded prima facie evidence that Yeshua cannot be the Messiah since he deliberately disobeyed the Torah and did not fulfill its mandatory commandments (Deuteronomy 4:2, 12:32, 13:1-5, 18:15-22).
- **If** the eight words of John 6:4 were **not** added by forgers, then every Gospel account of the week-by-week ministry of Yeshua stops abruptly and is dead silent for an entire year – except for the *phantom passover* and the iniquitous “feast of **leavened** bread” supposedly *celebrated* in the Galilee.

The addition of these eight words to the later texts of John’s Gospel artificially extended the ministry of Yeshua to build a foundation for replacement theology and preterist eschatology. In brief, replacement theology is the concept that *Jesus started a new religion* that mysteriously replaced the eternal covenants with Israel. Preterist eschatology goes on from there to teach that all Scripture and prophecy (including *The Revelation*) was fulfilled by 70 CE, opening the door for “the vicar of Christ” to now rule from his millennial throne in Rome. To support this position, it was necessary to artificially fulfill all *seventy sevens* of Daniel’s messianic prophecy, and it would take exactly seven more years after Yeshua’s ministry began to make this invented *replacement Christology* work. So a *three-and-one-half-year ministry* of Messiah was invented by Eusebius, and an *additional three-and-one-half-year period* was inserted-by-interpretation from the book of *The Acts* to give their dogmas theological credence. The

support for this doctrine, however brilliant, was manufactured out of the thin air of fourth century Constantinian theology.

Clement of Alexandria, Tertullian, Origen, and Lactantius, early “church fathers” of the second and third centuries, as well as Filastrius, Gaudentius, Evagrius, Orosius, Ephraem and a half dozen other theologians cited by the Catholic Encyclopedia under “Chronology of the Life of Jesus Christ,”^{1} all concurred that the Messiah’s ministry lasted **about one year**. It was Eusebius, in the fourth century, who first expressed the notion in *Demonstratio Evangelistica VIII, 106.8*, that Messiah’s ministry was “three years and a half, which is half of a week” – *in obvious reference to the ninth chapter of Daniel*. Eusebius claimed to have deduced this from John’s Gospel – without ever providing proof for such a claim. In fact, he contradicted over three hundred years of undisputed testimony from the eyewitnesses, their disciples, and the two hundred years of historians that followed them. Eusebius’ assertion was based on nothing more than his own interpretation of Daniel’s seventy week prophecy, a prophecy that even Isaac Newton was unable to accurately decipher. Rome’s indisputable authority was the sole basis for demanded obedience to this heretical Eusebian eschatological dogma – and yet the Catholic Encyclopedia clearly acknowledges that Eusebius was the sole progenitor of this pedantic pontification. One can determine anything one wants when all percipient witnesses died hundreds of years ago, and when all Scripture is sequestered from the general population. Unfortunately, time hardens groundless dogma into tradition, which trumps truth in too many instances.

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

The *first* Passover of Yeshua’s ministry is recorded in the second chapter of the Gospel of John, while his *last* Passover begins in John chapter twelve. From the testimony of these second and third century scholars, it is obvious that the early texts of John’s Gospel, the only texts to which these men had access, could *not* have included the additional *third passover* of John 6:4. It is inconceivable that these scholars could have missed the simple mathematical fact that it would have taken *well over two years* to span *three Passovers*. These early historians were not confused by later additions to the original text. They all concurred that the ministry of Yeshua was *about one year*. There was not one dissenting opinion voiced in the ranks during the first three centuries. This simply means that no one even considered *then* what modern Eusebian theologians insist *today* – that Yeshua’s ministry was longer than *about one year*. Furthermore, Matthew, Mark, and Luke all record just *one year* in the ministry of Yeshua; it is absolutely *impossible* to squeeze out more if one understands the Feasts! The resolution of this problem is obvious and the internal evidence conclusive: *the first century texts to which the early church scholars had access could not possibly have contained the eight words of John 6:4*.

A second fatal error was *interpreted* into John’s Gospel with the same maleficent motive – to artificially lengthen Messiah’s ministry by adding another year of dead silence into the Gospel testimony. Yet another ***fictitious Passover was interpreted into the text*** where it clearly does not exist. This was done in John 5. Let’s go back and take a look.

John is the *only* Gospel author who records the *first* Passover of Yeshua’s adult ministry at which Yeshua met Nicodemus (John 2:13-3:21). Yeshua stayed in the Jerusalem area until the Pharisees got wind of his increasing popularity and then traveled north to spend two days with the Samaritans (John 3:22-4:42). Yeshua then continued on to Cana, where he performed his “*second* miracle after leaving Judaea” by healing the nobleman’s son from afar (John 4:43-54). Then he immediately returned to Jerusalem for another “feast of the Jews” (John 5:1-47) and then directly returned to the Galilee (John 6:1), at which time the day-to-day records of Matthew, Mark and Luke commence. The Feast of *Shavuot* (Pentecost) occurs seven weeks after Passover and perfectly fits the *unnamed Feast* recorded in John 5:1-47. Yet

Eusebian replacement theologians resolutely insist that the Feast of John chapter five must be *another passover* – an entire year after the Passover of John chapters two and three! If the Feast referred to in John chapter five is truly Passover, then only a few quick baptisms, a two-day ministry among the Samaritans, and the healing of one young man take place during that entire year. That is ludicrous! The Feast spoken of in John chapter five is, without a doubt, not Passover. It is unmistakably the Feast of *Shavuot* (Pentecost). The healing of the man who was lame for thirty-eight years occurred on the seventh Sabbath of the *counting of the omer* in the presence of a multitude gathered to celebrate the Feast of Weeks (or Sevens) the following day on the Temple Mount. At this time Yeshua was informed that Yochanan had been put in prison by Herod, whereupon he immediately left Jerusalem to spend the entire summer in the Galilee. He was apprised of Yochanan’s execution at the end of the summer just before he fed the five thousand – three days before the Feast of Trumpets.

By illegitimately interpreting the John 5:1-47 “feast of the Jews” as another Passover, it will be another wasted year before the four fishermen finally leave their family business and join Yeshua. Matthew will also keep his job at the Roman toll booth for another year before he begins chronicling the ministry of Messiah. There is apparently nothing Yeshua is doing that is worth recording – and *no one* is following him! This was the torturous method employed by replacement theologians to invent a *three-and-one-half-year ministry* – by interpreting the Feast of Shavuot in John 5:1-47 as the Feast of Passover an entire year later. However, since all the original witness had been dead for at least 250 years and it was illegal for the laity to have the Scriptures in their own hands, no one could challenge the orthodox religion of state. It would be another 1600 years before we would rediscover the manuscript that would expose the forgery forced upon us by the edge of the sword.

The forged *passover* statement of John 6:4 introduces “*another jesus*,” as Paul coined the phrase, a religious renegade who starts a new cult in the Galilee by deliberately violating the Almighty’s Divine instructions to Moses and teaching others to do the same (Matthew 5:20). The “*jesus*” who was introduced with the eight words of John 6:4 is not the Messiah who came to fulfill the Torah, but rather an *invented false messiah* – a Hellenized christ who built the house of replacement theology and treated the commandments with disdain. This “*another jesus*” is definitely *not* the Messiah we were instructed to expect, but rather one of the false prophets we were warned to reject! Moses told us clearly and repeatedly that *no one is ever allowed to add to or subtract one single commandment from the Torah* (Deuteronomy 4:2, 12:32), and he cautioned us that if a prophet were to perform signs and wonders – yet teach us to disregard that which the Creator had already instructed us at Mount Sinai – we were *not* to heed him. We were forewarned that the Almighty would supernaturally empower false prophets in order to determine whether Israel would keep his commandments – as we promised we would – or follow the deceiving performers of miracles who preach a perverted redefinition of law and grace (Deuteronomy 13:1-5, 18:15-22). This “*another jesus*” is not Yeshua of Nazareth, but an invented entity that only exists in the fertile imaginations of modern day religionists and the adherents to Eusebian eschatology.

Fatal Systematic Theology

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

seven years to fulfill the precise prophetic equation.

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

It was exactly *sixty-nine sevens* of years (483 years) from the time that Artaxerxes gave the command to “go forth and build Jerusalem” (Ezra 7, Aviv 1, 457 BCE) until the day that Yochanan ben Zecharyah announced, “Behold! The Lamb of God who takes away the sin of the world!” (KJV John 1:29, Aviv 1, 27 CE). That left 7 years, or, the final *week* yet outstanding. To find another seven years *after* this point, agents of Rome invented a *three-and-one-half year ministry* by *forging one phantom passover* into John chapter six, *interpreting* another *fictitious passover* into John chapter five, and then *wresting* the remaining three-and-one-half years from the book of Acts. This contrived fulfillment of Daniel’s *seventy-sevens* prophecy was extrapolated as being the final fulfillment of all the Torah and the Prophets. Thus, they decreed that the *everlasting* covenant with Israel was now nullified, and the Creator’s *eternal* Torah – that Yeshua swore that he had not come to destroy – was demolished and replaced by the ever changing edicts of a new religious system that was headed by he who proclaims himself “Almighty God upon earth.”

The theological “*proofs*” for this new doctrine were deduced from the incident of Peter being sent to the house of a Roman Centurion, Cornelius, which they incorrectly assert to have occurred three-and-one-half years after the giving of the gift of the Holy Spirit on *Shavuot* (Pentecost). This incident, detailed in Acts chapter 10, in which Peter was instructed to “*call no man unclean*” was twisted to teach that *the Spirit nullified the Torah by commanding Peter to eat vermin off a filthy sheet*. Alleging that the Creator had suddenly revoked His eternal Torah three-and-one-half years into the book of the Acts, it could now be taught that the Almighty also rejected Israel at the same time and turned the “church” over to Roman Gentiles at Caesarea (Acts 10:1-11:18). With the last *seven* years of Daniel’s *seventy-sevens* prophecy now allegedly *fulfilled*, the light of the eternal Torah *extinguished*, and the everlasting covenant with Israel *nullified*, the foundations of replacement theology were securely anchored in sinking sand.

Thirty-three years after the church was supposedly turned over to the Roman soldiers at Caesarea, the Roman General Titus, himself soon to be Caesar, conquered and destroyed Jerusalem. That destruction was eventually interpreted as the fulfillment of the book of *The Revelation* and was heralded as proof that the Almighty had forsaken His covenant with Israel. So now, with the Torah *nullified* and all New Testament prophecies *fulfilled*, Rome had its theological foundation for “another jesus” – “the vicar of Christ” to *rule with an iron rod* from his millennial throne in Rome (Revelation 19:15, 20:4). Thus, the kingdom of dispensational replacement theology was born – and the eight “infamous” words, insidiously inserted into the Gospel of John, provided the mathematical authority for their arrogant systematic theology.

Those eight *infamous* words not only destroyed the chronology of the Gospels, but also they buried any possibility of understanding the full significance of Daniel’s cryptic prophecy, which was sealed up until the last days – especially the second layer – the *seventy week* ministry of Messiah. Older, authentic texts were expunged in order to hide this act of sedition, but they could not eradicate them all. The Almighty watches over His Word. Greek Manuscript #472, an 11th century manuscript that was originally housed in Constantinople, may be the last of a line of manuscripts that maintained the accurate rendering of John 6:3-5. In order to protect what remains of this ancient, mutilated, miniscule text, the manuscript is under lock and key in the Lambeth Palace Library in London. The text reads:

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

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

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

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

Verse and chapter markings are non-existent in the ancient Greek texts, as is punctuation, so the following statement can only be made by referring to these modern conveniences: The entirety of *verse four* “and the passover, a feast of the Jews was nigh” is non-existent in the Lambeth Palace manuscript. The last words of *verse three* “twnmaqhtwn autou” (*the disciples his*) is followed by the first word in *verse five* “eparaj” (*having lifted up*). The wording found in the modern Greek texts: “hn de egguj to pasxa n eorthn twn ioudaiwn” (*and the passover, a feast of the Jews was nigh*) simply does not exist in the ancient Lambeth Palace manuscript. Those eight words were not *expunged* from the text, but just as with all the first and second century texts – ***those eight words were never added.***

Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of *hwhy* (the LORD) our Elohim (God) which I command you. (Deuteronomy 4:2)

For I testify unto every man that hears the words of the prophecy of this book, If any man shall add unto these things, *hwhy* (the LORD) shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, *hwhy* (the LORD) shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book. (Revelation 22:18-19)

Now we may understand why Dr. Frederick H. A. Scrivener, one of the most respected New Testament Greek scholars in history, heralded manuscript #472 as the most important miniscule text guarded within the fortress walls of Lambeth Palace.^{3} We at last can see the same text that the early Christian historians were reading when they stated, without dissent, that Yeshua’s ministry was “about one year” in duration. Now, after 1600 years of enforced acquiescence to deception, the Christian world continues to drone the indefensible “three-and-one-half-year” fabrication of Eusebius, while insisting that no one is capable of making even the simplest of calendrical calculations to find the year of Messiah’s birth or the day of his resurrection. The monumental testimony of this ancient manuscript #472 secured by Heaven for its revealing in the last days, is now presented in ***The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah.***

^{2} Novum Testamentum Graece, Nestle-Aland 26th edition, (1979) Deutsche Bibelgesellschaft, Stuttgart P.263

^{3} Scrivener, Frederick Henry Ambrose; Edward Miller (1894). *A Plain Introduction to the Criticism of the New Testament*, vol. 1 (4 ed.). London: George Bell & Sons. p. 249.

Illustrated Results

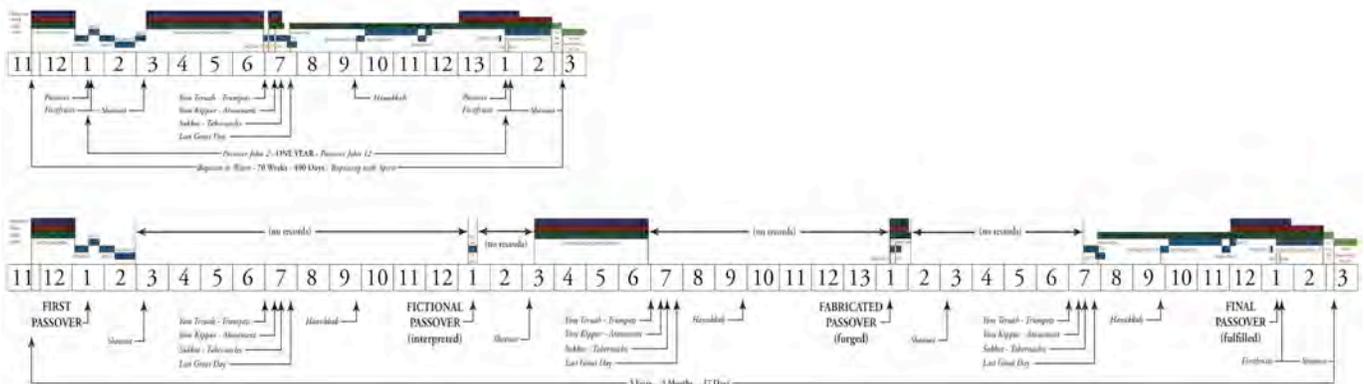
Artificially lengthening Yeshua's ministry to three-and-one-half years

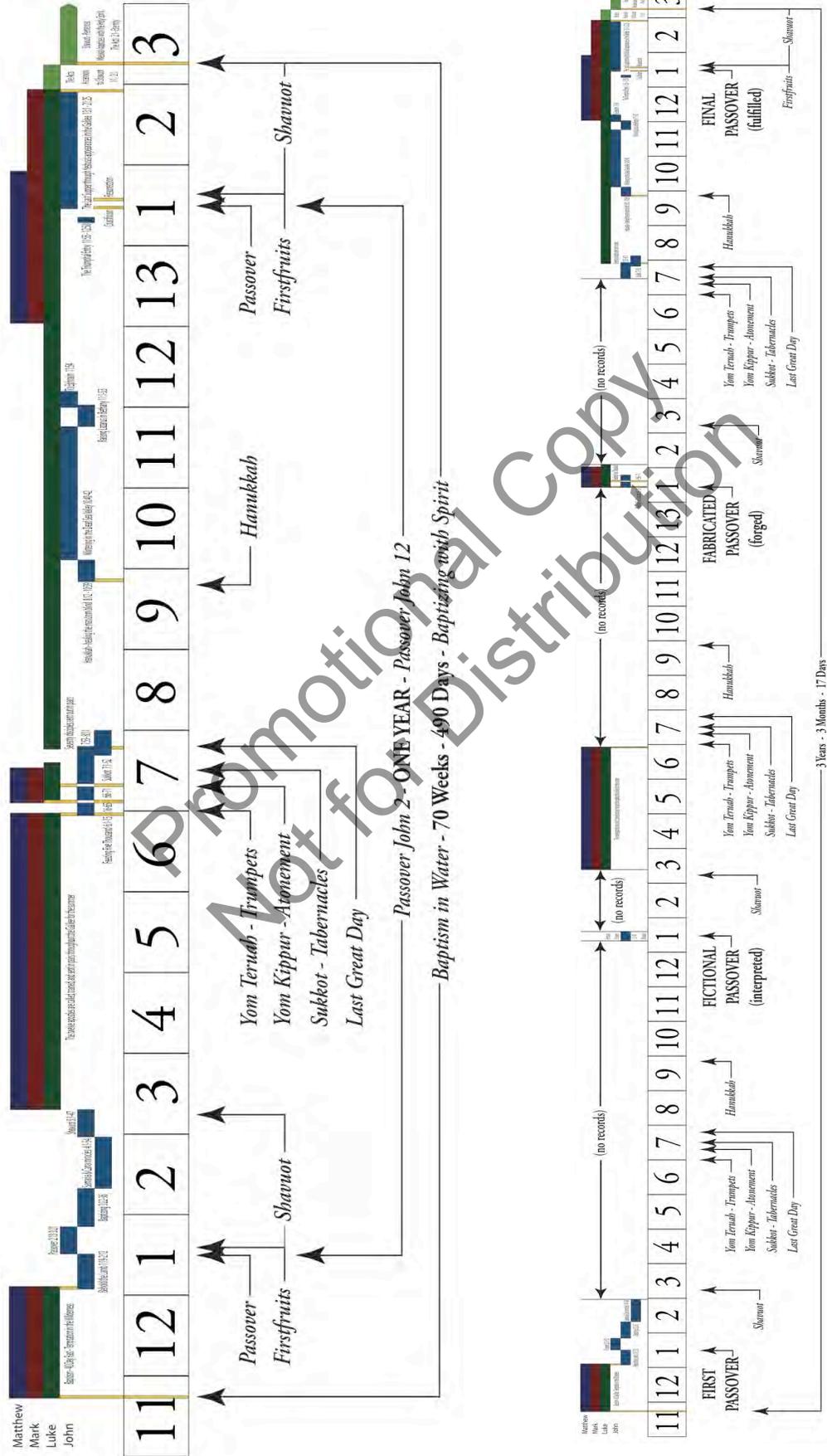
The Gospel records document Yeshua going up to Jerusalem for each one of the required Feasts of the LORD and fulfilling his mission in exactly 70 weeks – 490 days. Eusebian theology invented a three-and-one-half-year ministry in an attempt to support a *past* fulfillment of the seventy-sevens prophecy of Daniel to reinforce his preterist eschatology. This fabrication, which employed the forgery of texts and absurd interpretations, destroyed the chronological continuity of the Gospels and produced contradictions in secular history records as well. The first chart illustrates the day-to-day continuity of the plain text of the Gospel records as they are understood according to the ancient Hebrew calendar and the precise timing of the Feast of the LORD. The second chart (on the following page) illustrates the result of artificially lengthening Yeshua's ministry to three-and-one-half years. Comparing the two charts in the third illustration will demonstrate the biographical nonsense left in the wake of the unprovable Eusebian three-and-one-half years ministry conjecture. Proofs for his unique theory were provided by two untenable inventions:

1. The Feast of Shavuot in John chapter five (which occurred seven weeks after the Passover of John chapter three) was illegitimately reinterpreted as another Passover an entire year later. During this fictional year, not one single event was recorded by any of the four Gospel authors, and the four fishermen continue their daily work routine for another year before being called into service.
2. A Passover that Yeshua never attends, despite the Torah requirement to do so, was forged into later texts of John chapter six. It was apparently during the unattended Feast of Unleavened Bread that Yeshua fed more than 9,000 people with leavened barley loaves. This forgery produced another year of dead silence from the four Gospel authors, yet still comes up woefully short of Eusebius' proposed three-and-one-half year ministry. It is noteworthy that a generation earlier, Tertullian proposed an eleven year ministry of Jesus which was also based on unsupported conjecture and a wild imagination.

One to one comparison of the contiguous course of events recorded by the Gospel authors, and the two years of fabricated silence inserted by the proponents of Eusebian eschatological theology:

Reproduced here are miniaturized versions of the pull-out chart located in the back of this book:





Daniel's Seventy Sevens Messianic Prophecy

The timing and duration of Yeshua's ministry is a direct fulfillment of **the second of three layers** of Daniel's *seventy shavuim* (sevens) prophecy. Understanding that Yeshua fulfilled his role as the Passover lamb in exactly *seventy weeks* is prerequisite to understanding the other two layers of Daniel's prophecy, which *must* and *will* be fulfilled before the Messiah returns. We will now address this prophecy.

²¹While I (*Daniel*) was speaking in prayer and growing weary with fatigue, about the time of the evening oblation I saw a vision that began with the man Gavriel, who touched me ²²and spoke with me, saying, "O Daniel, I have been sent to give you wisdom and understanding. ²³At the beginning of your supplications I received word that I was to come to you and proclaim that you are greatly beloved. Therefore, understand this communication and vision: ²⁴**Seventy sevens** are determined upon thy people and upon the holy city: to restrain the transgression, and to complete the sin offering, and to atone for iniquity, and to bring in everlasting righteousness, and to authenticate the vision and the Prophet, and to anoint the Most Holy. ²⁵Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem, until the Messiah the Prince *there shall be* **seven sevens, and sixty two sevens**. (The *Temple* courtyard and the *city* wall shall be built again in troubled times.) ²⁶And **after sixty two sevens** shall Messiah be cut off – but not for himself. *Then* the people (of the prince that shall come) shall destroy the city and the sanctuary. Its end will come like a flood, and at the end of the battle horrors are decreed. ²⁷But he [*Messiah the Prince*] shall confirm the covenant with many for **one seven**. And in the **midst of the seven** he shall cause the sacrifice and the oblation to cease, and because of the overspreading abominations he [the prince that shall come] shall make it desolate until the end. Then that which is decreed shall be poured out upon the desolators." (Daniel 9:21- 27 CKJV)

Seventy-sevens, seven-sevens, sixty-two-sevens, after sixty-two-sevens, one-seven, in-the-midst-of-seven – the angel Gavriel gave Daniel a prophetic code which was so mathematically complex, it could not be deciphered until the generation in which "*knowledge is increased and men run to and fro,*" as the angel phrased it (Daniel 12:4). Now, in just the first decade of the 21st century, the composite knowledge base of humankind has doubled in just one year, and men are actually *running to and fro* at speeds measured in nanoseconds. The scientific knowledge gleaned from NASA's space program has allowed mankind to calculate the celestial and historic events of antiquity to within one-millionth of a day. We can now decipher the Creator's celestial and terrestrial time clock with heretofore incalculable accuracy. Astrophysics finally allows us to ascertain that which was penned thousands of years ago in Genesis 1:14, that the Creator put the heavenly bodies in their courses to determine the passage of days and years, for signs in the heavens, and to set the *moedim*, *i.e.* the *appointed times* of our Creator, also called the *Feasts of the LORD*.

The modern Jewish calendar, invented in 359 CE by Hillel II, was based on *mathematical astronomy* rather than on the original method of *observed astronomy* combined with *agricultural considerations* in the land of Israel. The last act of the Sanhedrin, which had been exiled to the city of Tiberius, was to change the Creator's reckoning of time and the eternal laws that govern when we are to keep the Feasts of the LORD (Daniel 7:25). At that time, the hands were broken from the face of the Creator's clock, and a calculated calendar of convenience was offered in its place. Initially the calculated calendar allowed the Jews in the Diaspora to celebrate the Feasts in unison around the globe, but subsequently, both the Creator's original reckoning of time and the accuracy of *the prophetic shadow pictures of good things to come* that are embedded in the Feasts of the LORD, were lost to antiquity. The calendar that was in use during the time of Yeshua, as well as the Gospel chronology, became shrouded in the mists of forgotten time. The restoration of the Creator's original calendar in the land of Israel during the past two decades has proven to be the lost *master key* that has unlocked the chronological mysteries in the Gospels. With

unimagined clarity, we can now decipher significant events in the life and ministry of Yeshua, as well as contemplate the ramifications of each compelling layer of Daniel's *seventy sevens* prophecy.

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

The Gospel of the Kingdom Declared

Just two days before his execution, Yeshua instructed his disciples, "This *Gospel of the Kingdom* must be preached in all the world for a witness" (Matthew 24:14). He was referring to the same "gospel" or "good news" that he and his disciples were preaching throughout the Galilee long before the disciples understood anything about Yeshua's death or resurrection. Yes, this was the "good news" that Heaven confirmed with signs, miracles, and wonders – nine months before his passion. Yeshua and his disciples taught the *Gospel of the Kingdom* in both word and deed, inflaming the wrath of the religious systems of the Prushim (Pharisees) and the priesthood of the Zadokim (Sadducees). Yet, this "good news" remains relatively unknown and unsung among those who profess to be his followers today.

To understand the Gospel records and the good news Yeshua taught his disciples, it is imperative that we understand the foundational principles of the Torah Moses delivered to us at Mount Sinai, as well as the developing first century religious systems of both the Pharisees and the Sadducees. With this basic understanding, the Gospel record will come alive as we see Yeshua deliberately violating the rules of man-made religion while clarifying, illustrating, and reinforcing the everlasting instructions in the Torah.

Before discussing the various sects of Judaism that dominated the religious landscape of Israel in the days of Yeshua, we must first dig back to the foundation of the Torah, which has been deliberately buried by the vanguards of Pharisaic Judaism. To this day, this foundational principle of the Scriptures remains completely obscured from the myopic vision of the Gentile Christian world. But without this foundation, the *Gospel of the Kingdom* will never be understood, and Yeshua's proclamation that he *did not come to do away with the Torah* will remain the most ignored prophetic utterance in the history of Christendom. The foundational commandment of the Torah we received at Mount Sinai is a stern warning from the Almighty against adding our own rules, negating the commandments He gave us through Moses, or tampering with His Word.

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of *hwhY* your Elohim which I command you. (Deuteronomy 4:2)

So serious is this instruction that the Almighty repeats Himself in the next breath in Deuteronomy 12:32. Once one adds to the revelation or subtracts from the commandments of the Almighty, we no longer have the commandments of our Creator, but rather, we have a man-made religious system that promises what it cannot deliver. It is a *broken cistern that can hold no water*. That system is, in reality, a different kingdom altogether. It is often referred to in the prophetic Scriptures as "Babylon." Its citizens are the populace of an alternate universe that will never see the true Kingdom of Heaven. Yeshua is the King of the true Kingdom, and he came to lay down the rules of his Kingdom and establish the criteria by which we will

either enter or be denied access. His rules are uncomfortably absent from almost every denomination practicing religion in today's burgeoning marketplace of spiritual options.

Moses instructed us to beware of those who do signs, miracles, and wonders and yet add to or subtract from the Torah. Moses warned that the Almighty would empower such false prophets as a test to see whether we would keep His commandments or follow men who deceive by the manifestation of supernatural power and lead the naive into their own kingdoms.

Prushim

The word Prushim (Pharisees) means *separated ones*. In their desire to live a holy life, the Prushim devised a system whereby they would keep themselves uncontaminated by the world and separated from the corruption that had developed among both the priesthood and the uneducated masses. While a desire to remain uncontaminated from the world is a noble goal, the vehicle they used was to invent their own rules. Doing such, as we have discussed, is not noble. Let me explain by using an example: Phariseeism demands that one would only *eat food in a state of ritual purity*.

When a person brings a sacrifice to the Temple, whether it be meat on the hoof or meal in a container, he must enter the sacrificial courtyard in a state of purity that is prescribed in the Torah. One does not enter the presence of the Holy One presumptuously. That state of purity includes the confession of sins, a mikveh (complete immersion in running water), and a change of garments. Only then may a person enter the sanctuary and present a sacrifice without blemish – an acceptable sacrifice to the Almighty. When an animal is presented to the Most High, a portion of the meat and all of the fat belongs to Him alone, a portion belongs to the priests, and another portion is eaten by the one who brought the sacrifice. That sacrificial offering is referred to as “sanctified meat.” Conversely, when a person simply wants to eat a meal of lamb from his flock or from the market, the animal can be blemished and can be eaten in the gates of one's own city. It is not a sacrifice – it is just a meal. There are very few Torah regulations that pertain to daily food.

In their striving for righteousness, the Prushim developed a system by which they would not eat any food unless they were in a self-defined state of ritual purity. To effect this invented system of holiness, they made hundreds of rules concerning what prayers were to be said over particular kinds of foods or combinations of foods; what plates were to be used for particular kinds of foods; how one was to wash and sanctify certain kinds of vessels; and whether certain types of ovens and utensils could contract ritual impurity, and if they did, how to purify them. All this they did in order to eat unsanctified meat – or common food – in the state of ritual purity. This entire concept is an invention of the Pharisees; not one word of such sanctifying antics is even suggested in the written Torah. In his first documented miracle, Yeshua defiled the invented sanctity of the stone purification pots at a Pharisee wedding in Cana. By Pharisee law, these ceremonial pots were reserved for water only – and water that had the slightest hint of the flavor of wine was ceremonially unclean. Yeshua turned that water into the most delightful wine in the Yezra'el (Jezreel) Valley and then told the servants to give it to the head rabbi! As in all of his repeated, deliberate violations of Pharisaic law throughout his ministry, the endorsement of his authority to castigate the religious leaders and nullify their *takanot* (man-made rules) came in the form of a miracle from Heaven.

The Prushim enacted over 500 laws governing the keeping of the Sabbath day, including what constituted forbidden work, how far one may walk on the Sabbath, and what one must do *before* the Sabbath in order to carry anything *on* the Sabbath. Yeshua not only broke many of those rules deliberately, such as violating the prohibition of putting saliva on one's eyes on the Sabbath (Talmud, Shabbat 108B:19-25),

but he commanded those that he healed on the Sabbath to break other Pharisaic laws. This included his command to the lame man he healed to break the law of the *eruv* by carrying his mat on the Sabbath – an act that any observant Pharisee could do that day with complete immunity because they could have taken the required *steps* the previous afternoon that would have allowed such action on the Sabbath (Talmud Mas. Shabbat 6A). By the first century, the Pharisaic religious system had been growing for over 300 years and was fast becoming the largest religious sect in the land of Israel. In Yeshua’s day the Pharisees controlled the Sanhedrin, but the Zadokim (Sadducees) still conducted the Temple service with what remained of the dwindling Levitical priesthood.

The Prushim claim to sit in the “Seat of Moses” and that every new commandment they sanctify has the same authority as the commandments Moses received from the hand of the Almighty. Every synagogue had a “Seat of Moses” upon which the elders sat to pronounce new commandments they invented at will. Their sanctified commandments are, in their parlance, *takanot*, which are legally defined as “laws enacted by the rabbis which change or negate Torah law” (Encyclopedia Judaica - *takanot*). In fact, the Prushim claim that when they make *takanot*, even the Almighty must obey their verdict. They claim that Moses actually gave them an *oral torah*, which gives them supremacy over the *written Torah*, and that without the esoteric revelation transmitted through the oral torah, no one can properly understand the written Torah given at mount Sinai. And who were the keepers of the oral torah? The Pharisees, of course.



The Seat of Moses from which Pharisees declare *takanot* – laws which change or negate Biblical Law.
Corazin synagogue ruins, Lower Galilee, Israel

The word *takanot* usually appears in the English versions of the Gospels as the word “traditions” – but that translation misses the point by a mile. *Takanot* are not *traditions* like the American Thanksgiving Day menu of turkey with stuffing, cranberry sauce, and pumpkin pie. Rather, *takanot* are the illegal usurpations of the everlasting commandments of the Kingdom of Heaven given to us at Mount Sinai. *Takanot* replace the written Torah with the ever-changing rules and regulations of man-made religion. Yeshua emphatically warned his followers to be wary of “the leaven of the Pharisees,” which he defined as their *<hghn> nahagah* or *illegitimately* imposed rules.^{1} Likewise, the religious imposition of man-made rules has now leavened virtually every sect of modern Christianity. The everlasting commandments that Yeshua preached, lived, and endorsed have systematically been replaced by the rules of denominational kingdoms that have no more authority than the *takanot* of the Prushim and the Zadokim.

{1} Hebrew Gospel of Matthew, George Howard, Mercer University Press, Pg. 78, Matthew 16:12

Another principle of the Prushim is the claim that their rules form a *secondary* fence around the Torah designed to keep people from breaking the Torah. They purport that, if one does not break the *takanot* of the Prushim, one will not even come close to breaking the Torah. While that sounds very sincere, sincerity and truth are seldom bedfellows in the world of religion. The Torah is indeed described as a protective fence around the people. Everyone is supposed to be obediently inside the *fence* and kept in the presence of the Almighty. However, the *fence* itself tells us that no one is ever authorized to add to or subtract from the commandments! In other words, no one is allowed to break down any portion of the fence or build another fence. In reality, instead of protecting the sanctity of the Torah, the Prushim deliberately broke down a portion of the fence that forbade men from adding commandments. They then made a completely separate corral into which the *sheeple* could be systematically herded and fleeced at will.

Zadokim

The Zadokim (Sadducees) were the priesthood who adopted their name from the sons of Zadok, a righteous lineage of priests who served in the Temple before the Babylonian captivity (I Chronicles 24). After the Maccabean revolt (detailed in Maccabees I and II, KJV), the priesthood was adulterated by political appointees, which, at the time of Rome's occupation, resulted in high priests who were not even from the family of Aaron or the tribe of Levi. Some "Zadokim" did not even believe in the resurrection, which led to an *eat, drink, and be merry* philosophy, which led further to using religion to abuse people and to rob widows of their earthly possessions (Matthew 22:23-29; 23:14).

Just before the Temple was destroyed by Rome in 68 CE (accurate Jewish reckoning), the Prushim made a deal with General Titus, and they were allowed to leave Jerusalem and establish an academy at Yavneh. However, the majority of the remaining Priests and Levites were slaughtered in the ensuing battle that left a million dead bodies to bloat in the streets of Jerusalem. With so few remaining alive, the influence of the Zadokim steadily declined. The Essenes, another influential sect hiding out in the Dead Sea Valley, were also exterminated by the Roman military beast. A generation later, when the blood-letting of the 135 CE Bar Kochva revolt against Rome had ended, the Prushim were the only ones left to define modern Judaism for everyone except for the few obedient followers of the Nazarene (*ha Notzrim*). The *Notzrim* continued to keep the Sabbath, the Feasts, and the faith until Rome herded her subjects into her new "universal" religion under the direction of the self-appointed Pontifex Maximus, Constantine "the great." From that point forward, the true *Gospel of the Kingdom* has largely gone unsung. This generation has now inherited the Divine commission we first received at Sinai – to be his kingdom of priests and prophets to the entire world (Exodus 19:5-6; Revelation 1:5-6).

As you read Yeshua's words and watch him live the *Gospel of the Kingdom* in these pages, you will understand the religious bondage from which he set us free. We are now at liberty to love our Heavenly Father, keep His commandments, and learn to walk by the Spirit so that we can fulfill His plan for the ages. You will watch the Divine drama unfold as Yeshua attacks the illegitimate religious system of the Prushim and Zadokim and incurs the wrath of *the god of this age*, who will eventually provoke the religious leaders to crucify the *Lord of Glory*. In so doing, *hasatan* will illegally shed *the innocent blood* of Yeshua, which will legally allow the innocent one to *buy back* all who call on his name.

The Five Gospels and the Five-Fold Ministry of Messiah as the *Netzer* and *Tzemach* – the **BRANCH**

Five times in the writings of the Hebrew prophets the Messiah is referred to as the *Tzemach*. The King James translators rendered the word *tzemach* into English as **BRANCH** – often in all capital letters. Both they and the Jewish sages recognized the Messianic reference in each case where the word *tzemach* was used by the prophets of Israel. Each of the five usages of *tzemach* describes a mission or prophetic role that the Messiah *must* fulfill. Each of the five occurrences of *tzemach* details a particular quality or perspective of the life and ministry of the Messiah. The fulfillment of each of these five characteristics is detailed in the five Gospel accounts, just as it was foretold by the prophets.

The first four Gospels detail the fulfillment of each facet of Messiah's ministry as the *Suffering Servant*, a scarlet thread that runs through the Torah, the Prophets, and other Scriptures (Luke 24:46; Acts 26:23). This is the *prophetic shadow picture* of Messiah that is embedded in the Spring Feasts of the LORD: a male lamb provided as the substitute offering for Abraham's son Isaac, just as the Passover lamb was provided as the substitute for the firstborn sons of Israel.

The fifth Gospel, *The Revelation of Yeshua Messiah* (The Revelation of Jesus Christ – KJV), details the future fulfillment of the Fall Feasts of the LORD and proclaims the Messiah's role as the Righteous Judge and Conquering King. Yes, the book of *The Revelation* is the fifth Gospel – good news for those who love the appearing of our Messiah – bad news for the tyrannical kings and rulers of the world, as well as the pew-warmers who live as though the Scriptures are a fairytale (Psalm 2).

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

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

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

And there shall come forth a rod (*khoter* – living shoot) out of the stem (*geza* – cut down tree stump) of Jesse, and a **Branch** (*netzer* – a specific type of branch) shall grow out of his roots (*shorashim*).¹⁰ And in that day there shall be a root (*shoresh*) of Jesse, which shall stand for an ensign to the people; to the root shall the Gentiles seek: and his rest shall be glorious. (Isaiah 11:1, 10)

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

trunk. The tree may have already been cut down because of its inability to bear fruit. The branch that shoots forth out of the root of the stump of the family tree of Jesse will spring forth as a *netzer*.

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

The village of Natzeret in northern Israel, known in English as Nazareth, takes its name from the root word *netzer*. This village was originally settled by descendants of King David. Miriam (Mary), the daughter of Yoseph ben Yaakov of the bloodline of King David through his son Solomon, and Miriam’s husband Yoseph ben Eli of the bloodline of King David through another son, Nathan, both grew up in *Natzeret* among near and distant relatives and a few Levites (see event <11>, page 35). The inhabitants of *Natzeret* most likely settled in the area during the Greek occupation of Israel when many Judeans fled into the Galilee region to escape persecution during the cruel reign of Antiochus Epiphanies (detailed in Maccabees I and II, KJV). The residents of *Natzeret* knew their family history and named their village in recognition of the fact that they were a “shoot” out of the root of the tree of Jesse – *springing up at a distant place and a later time – a village of netzerim*. Now it makes perfect sense for these *netzerim* to travel back to their ancestral home of Beit Lechem to legally register their support for naming Octavius Augustus the “Father of the Roman Empire” in the twenty-fifth year of his reign as Caesar (see event <13>, page 39).

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

MATTHEW

The *Tzemach* – The King

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

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

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

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

MARK

The *Tzemach* – The Servant

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

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

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

The Gospel of Mark is written in chronological sequence.

LUKE The *Tzemach* – The Son of Man

The Gospel of Luke introduces the Messiah as our example – the Son of Man, who demonstrates how to live the rules of the Kingdom. Luke's record begins by establishing that both Zechariah and Elisheva were blameless before the Almighty in their compliance with all the commandments in the Torah – including the additional statutes applicable only to the priesthood. Yeshua's *supposed* lineage (Luke 3:23) through his stepfather Yoseph ben Eli, a direct descendant of David through Nathan, denotes the shadow of illegitimacy under which the Messiah lived. It was *supposed* that he was the child of Yoseph, conceived out of wedlock. Though he *appeared* to be just a man among men – yet “he shall build the Temple of the LORD.”

Zechariah prophesied that the Messiah, the *Tzemach*, would be not only a man – he would be **The Man**.

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

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

JOHN The *Tzemach* – The Son of GOD

The Gospel of John introduces the Messiah as the incarnation of the eternal Word by whom, through whom, and for whom all things in the physical universe were created. That Word became flesh and “tabernacled” among us as **The Prophet** of whom Moses prophesied. John introduces Yeshua with the testimony of Yochanan ben Zechariah, who declared to an entourage of Levites and Priests that when he mikveh-ed (baptized) Yeshua he saw the messianic sign that had been revealed to him by the Spirit. The day following Yochanan's testimony, he saw Yeshua when he returned from his forty-day wilderness experience. Yochanan did not herald him as the *Son* of God as he heard from heaven, but as the *Lamb* of God – the blemish-less sacrifice who would atone for the sins of the world.

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

In that day shall **The BRANCH** [*Tzemach*] of the LORD be beautiful and glorious...⁴The Lord shall **wash away the filth** of the daughters of Zion, and shall **purge the blood** from the midst of Jerusalem... (Isaiah 4:2, 4)

*The Gospel of John is written in precise chronological sequence, detailing the Messiah going up to Jerusalem to each one of the required pilgrim Feasts. Each of these events can be precisely documented to the very day of their occurrence on both the Julian Astronomical Decimal Calendar (the time clock of astrophysics) and **the Astronomically and Agriculturally Corrected Biblical Hebrew Calendar** (in short, *the Creator's Calendar*). The Julian calendar's accuracy in determining the exact day of the week during the first century is better than one millionth of a day, while *the Creator's Calendar*, based on the illumination of the new moon as seen from Jerusalem, can now be mathematically calculated back into the first century with far more precision than can actually be detected by the human eye. The synchronization of these two ancient calendar systems now uncovers breathtaking detail – hidden for millennia – from the Gospel records. As we apply our newly acquired ability to back-date the lunar calendar into the second Temple period, it becomes apparent that *Matthew, Mark, and Luke primarily detail the events between the Feasts of the LORD – while the Gospel of John shows the Messiah “going up” to each of the Feasts in Jerusalem.**

THE ACTS OF THE APOSTLES ***The Seventy Week Mission Accomplished***

*The seventy week ministry of Messiah is not fulfilled until Yeshua “baptizes” his followers with the Holy Spirit at the Feast of Shavuot. In the book of **The Acts of the Apostles**, Luke shows us the life and death struggle that took place as the followers of Yeshua learned to walk by the Spirit – the hard way. After being clearly instructed to wait in Jerusalem for “the promise of the Father,” the disciples grew impatient in the ten days leading up to the Feast of Shavuot and decided to choose a successor to Judas. Praying, yet receiving no guidance from heaven, they decided to take a vote – and they chose a replacement of whom we never hear again. In the book of *the Acts* we witness miracles, deliverance, and victory, but we also see demonic possession, disobedience, deception, and death. This is what life looks like with the Spirit of the resurrected Messiah dwelling in believers. *The book of the Acts is still being written today by heavenly scribes who are urging us to fully engage in the glorious battle for the Kingdom.**

THE REVELATION OF YESHUA MESSIAH ***The Tzemach – The Coming Judge***

The Gospel of the Revelation is written in precise chronological sequence with several parenthetical sections illustrating cause and effect. The Revelation chronology begins with seven letters to the seven Messianic assemblies in Asia Minor. John then details the events that transpire as Yeshua rips seven seals from a scroll of eternal significance – and specific events play out across the stage of planet Earth at the stripping of each seal. When the seventh seal is loosed, seven angels blowing seven trumpets are introduced. Six angels blow their trumpets in succession and then seven thunders follow. When the seven thunders are accomplished, the seventh (and last) trumpet finally sounds (on Yom Teruah), and the saints are miraculously “saved from the wrath to come” as they are gathered to the sea of fire and glass. After that, seven angels pour out the contents of seven bowls full of the smoking wrath of the Almighty onto the inhabitants of the earth who have been left behind. When the wrath is concluded (on Yom Kippur), the bride dresses for the marriage supper of the Lamb. After the seven-day wedding feast (Sukkot), Yeshua returns to earth (on Shemini Atzeret) to rule with the Torah and a rod of iron.

Jeremiah prophesied that the Messiah, the *Tzemach*, would be a **Judge** out of the lineage of David and would execute judgment and pure righteousness throughout the entire earth.

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

The Gospel record closes with *The Revelation of Yeshua Messiah*, which reveals how the Messiah *will* fulfill the Fall Feasts of the LORD. At the end of this journey through *The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah* we will clearly understand *why* we were commanded to keep the Feasts of the LORD, *the prophetic shadow pictures of good things to come, forever*. Come, enjoy the Feast!

The Corrected King James Version (CKJV)

In 1604, King James of England authorized the translation of the Scriptures into English. Over eighty percent of the King James Version was taken directly from William Tyndale's heretofore illegal translation. The King James translators acknowledged in their dedication, "We never thought from the beginning that we should need to make a new translation...but to make a good one better." They compared Tyndale's work with the Textus Receptus, a Greek hybrid text compiled by Robert Stephens, also known as Robert Estienne or Robertus Stephanus, from manuscripts and fragments available to his team of researchers in 1550 and published as *Novum Testamentum - Textus Stephanici - 1550*. The translators also consulted the Latin Vulgate but ignored the Aramaic text, a Semitic language closely related to Hebrew. Hebrew texts of the Gospels, acknowledged by early church historians, were all thought to have been expunged during the persecution of Diocletian, so they were not a part of New Testament scholarship until recently. Twenty-eight copies of authentic primitive Hebrew texts of Matthew's Gospel have now been discovered in the archives of Jewish scribes, as well as in the Vatican library, and are now a part of the *Corrected King James Version*. These ancient Hebrew manuscripts have become an invaluable asset in reconstructing the Gospel of the Kingdom from the original language and in the cultural context of Yeshua's day. This family of manuscripts are herein referred to in the singular form: *Ancient Hebrew Matthew* and designated in the text as [^{AHM}].

In 1611, the scholars completed their translations and then published their first vernacular version. That Bible became known as the "Authorized Version," acknowledging its commission by King James of England. Less than perfect, as any translation invariably is, the 1611 version has been repeatedly revised and corrected since its original publication. As the English language developed and spelling was standardized, archaic forms and words were changed to provide a more comprehensible text for the general public. Although British law prohibited the exclusion of any of the books from the original 1611 King James Version, the American and British Bible Societies removed several books from their 1880 edition and from all subsequent publications. Once these *intertestamental* historic books were removed, modern readers were bereft of essential contextual information necessary for a fully informed interpretation of the Gospels. Today, the Feast of Hanukkah (John 8:12 - 10:39) that Yeshua kept in Jerusalem in spite of the Pharisee's threats to kill him, is an enigma to the modern Christian church.

The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah utilizes every verse in the Gospel record from the *Corrected King James Version (CKJV)* and is assembled in chronological order. The CKJV, appearing for the first time in this publication, is the author's modernized version of the KJV. The CKJV follows in the tradition of several post 1611 KJV revisions by further updating archaic

English forms, re-introducing valuable ancient Hebrew forms, and correcting and standardizing Hebrew name pronunciations. In later editions of the KJV, when words that did not appear in the original text were added for clarity, they were *italicized* by the translators. The CKJV maintains this same protocol but also brackets [] explanatory phrases where footnotes would be cumbersome to the reader. The CKJV is a critical, dynamic translation that attempts to capture the meaning of the original phraseology and return life and emotion to constructions that were entombed within Elizabethan English. The CKJV updates the language of the KJV without *dumbing-down* the text. Proper names are added *in italics* when relative pronouns call for clarity, and, most importantly, the CKJV utilizes Hebrew, Aramaic, and Greek texts that were unavailable at the time of the original King James translation. The holy, *four-letter* name (Tetragrammaton) of the Almighty, *hwhy*, was removed from the English versions of the Hebrew Scriptures because of Pharisaic *takanot* which forbid its use except under very strictly defined circumstances.^{4} Unfettered from the restrictive rules of Phariseeism, the Name is restored to the CKJV in its Hebrew form, *hwhy*. This allows the reader to pronounce the Name according to personal conscience and in accordance with the Divine commandment that His Name should be both *called upon* and *made known* throughout all the earth. (Jeremiah 16:21; Joel 2:32)

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

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

Every serious student of the Scriptures recognizes that problems exist in the various English translations. The Almighty did not shout the commandments from Mount Sinai in the Greek language, nor did Moses record them in Shakespearean English. Consulting earlier texts has proven critical in correcting conflicts found in many of the English translations. The CKJV is a critical translation that will answer many of the questions that have plagued the western reader of the Scriptures for centuries. This endeavor will illuminate the Living Word, Yeshua the Messiah, in your heart and mind.

Version Notes:

- **Italics:** The KJV protocol of *italics* to indicate “text added by the translators for clarification” is maintained. Explanatory phrases are enclosed in brackets [] where footnotes would be distracting from the text.
- **The Name:** The most obvious departure from King James’ authorized version is the restoration of the proper name of the Almighty to its first-century Hebrew form *hwhy*. The Name of the Elohim (God) of Avraham, Yitzhak, and Yaakov was revealed to mankind and recorded in the Hebrew Scriptures (Exodus 3:15). The Holy Name *hwhy* appears at least 6,828 times in the Hebrew Scriptures, but the Name is usually camouflaged behind the capitalized forms “LORD” and “GOD” in the English versions of the Bible. Both “lord” and “god” are nondescript titles commonly used to designate the pagan deities of many different cultures. The Pharisee rabbis restricted the use of the proper name *hwhy* early in the second century CE. As a result, the pronunciation of the name of the Almighty was deliberately hidden by the rabbis, and was purportedly lost to antiquity. Yet, Yirmeyahu (Jeremiah) prophesied that the Holy Name of the Almighty would be restored in the last days, and that even the Gentiles would call upon that name

– much to the chagrin of the religious leaders, who still, to this day, forbid its proper use (Jeremiah 16:1-21). I will introduce two leading proposals regarding the pronunciation of the holy name.

Flavius Josephus, a priest, Pharisee, historian, and military commander of the Jews in their last stand against the Roman legions in the first century, reported in *The Jewish Wars* 5:5.7 that the High Priest had “four vowels” engraved on the gold plate worn on his turban. *y* (Yod), *h* (Hey), *w* (Vav), and *o* (Aleph) are the four consonantal vowels in the Hebrew alphabet. Each can be pronounced as either a consonant or a vowel. If Josephus relayed the Name correctly (albeit cryptically), the four letters on the priest’s turban – *h w h y* – are all pronounced as vowels with an open mouth. These are the same vowel sounds that occur in the Greek language – *l* (Iota), *a* (Alpha), *o* (Omicron), *u* (Upsilon), *e* (Epsilon) *iaoue*” – and in English – “i-a-ou-e.” Hence, the English pronunciation *i ah ou eh*, commonly spelled *Yahweh* – recognizing that the “y” and “h” are not pronounced as hard consonants. A strict honoring of the input of Josephus might produce a vocalization of the Holy Name as a string of vowels, similar to ‘ee-ah-oo-ah,’ yet three of these vowels in the Holy Name have alternate pronunciations, so even that vocalization is not certain.

An alternative pronunciation, with perhaps a more secure foundation, is the fact of the relatively recent discovery of the Name with what appears to be the original vowel pointings. While the rabbis forbade the pronunciation of the Name at the time that the Romans punished its articulation with death, they did, however, transmit the pronunciation of the Name to their students – in secret – once every seven years (Babylonian Talmud, Kiddushin 71A). In the two oldest surviving vocalized texts of the Hebrew Scriptures, the Aleppo Codex and the Leningrad Codex, the Name is written as **four consonants and two vowels**. The third vowel, without which the Name is unpronounceable, is strangely absent. Yet, in these same ancient manuscripts, there are a few places where the scribes, who heard the Name pronounced every seven years, accidentally (certainly unconsciously) inserted the middle vowel. That missing middle vowel was a long “o” sound in English. According to scholars at Hebrew University, the four-consonant Name, with all three vowels supplied from the ancient vocalized Hebrew sources, should be pronounced **Y(e)HoVah** – with the accent on the last syllable.

To further substantiate this finding, I will add that many compound Hebrew names include *the Name* within them. When *hy* or *why* occurs at the beginning of a name, it is pronounced as Y(e)H(o). The vowels are indicated in the ancient vocalized manuscripts. When the Name appears at the end of a name, it is pronounced either Yah(u) (*why*) or the shorter, poetic form, Yah (*hy*) (Psalm 68:4).

Yeho-shua	(Joshua [Jesus])	= why saves	= Yesha-Yahu	(Isaiah)
Yeho-tzadak	(Josedeck)	= why is righteous	= Tzedek-Yahu	(Zedekiah)
Yeho-natan	(Jonathan)	= why gives	= Natan-Yahu	(Natanyahu)
Yeho-achaz	(Jehoi haz)	= why takes hold	= Achaz-Yahu	(Ahaziah)
Yeho- chanan	(Johanan [John])	= why is gracious	= Chanan-Yahu	(Hananiah)

As the Hebrew language developed through the centuries, the vav (*w*), which formed the oo sound at the end of a name, was commonly dropped to form the shorter construct. This is illustrated in the above names. Yeshayahu was shortened to Yeshayah (Isa-iah). Netan-yahu was shortened to

Natanyah, etc. The most important among these names is Yehoshua (Joshua 1:1), which was shortened to Yeshua (Zechariah 3:1). Yeshua was transposed into Greek characters as **Ihsouj** (Iesous) and into late English as *Jesus* (with the letter “J” properly pronounced as “Y” – as in the European spelling of “Jugoslavia”). The transposition of Yehoshua to Yeshua is easily traceable in the Hebrew Scriptures. Likewise, the name *Joshua* was transposed to *Jesus* in English. This fact is obvious in the King James Version of Hebrews 4:8 where the name of *Joshua* (the son of Nun) was translated as *Jesus*, which is understandable because they are the very same name in Hebrew.

The CKJV utilizes the first-century Hebrew form of Yehoshua – **Yeshua** – when referring to the Messiah. This is the name that the angel Gavriel instructed both his mother and step-father to call him, and **Yeshua** < [wvY – YeHo(VaH) Saves > is the very name that the angel Gavriel instructed Miriam and Yoseph to name the child, as recorded in the ancient Hebrew text of Matthew’s Gospel [^{AHM}].

The two most common positions on the pronunciation of the hallowed Name of our Heavenly Father are: the “*four-vowel name*,” derived from a cryptic clue left by Josephus, and “*the vowel-vocalized consonants*,” inadvertently preserved by Jewish scribes. One day we will hear the name of *hwhy* pronounced on the lips of the Messiah. Until then, we leave the pronunciation to the reader’s discretion. One thing is certain: no particular pronunciation can be proven in a court of law and only the chronically overbearing have the luxury of being dogmatic. Regardless of one’s preferred pronunciation, the reason *hwhy* brought us out of the land of Egypt with a mighty hand was so that the entire world would know his name is *hwhy*. Yeshua stated emphatically that we would not see him again until we say, “*Baruch haba b’shem hwhy*” – “Blessed is he who comes in the name of *hwhy*!”

- **Divine Titles:** The indistinct Greek title “Theos,” which is translated into English as “God,” is used without discrimination in the KJV New Testament for both the Hebrew title *Elohim* and the proper name *hwhy*. The CKJV restores the proper name *hwhy* where probable, employs the titles of respect *the Almighty* and *the Holy One* where appropriate, and supplies the Hebrew term *Elohim* when uncertain.
- **Titles of Respect:** *Sir*, *Master*, and sometimes the Hebrew *Adonai* – (my Master) replaces the British term *lord*, which traditionally refers to a *feudal landowner*.
- **Spelling:** The spelling of names is standardized to reflect their Hebrew roots and pronunciations, as well as to facilitate identification in the English texts of the Torah, the Prophets, and the Writings.
- **Proper Nouns:** Sabbath, Passover, and all proper Hebrew names that were marginalized in the KJV by the use of the lower case are all restored to the case of proper nouns by means of capitalization.
- **Bold Text:** The author utilizes bold text to bring emphasis to particular words or phrases. Bold **ALL CAPS** is used in place of the ancient method of repeating words twice or more to indicate intensity.
- **The Feasts of the LORD:** The proper names of the Feasts of *hwhy* are restored where they were

replaced with the minimalizing expression “a feast of the Jews.”

- **Pagan Names:** Paganized names found in the KJV (i.e., Elizeus, meaning “my elohim [god] is Zeus”) are changed back to their original Hebrew names (i.e. Elisha, which means “Elohim is my Salvation”).
- **Hebrew Names:** Names are changed back to the Hebrew forms commonly used in the first century. For example, John the Baptist is changed back to Yochanan ben Zechariah ha Cohen. “John” is an English name and “baptist” is an English transliteration of a Greek word and concept unfamiliar to first century Israel. Yochanan was the son (*ben*) of Zechariah the priest (*cohen*), and he was performing the *mikveh* (baptism), a meaningful, familiar, and repeated scriptural practice of repentance and renewal.
- **Replacement of Common Consonants:** The letter “J” is expunged from names in the CKJV, as there is no modern “J” sound in the Hebrew tongue. The archaic and European pronunciation of “J” as “Y” (as in Yugoslavia) may be unfamiliar to western readers of modern English but is still common throughout Europe today. The letter “J” was introduced into the English alphabet in the early 17th century and was placed directly after the letter “I” – as it was a close consonantal variation on that vowel. It was then, and still is properly pronounced as a consonantal “Y” – as in the color “Yellow” (Jellow). Every name that begins with the letter “J” in any Biblical text, should be pronounced as a consonantal “Y”.
- **Forms of Holy Spirit:** The Greek words <pnuema ‘agion – *pneuma hagion*> is from Hebrew <vđq ħwr – *ruach kodesh*> which translates as holy spirit. In this work, the term *Ruach Kodesh* (roo-akh khodesh) is utilized by the authors preference.
- **Forms of Judah:** Judaea is transliterated back into Hebrew as *Yehudaea*, Jew as Yehudi, Jews as *Yehudim*, Judah as *Yehudah*, and Judas (again, *Yehudah*) is transliterated stylistically as *Yehudas* to make the betrayer of Yeshua more easily identifiable for the English reader.
- **Forms of the Adversary:** The words “Satan” and “the devil” in the KJV are replaced in the CKJV by the Hebrew word *hasatan* when it refers to the character “the satan – the adversary,” and the term “demon” is used when referring to evil, afflicting spirits.
- **Modernized English:** The archaic English active case suffix “–eth” (receiveth, knocketh, seeketh, etc.) is replaced with the modern English equivalent (receives, knocks, seeks, etc.).
- **Extraneous Conjunctions:** Conjunctions and conjunctive phrases (and, then, and it came to pass, etc.) that are extraneous and confusing to the chronological flow have been expunged from the text to avoid an inaccurate perception of the passage of time within the event calendar itself. Every word of the original text has been arranged chronologically, and each author’s autography is contained within the specific event. All passage of time has been taken into account in the chronology, and the narrative flow has been enhanced.
- **Divine and Secular Dating:** The terminology, *BCE* and *CE*, is used in this work, not because it describes the *Common Era* but because of its accuracy in drawing attention to the *Common Error* in conventional chronology; Yeshua was not born in the year -1, +1, or the nonexistent year 0 – therefore all dates reckoned by BCE and CE are for convenience rather than acknowledging any point of accuracy. All secular dates are expressed in the *Julian Calendar* mode, which is the

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

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

< 1 > Introduction and Background Yeshua Messiah and Yochanan ben Zechariah

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

The Gospel of Luke documents – **in chronological order** – the beginnings and the earthly ministries of both Yeshua as the **Son of Man** and Yochanan ben Zechariah as the prophet who comes in the spirit and power of Eliyahu to prepare the way of *hwhy*. Luke continues his chronological record of Yeshua’s ministry in “The Acts of the Apostles,” which details the events leading up to the conclusion of Yeshua’s seventy-week ministry, which culminated on the final event of the Spring Feasts of *hwhy* – Shavuot (Pentecost).

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

The Gospel of Matthew begins by detailing the genealogical credentials of the Messiah as **the King from Heaven** through Miriam, his only earthly parent, and a direct descendant of the royal lineage of King David through Solomon. Matthew does not record events in chronological sequence, but paints the picture of **the King** who lays down the rules of his everlasting Kingdom with broad, sweeping strokes. Matthew’s detailed account begins soon after he joins the company of disciples in the late spring.

Matthew 1:1

Mark

Luke 1:1-4

John 1:1-18

John 1:1 **In the beginning was the Word**, and the Word was with *hwhy*, and the Word was *hwhy*. ²The same Word was in the beginning with *hwhy*. ³All things were made by him, and there was nothing made without him. ⁴In him was life, and that life was the light of men. ⁵The Light shone into *the* darkness, but the darkness could not overcome *the Light*.

⁶There was a man sent from *hwhy* whose name was Yochanan *ben Zechariah*. ⁷He came as a witness, to bear witness of the Light, that all *men* through him might believe. ⁸He was not the Light, but bore witness to the Light, ⁹the true Light, which enlightens every man who comes into the world. ¹⁰He made the world and he came into the world, but the world did not know him. ¹¹He came unto his own *people*, but they did not receive him. ¹²But as many as believed in him and received him, to them he granted the authority to become sons of *hwhy*, ¹³who were begotten, not according to bloodline, nor according to the desire of the flesh, nor according to the determination of man, but according to *the will of hwhy alone*. ¹⁴The Word became flesh, and tabernacled among us. We witnessed his judgment, as the judgment of the only begotten of the Father, full of grace and truth. ¹⁵Yochanan bore witness of him, and proclaimed: “This is he of whom I spoke, ‘He that comes after me is greater than I *am*, for he was before me.’” ¹⁶From his magnificent majesty we have all received grace upon grace. ¹⁷The Torah was given *by grace* through Moshe (Moses), the reality and grace came through Yeshua Messiah. ¹⁸No man has ever seen the Almighty, *yet* the only begotten Son, who is in the bosom of the Father, has made *him* known.

Luke 1:1 Honored and beloved of *hwhy* [*theophilus*], seeing that many have endeavored to record a narrative of the things which are with certainty believed among his disciples, ²and even as they set their hand to the task (which from the beginning were eyewitnesses and ministers of the Word) ³it also seemed good to me, having an accurate understanding, **to document these**

things in **chronological order from the very beginning**. ⁴*This I have done* so that you might become thoroughly acquainted and absolutely certain about the things in which you have been instructed.

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

< NOTE 1 > **Relevance of the Creator’s Calendar**

The Gospel narrative and the timing of the Feasts of *hwhy*

The Chronological Gospels begin their narrative with the Gospel of Luke, which details the events surrounding the birth of Yochanan, the son of the elderly priest Zecharyah and his wife Elisheva, both from the lineage of Aaron. In order to understand the chronological information given in the book of Luke, we must understand the Creator’s reckoning of time which frames the Temple service, the order of the priestly courses in the Temple service, and how they both relate to the Feasts of the LORD.

The Creator’s reckoning of time, as indicated in the Scriptures, determines each day by our observance of the **solar cycle**. **The reckoning of the new day begins at sunset** (Gen 1:5 “The evening and the morning were the first day”). Israelite culture, since time immemorial, has likewise borne witness to the fact that **the first day of the new week begins at sunset at the end of the Sabbath** (the seventh day). Those cultures which have attempted to deliberately divorce themselves from the Creator’s reckoning of time by creating some other calendar (such as the 10 day “week” of the French humanist revolution) have all returned to that which was initiated in the beginning. Though it is impossible to prove that the seven day week has remained in unbroken sequence since creation, or even Mount Sinai, the Sabbath that Yeshua and the nation of Israel kept has remained in an unbroken sequence long before the first century CE. The accuracy of this fact is beyond dispute as the Julian calendar of the 1st century BCE is still the time clock of astrophysics and is accurate to better than one millionth of a day. Furthermore, if the king from heaven found no need to correct the weekly Sabbath while he was on earth, but kept it with inviolability, it would be the acme of arrogance to correct him.



The reckoning of the month is governed by our observance of the **lunar cycle**. **The new month begins when the first sliver of the new moon is sighted in the land of Israel**. The biblical definition of “new moon” differs from the modern astronomical term which pinpoints the instant that the earth, moon, and sun are all in alignment, or *conjunction* – a mathematical moment in time that cannot be observed from earth, only calculated. The biblical definition of *new moon* comes from the Hebrew word *khodesh*, which literally means “renewed.” *Khodesh* refers to the light of the moon being renewed after a period of darkness. The moon is always 50% illuminated from space, unless it is eclipsed by the shadow of the earth passing between the sun and the moon, but from our vantage point on earth, the illumination of the moon is observed in a continuous cycle. That cycle is approximately 29.530587 days from one mathematical conjunction to the next. This basically means that each lunar month, from the sighting of the first sliver of one new moon to the next, will be either 29 or 30 days. If the moon is not sighted at the

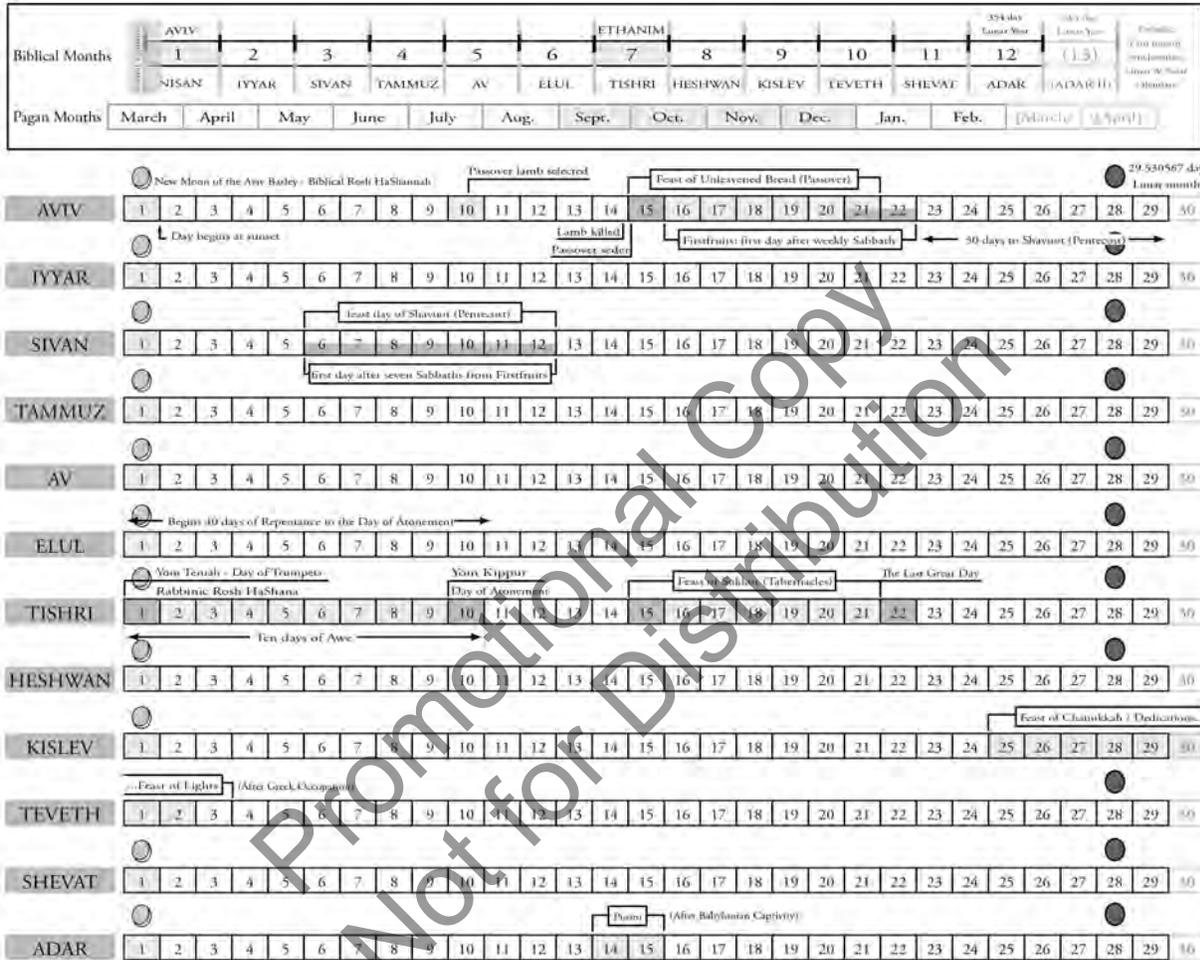
end of the 29th day it is, by default, a full 30-day month. The sighting of the renewed moon, however, is an atmospheric event rather than an astronomical event. Shepherds and priests alike had to be able to determine the day of the month without consulting NASA or a Babylonian astrolabe. The biblical *new moon* and the *new month* (both English terms are one word and one concept in the Hebrew language) are based on the observation of celestial bodies rather than mathematical calculations.

The great breakthrough in astrophysics in the past two decades is that we can choose a precise terrestrial coordinate and run the celestial time clock back to any moment in time and determine how much of the moon was illuminated from that location. NASA's claimed accuracy for lunar illumination is better than one-ten-thousandth of a percent – far beyond the distinguishing capability of the human eye. This means that we can pinpoint the day that each one of the Feasts of the LORD occurred during the life and ministry of Yeshua. We can determine, with heretofore unimagined precision, the very day that Yeshua healed the lame man at the pool of Bethesda, the Sabbath day that he taught in the Capernaum synagogue on *the Last Day and the Resurrection*, the Sabbath day that he healed the man born blind at the feast of Hanukkah, the day of his death and the day of his resurrection three days and three nights later. What we had to acknowledge as guesswork nearly forty years ago when embarking on this adventure of deciphering the chronological events of the Gospels, we can now calculate with exactitude. The only element that we cannot determine with absolute certainty are the seasonal atmospheric conditions that could obscure an otherwise observable moon – but that can only rarely put us off by a single day, and that would be corrected at the beginning of the next month.

It is worthy of note that the science of astronomy still uses the Julian calendar in determining ancient celestial events – the same calendar that was used throughout the Roman empire in the days of Yeshua. Most historic events in ancient times were marked by their relation to the position of heavenly bodies. We can now roll back the celestial clock and decode these dates with precision. The Julian calendar, initiated on January 1, 45 BCE, has now been accurately synchronized with the Creator's astronomical calendar to within one-ten-thousandth of a second for times in antiquity – and both calendars were in use in Israel when Yeshua walked the Roman roads that still crisscross the Galilee today. NASA's claimed accuracy is better than one-ten-millionth of a day for the 6,000-year duration that man has been on the planet, and these are the calculations used throughout this work. All secular dates in this work are expressed in the Julian calendar mode and are cross-referenced with the Creator's calendar.

The reckoning of the new year is governed by our observance of the lunar and agricultural cycles in the land of Israel. **The new year begins when the first sliver of the renewed moon coincides with the time that the barley crop reaches the stage of maturity referred to as *aviv*.** This is why the Hebrew Scriptures refer to the first month of the year as “**the month of the *aviv*”** (the definite article **the** is in every extant Hebrew text). In the month in which the barley is *aviv*, we *must* keep the Passover and the Feast of Unleavened Bread, at which time we are required to make an offering of the Firstfruits of the barley harvest (Exodus 12:2; 34:18). Until the barley reaches the stage of *aviv*, we cannot declare the first month of the year. An “additional month” is occasionally added to the end of the calendar year to allow more time for the barley to ripen so that it can be ready to offer in the Temple on *Yom haBikkurim* (Day of Firstfruits) during the Feast of Unleavened bread. The is the very reason that our Creator commanded us to “Observe (*shomer* – guard and protect) the month of the *aviv* (Deuteronomy 16:1) just as we were commanded to *shomer* the Sabbath (Deuteronomy 5:12).”

BIBLICAL HEBREW CALENDAR AND FEASTS OF THE LORD CALCULATOR



Astronomically & Agriculturally Corrected Biblical Hebrew Calendar PDF (Free) (AMZ) 1 inch (A4) 21.25" x 14.188" (8.375" x 5.587") 3000 dpi 3486x2324px 11.7 MB © 2012 Michael Root

Though the pagan solar calendar and the biblical lunar calendar vary in the amount of days in the year, both have a reckoning of their new year each spring; hence, one thousand years on the solar calendar is equal to one thousand years on the Creator’s lunar calendar – those years simply begin at a different time each year. There have been many well meaning, yet erroneous calculations performed by using fractional adjustments between the $365 \frac{1}{4}$ day solar year and a 360 day biblical year. However, a 360 day year never occurs on the Creator’s calendar. Furthermore, prophecy students will do well to recognize that there are *never* 42 months in a three-and-one-half-year period nor are there *only* 1,260 days in forty two months. In that period of time there will always be at least one Adar Bet – a “thirteenth month” to allow for the solar and lunar calendars to stay synchronized, and this additional month is determined each spring by the state of the barley crop in Israel. A 360 day year is a linguistic device that accurately states the passage of time to those who know how to determine each day, week, month, year, Sabbath year, and Jubilee year. The Creator instructed us to watch the heavens – and the earth – to determine his times and his seasons. It can not, was not, and never will be a simple mathematical calculation by which the Almighty runs the universe – we must rely on him to fulfill his prophetic calendar and adjust his Divine time clock.

Now that the understanding of the agricultural term *aviv* has been restored in the land of Israel during the past two decades, we can calculate the parameters for the *aviv* in antiquity according to its relationship to a mathematical moment in the solar cycle now referred to as the *vernal equinox*. Even though the Babylonian solar concepts of *equinox* and *solstice* are not in Scripture, we do understand that barley is a phototropic spring crop which ripens according to the amount of sunlight that it receives. From years of scientific analysis in the Land of Israel, we can now say that if the new moon at the end of the twelfth month occurs so many days before the equinox, the barley will never be *aviv*. We can also say that if the new moon at the end of the twelfth month occurs so many days *after* the equinox, the barley will *always* be *aviv*. We can also say with confidence that if the new moon at the end of the twelfth month appears between certain dates, we are absolutely certain that we will not be able to tell in advance whether the barley will be *aviv* or not. Reality has repeatedly proven us wrong in our speculative yearly forecasts concerning the *aviv*. That is why the Creator tells us to watch his signs in the heavens and on the earth before we make concrete plans for the future – and that is why our yearly ***Astronomically and Agriculturally Corrected Biblical Hebrew Calendar*** never goes to press before the new moon of the *aviv* barley in the Land of Israel.

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

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

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

Matthew

Mark

Luke 1:5-7

John

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

{Lk 1:5.1} All of the members of the tribe of Levi were dedicated for Temple service, but only the family of Aaron served as *cohenim* (priests) in the administration of Temple offerings, and they alone were allowed admittance into the Holy Place. The *Cohen haGadol* (the High Priest) was the sole member of the family of Aaron who was allowed access into the Holy of Holies.

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

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

{Lk 1:5.4} KJV: *Elizabeth*

{Lk 1:6.1} By the traditional count of the rabbis, there are 613 commandments in the Torah. Of those commandments, only a few are applicable to children, some only to women and not to men, some only to men and not to women, some only to Levites among the men, and some only pertain to *cohenim* serving in the Temple during specific feasts. The commandments and

ordinances that directly applied to Zechariah and Elisheva were much more specific and numerous than the commandments that applied to the average Israelite, yet in all of these commandments they were absolutely blameless. The concept that the commandments of *hwh̄y* are grievous and impossible to be obeyed is a Gentile invention. The belief that keeping all of the instructions in the Torah would make a person righteous is also a Gentile invention. Shaul (Paul) instructed the believers in Galatia who became deluded by the idea that a person could earn righteousness by obedience to rules: “We who are raised Jewish (and not as pagan Gentiles) **know** that a man is not justified by works of law, but only by faith in Yeshua Messiah” (Galatians 2:15-16). As it is written, “Avraham **believed** *hwh̄y*, and it was reckoned as righteousness unto him” (Genesis 15:6; Romans 4:3).

{Lk 1:6.2} The Name of the Elohim (God) of Avraham, Yitzhak, and Yaakov was revealed to mankind and recorded in the Hebrew Scriptures (Exodus 3:15). The Holy Name *hwh̄y* appears at least 6,823 times in the Hebrew Scriptures, but was commonly camouflaged behind the capitalized forms “LORD” and “GOD” in the English versions of the Bible. Both “lord” and “god” are nondescript titles that are also used to designate the pagan deities of many cultures. The Pharisee rabbis restricted the use of the proper name *hwh̄y* as early as the second century BCE and forbid its use after the second century CE. As a result, the name of the Almighty fell into disuse and finally obscurity to where the correct pronunciation was lost to antiquity. Yirmeyahu (Jeremiah) prophesied that the Holy Name of the Almighty would be restored in the last days, and that even the Gentiles would call upon that name – to the chagrin of the religious leaders who still forbid its proper use (Jeremiah 16: 1-21). See Version Notes, page 22 for details on pronunciation.

{Lk 1:7.2} The Torah promises a fruitful womb to those who are obedient to the commandments of the Almighty (Deuteronomy 7:14). Zechariah and Elisheva **appeared** to be faithful, but to their friends and family her barrenness revealed displeasure on the part of the One who sees all. Though their hope for an heir was disappointed, neither held any enmity in their hearts against the Almighty, nor toward their lot in life as servants of the congregation of Israel. They remained faithful all the days of their lives.

< 3 > Gavriel’s announcement to Zechariah

Elisheva will have a son

[Shavuot (Pentecost) - 8th Day of the 3rd Month, 3997 FC; Sunday, June 3, 4 BCE]

Matthew

Mark

Luke 1:8-22

John

Luke 1:8 Now, it came to pass while Zechariah executed the cohen’s duties before *hwh̄y* in the order of his course,⁹ according to the instructions concerning the responsibilities of the cohenim, the ballot *fell upon Zechariah* to burn incense in the Temple of *hwh̄y*.¹⁰ *At that time*, the entire multitude [assembled on the Temple Mount for the Feast of Shavuot] was praying in the outer court at the time of the incense offering.¹¹ *While they prayed, Zechariah saw the angel of hwh̄y standing on the right side of the golden altar of incense.*¹² *When Zechariah saw him*, he was terrified, and overcome with dread.¹³ *But the angel said, “Fear not Zechariah! Your prayer has been heard, and your wife Elisheva will bear you a son, and you shall call his name Yochanan.*”¹⁴ *You will have great joy, and many will be exceedingly glad on account of his birth,*¹⁵ *for he will be great in the eyes of hwh̄y. He shall not drink wine or any strong drink, and he will be filled with the Ruach Kodesh (Holy Spirit) from his mother’s womb.*¹⁶ *He shall turn many of the children of Israel to hwh̄y their Elohim.*¹⁷ *He shall go before hwh̄y in the spirit and power of Eliyahu* to turn the hearts of the fathers to the children. *He shall cause the disobedient to understand righteousness and make ready a people prepared for hwh̄y.*”

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

²¹Now, the people were amazed that Zechariah delayed so long in the Temple, ²²and when he came out [to pronounce the Aaronic blessing], he could not speak. The *multitude* recognized that he may have seen a vision in the Temple because he motioned to them, yet *he* remained speechless.

{Lk 1:8.1} Each year, Zechariah began his first tour of duty on the Sabbath preceding the High day of Shavuot. He then reported for duty six months later; just before the Feast of Hanukkah. Only on the High Sabbath of the Feast of Shavuot does the order of Aviyah have the responsibility to minister in the Temple when there is “a multitude present at the time of the incense offering.” That detail allows us to pinpoint the moment that Gavriel announced the upcoming birth of “the prophet who comes in the spirit and power of Eliyahu.” This theme repeats throughout the Gospels: The Almighty acts to fulfill His promises and His Feasts at His “appointed times.” [An alternate method for reckoning the priesthood courses was uncovered in the Dead Sea scrolls of the Essenes. This method, detailed by Eugene Faulstich in *Bible Chronology and the Scientific Method*, also calculates that the order of Aviyah was serving in the Temple during the Feast of Shavuot in this same year.]

{Lk 1:9.1} The honor of burning incense on the golden altar and pronouncing the Aaronic blessing over the congregation of Israel was bestowed just once in the lifetime of a *cohen**. Once the lot was cast and the responsibility was fulfilled, that particular priest was no longer eligible for selection. Zechariah was an elderly *cohen* who had not yet had the honor of fulfilling this priestly duty. When it appeared as though his ministry and life were almost over, Zechariah and his wife finally received the highest calling of any *cohen* since the time of Moses – a messenger from the throne room of heaven announced that he and his wife would bring forth the prophet who would herald the coming of the Messiah. [*Incense of the Ketoreth: Temple Treasures Institute, Jerusalem]

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

{Lk 1:17.1} “Eliyahu – *hwh̄y* is Elohim” – KJV: *Elijah*

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

{Lk 1:20.1} The phrase *dumb and not able to speak* (KJV) is redundant and ignores the context. The Aramaic text reads *khresh* – meaning “blunted in the senses,” and can mean “deaf, dumb, blind, or lame.” From the remote context it is clear that Zechariah was struck both **deaf and dumb** by the angel in response to his plea for help, “How shall I know this? I am old and my wife well stricken in years” (KJV). Zechariah apparently had difficulty believing the words of the angel, so he asked for assistance. The last thing he heard was the promise of the angel, and the last thing he uttered was a cry for help in believing those words. For the next nine months, he could neither hear nor speak. At the circumcision of the child, “they made **signs** to Zechariah,” asking him what he would name his son (v:62). They would not have needed to “make signs” if he could have heard them speak; they would have simply asked him to write the name of the child. Then Zechariah “asked for a writing slate” (KJV). We know that he was unable to speak, so he obviously “asked” for the slate by motioning (v:63). As soon as he wrote the name “Yochanan” his mouth was opened and he prophesied.

< 4 > Zechariah returns home

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

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

Matthew

Mark

Luke 1:23

John

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

< 5 > Elisheva conceives a son

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

Matthew

Mark

Luke 1:24-25

John

Luke 1:24 After the days of *Zechariah's* Temple service, Elisheva conceived_{1} and secluded herself for five months. ²⁵*Elisheva* spoke, “**This** was *hwh̄y's* plan for me! He prepared me for

this very moment in which he *at last* looked down upon me and removed the shame and humiliation that I have suffered among my people.”

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

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

< 6 > Gavriel’s announcement to Miriam

Last day of Hanukkah – the Feast of Lights

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

Matthew

Mark

Luke 1:26-38

John

Luke 1:26 And in the sixth month of *Elisheva’s pregnancy*,^{1} the angel Gavriel was sent from *hwhy* to a village in the Galilee named Natzeret,^{2} ²⁷to a virgin named Miriam^{1} (a descendant of King David), who was betrothed to a man named Yoseph *ben Eli* (also a descendant of David). ²⁸The angel came to *Miriam* and said, “Rejoice, highly favored *one*! *hwhy* is with you! Blessed are you among women!” ²⁹When *Miriam* saw *him*, she was greatly troubled by his greeting and searched her mind as to the meaning of this salutation.

³⁰And the angel said to her, “Miriam, fear not! You have found grace with the Almighty.^{1} ³¹Now, listen very carefully; you shall conceive in your womb and bear a son, and you shall name him YESHUA [*wvvy*]. ³²He shall be highly esteemed, and his title shall be ‘Son of the Highest.’ *hwhy* Elohim shall give unto him the throne of his father David, ³³and he shall reign over the house of Yaakov forever – and of his kingdom there shall be no end.”

³⁴Miriam asked the angel, “How can this be? I have never been intimate^{1} *with* a man.” ³⁵The angel replied, “The Ruach Kodesh^{1} will descend upon you, and the power of the Most High will cover you.^{2} Therefore, the holy *one who* will be born of you shall be called ‘the Son of Elohim.’ ³⁶Listen carefully. Your cousin Elisheva, who was called ‘the barren one,’^{1} has conceived a son in her old age. She is now in the sixth month of her *pregnancy*. ³⁷With the Almighty, **nothing is impossible.**” ³⁸Miriam said, “Behold, I am the handmaid of *hwhy*; let it be done according to your word.” The angel then departed.

{Lk 1:26.1} This is the sixth month of Elisheva’s pregnancy (the tenth month, about December – January) not the sixth month of the year (approximately August – September). Verse 24 states that Elisheva “secluded herself for five months – and in the sixth month...” In verse 36 the angel told Miriam that this was “the sixth month with Elisheva,” not “the sixth month of the year.” Some have attempted to construe an alternate chronology by insisting that this is the sixth month of the year – a mathematical impossibility according to the order of the priesthood courses. Verse 56 reports that Miriam stayed with Elisheva “about three months,” leaving just before Elisheva delivered at the beginning of Passover.

{Lk 1:26.2} “Natzeret is rendered in the KJV as Nazareth. Miriam is from the village of “Natzeret,” which is derived from “*netzer*,” a word describing a shoot that grows out of the root system of an olive tree, but springs up at a later time and somewhat distant from the original trunk. The village of Natzeret was settled by descendants of King David who probably moved from the Beit Lechem area during the Greek occupation of Judaea. They named their village after the recognition that they were a “shoot” springing forth from the original root of the tree of Jesse, but at a distant place and time. Elisheva, Miriam’s cousin, still lived near the ancestral village of Beit Lechem. (See Matthew 2:23)

{Lk 1:27.1} “Miriam” is rendered in the KJV as “Mary.” Miriam’s lineage through her **father** Yoseph ben Yaakov through the kingly line of David is detailed in Matthew 1:1-17. The lineage of Miriam’s **husband** Yoseph ben Eli through David’s son

Nathan, is detailed in Luke 3:23-38.

{Lk 1:30.1} The title “God” in the KJV New Testament is a translation of the Greek word *theos*, which is a nondescript title commonly used of pagan deities. The honorably singular title “the Almighty” is the editor’s title of choice to render references to the Holy One when the name *hwhy* or the title “Elohim” is not clearly implied by the text.

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

{Lk 1:35.1} “*Ruach haKodesh*” literally translates as “Holy the Spirit”. whereas KJV renders *Ruach* as *Ghost* which is historically used of disembodied evil spirits. In this work, the *Ruach Kodesh* is utilized by the authors preference.

{Lk 1:35.2} The figure of speech employed euphemistically expresses that the male seed that begets her child will be created in her by the Almighty through a supernatural act using natural law. Woman was created in such a way as to never pass her blood to her offspring. The nutrients from the mother’s blood pass through the placenta and are picked up by the blood of the child, but the blood never crosses the placental barrier. Yeshua’s blood was without contamination.

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

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

Miriam stays for nearly three months and returns home in the month of the *aviv*

[~1st Week, 10th Month, 3997 FC; December, 4 BCE]

Matthew

Mark

Luke 1:39-56

John

Luke 1:39 In those days, Miriam arose and departed with haste into a village in the hill country of Yehudaea. ⁴⁰And it came to pass, that as *Miriam* entered the house of Zecharyah and saluted Elisheva, ⁴¹at the moment that Elisheva heard the greeting of Miriam, the babe leaped in her womb. Elisheva overflowed with the *Ruach Kodesh* ⁴²and cried out, “You are blessed among women, and blessed *is* the fruit of your womb. ⁴³But why am I so favored that the mother of Adonai comes to visit me? ⁴⁴As soon as the sound of your greeting reached my ears, the babe in my womb leaped for joy. ⁴⁵Blessed is she who believed the things which were told to her from *hwhy*, for they shall surely be fulfilled.”

⁴⁶Miriam cried out, “My soul glorifies *hwhy*! ⁴⁷My spirit rejoices in *hwhy* my Deliverer! ⁴⁸He has considered his lowly handmaiden, and from this day forward, all generations shall call me blessed. ⁴⁹The Mighty One has accomplished magnificent things in me. Holy *is* his name *hwhy*.

⁵⁰His mercy *is* upon those who reverence *and obey* him from generation to generations. ⁵¹He has shown the strength of his arm and has scattered those *who are* proud in the imagination of their hearts. ⁵²He has cast down the mighty from *their* thrones, and has exalted the lowly. ⁵³He has filled the hungry with good things, and has sent the rich away empty. ⁵⁴In remembrance of *his* mercy, he has helped his servant Israel, ⁵⁵just as he promised to our fathers, to Avraham and to his seed forever.”

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

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

on the High Sabbath of the Feast of Unleavened Bread

[15th Day of the 1st Month (month of the *aviv* barley), 3998 FC; March 31, 3 BCE]

Matthew

Mark

Luke 1:57- 58

John

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

all rejoiced with her.

{Lk 1:57.1} From the time that the Prophet Malachi (4:5-6) declared that Eliyahu must come before the great and dreadful Day of *hwhy*, Jewish families have been setting a place of honor for him at the Passover table. Each year during the Passover Seder, a child opens the door to see if Eliyahu has come to join them. After a few moments he returns to the table with the news that their expectation has been temporarily disappointed. In some orthodox traditions, an elder takes wine from Eliyahu's cup and sprinkles it onto Eliyahu's plate while awaiting the child's return. When the child comes to the table with the news, the elder announces, while pointing to the soiled plate, "Eliyahu came, but we were asleep!" Yochanan ben Zecharyah (John the Baptist) – the *cohen* of the lineage of Aaron – the prophet who was to come in the spirit and power of Eliyahu – was born on the very night that Israelites had been setting a place for him at the Passover table. Most of Israel was truly sleeping at that time. In the future, however, another Eliyahu will come as one of the two witnesses during the Day of *hwhY*, spoken of by the prophet Yochanan in the book of the Revelation.

< 9 > The *brit milah* of Yochanan

The circumcision and naming of Yochanan ben Zecharyah *haCohen* (the priest)

[22nd Day of the 1st Month, 3998 FC; April 8, 3 BCE]

Matthew

Mark

Luke 1:59-64, 67-79, 65-66

John

[Order of verses altered to insert Zecharyah's prophecy chronologically]

Luke 1:59 And it came to pass on the eighth day *after his birth* that they came to circumcise the child. When they called him Zecharyah, after the name of his father, ⁶⁰his mother said, "No! He shall be called Yochanan." ⁶¹But they said to her, "None of your relatives are called by that name." ⁶²So they made signs to Zecharyah, asking him what he would name his son. ⁶³He motioned for the writing slate, and wrote, "His name is Yochanan." All the people marveled ⁶⁴when *Zecharyah's* mouth was immediately opened and he spoke [*for the first time in over nine months*] and praised *hwhy*, ⁶⁷and overflowing with the Ruach Kodesh, Zecharyah prophesied:

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

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

⁶⁵Now when these things were enthusiastically reported throughout all the hill country of Yehudaea, a great reverence and respect came upon all who dwelt there. ⁶⁶Those who heard *these words* pondered *them* in their hearts and said, "What will become of this little child?" And the hand of *hwhy* was with him.

{Lk 1:78.1} The "dayspring" (KJV) is figurative of the "rising sun," and is also referred to as the "Day Star," or literally, "the Sun." The prophet Malachi stated, "The Sun of Righteousness shall arise with healing in his wings" (Malachi 4:2). The word

“wings” is *k'nafa'im* in Hebrew: the vertical appendages are the *tzit-tzit* on the four corners of the *talit*, the woven, one-piece garment worn over the *Haluq* (Numbers 15:38-41). The rabbinic sages agreed that “the Sun of Righteousness” referred to the Messiah, and just as the sun was created on the fourth day, it was fervently expected that the Messiah would also appear on the fourth day – or in the fourth millennium. In retrospect, we see the realization of this Messianic prophecy and the accuracy of the sage’s expectation. Yeshua **was** born at the end of the fourth millennium – in the year 3998 from creation – two and a half years before the beginning of the fifth millennium. The rabbis, however, having rejected the true Messiah who actually **did** heal all those who took hold of the wings of his *talit*, instead posthumously awarded the Messianic title to King Hezekiah, who was also born in the fourth millennium [Talmud Sanhedrin 94a].

< 10 > Summary: Yochanan ben Zechariah’s first twenty-seven years
 Hunted by Herod, orphaned in the wilderness, led by the Ruach Kodesh
 Luke’s first summary statement

Matthew

Mark

Luke 1:80

John

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

< 11 > The genealogy of Yeshua

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

The genealogy of Yeshua through his only earthy parent Miriam is detailed in Matthew’s account of the origin of the “king from heaven.” The Messiah *must* be from the lineage of King David (Jeremiah 23:5). Though translations *from* the Greek text of Matthew confuse the genealogy, the Ancient Hebrew text of Matthew’s Gospel, from which the Aramaic and, later, the Greek were translated, clearly details Miriam’s lineage through her *father* Yoseph ben Yaakov through the kingly line of David through Solomon. Luke’s Gospel, on the other hand, details the lineage of Miriam’s *husband* Yoseph ben Eli through David’s son Nathan. Luke’s lineage is inserted directly after Matthew’s genealogy for comparison. It is clear that the *Yoseph ben Yaakov* mentioned in Matthew 1:16 and the *Yoseph ben Eli* cited in Luke 3:23 (which is the Yoseph who is Miriam’s husband in Matthew 1:19) are two different men with two distinct genealogical lines back to David – yet they both bear a very common Israelite name.

Matthew 1:1-17

Mark

Luke

John

Matthew 1:1 *This is* the scroll of the genealogy of Yeshua *the Messiah*, the son of David, the son of Avraham. ²Avraham begat Yitzhak; and Yitzhak begat Yaakov; and Yaakov begat Yehudah and his brothers; ³and Yehudah begat Peretz (and Zerach of Tamar); and Peretz begat Chetzron; and Chetzron begat Ram; ⁴and Ram begat Aminadav; and Aminadav begat Nachshon; and Nachshon begat Salmon; ⁵and Salmon begat Boaz (of Rachav); and Boaz begat Oved (of Ruth); and Oved begat Yishai; ⁶and Yishai begat **David the king**.

David the king begat **Shlomo** (*of Batsheva, the former wife* of Uriyah); ⁷and Shlomo begat Rechavam; and Rechavam begat Aviyah; and Aviyah begat Asa; ⁸and Asa begat Yahushafat; and Yahushafat begat Yoram; and Yoram begat Uziyahu; ⁹and Uziyahu begat Yotam; and Yotam begat Ahchaz; and Ahchaz begat Hezkiyahu; ¹⁰and Hezkiyahu begat Manashe; and Manashe begat Amon; and Amon begat Yoshiyahu; ¹¹and Yoshiyahu begat Yechan’yahu and his brothers about the time they were being exiled to Babylon.

¹²After they were exiled to Babylon, Yechan’yahu begat Sh’altiel; and Sh’altiel begat Zerubavel; ¹³and Zerubavel begat Avihud; and Avihud begat El’yakim; and El’yakim begat Azur; ¹⁴and Azur begat Tzadok; and Tzadok begat Yachin; and Yachin begat Elihud; ¹⁵and Elihud begat El’ezar; and El’ezar begat Matan; and Matan begat Yaakov; ¹⁶and **Yaakov begat Yoseph**, the

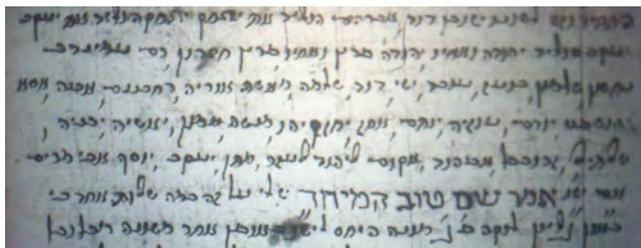
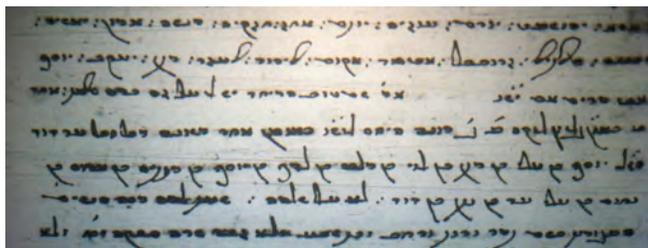
{AHM} **father**_{1} of Miriam, of whom was born Yeshua, *who is called Messiah*.

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

{Mt 1:16.1} {AHM} **father** – The Peshitta Aramaic texts of Matthew **1:16** (which was translated from a latter Greek text) indicates that Miriam’s *gevra* was named Yoseph, and Matthew **1:19** specifies that Miriam’s *ba’ala* was also named Yoseph. Yoseph is a very common name in Israel. Miriam’s husband Yoseph had three grandfathers with the same name. This undoubtedly led the translators to make “a mistake of familiarity,” thinking that the two “Yosephs” of verses 16 and 19 were one and the same. The Greek translators chose to render both Aramaic words *gevra* and *ba’ala* as the Greek word *aner*, which simply means “a person of full age.” The English translators then chose to translate the singular Greek word *aner* as “husband.” This created a fatal mathematical error in the Greek and English texts, because it left only thirteen generations “from the carrying away into Babylon until Messiah,” while the text itself states that there are fourteen generations listed. In Aramaic, *gevra* technically means “mighty man” and is commonly used to refer to the elder patriarch of the family, but it can refer to the “husband” if he is the oldest male of the household. Both the immediate and greater context of Matthew 1:16 demand that *gevra* be translated as “Yoseph, the **father** of Miriam” for the following reasons:

- The genealogy of Miriam’s **husband** Yoseph ben Eli, Yeshua’s **supposed** father, is clearly stated and detailed by Luke.
- Yoseph ben Eli’s ancestors in Luke’s genealogy, though they are descendants of David, are not heir to David’s throne.
- Miriam’s husband, Yoseph ben Eli, is not related to Yeshua except as a distant Davidic relative of his mother; Yoseph is only Yeshua’s stepfather and legal guardian.
- Miriam is Yeshua’s only earthly parent and, as such, must be a direct descendant of the royal line of King David.
- The Gospel of Matthew, which depicts Messiah as the King, documents Yeshua’s genealogical claim to the throne of David, whereas the Gospel of Luke, which depicts Messiah as the “Son of Man,” records his **supposed** lineage as Yoseph ben Eli’s supposed illegitimate son.
- Yoseph ben Yaakov’s accurate identification as Miriam’s **father** in Matthew 1:16 puts Miriam in the thirteenth generation from the Babylonian captivity, and her son Yeshua in the fourteenth generation – just as the Aramaic and Greek texts indicate but without correctly identifying the father of Miriam, do not accurately enumerate.

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



Two of the most ancient Hebrew texts of Matthew’s Gospel accurately maintains the lineage of Yeshua, “Yoseph *avi* Miriam”

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

language or culture.

It must be noted that not every generation is listed in Matthew's genealogy – but all those that are listed are numbered. The genealogical line is intact, even though the names of three successive kings are missing from the listing. This can be easily verified by comparing Matthew's list with the Chronicles of the Kings of Judah. The three kings were deliberately omitted from the record so that each of the three sections would add up to fourteen. Matthew's numeration is designed to build a *Masorah* – a mathematical *fence* around the genealogy of the Messiah to protect it for future generations. This device is also used in the Tanakh. In Zechariah 1:1 Zechariah is listed as the son of Berechiah, the son of Iddo the prophet, but in Ezra 5:1 and 6:14, Zechariah is listed as the son of Iddo, completely omitting the generation of his father, Berechiah.

Matthew's Account

14. **Yeshua** the son of
13. **Miriam** the *daughter of*
12. **Yoseph** the son of
11. **Yaakov** the son of
10. **Matan** the son of
9. **Elezar** the son of
8. **Elihud** the son of
7. **Yachin** the son of
6. **Tzadok** the son of
5. **Azur** the son of
4. **Elyakim** the son of
3. **Avihud** the son of
2. **Zerubavel** the son of
1. **Shaltiel** the son of

(Babylonian deportation)

14. **Yechanyahu** the son of
13. **Yoshiyahu** the son of
12. **Amon** the son of
11. **Manashe** the son of
10. **Hezkiyahu** the son of
9. **Ahchaz** the son of
8. **Yotam** the son of
7. **Uziyahu** the son of
6. **Yoram** the son of
5. **Yahushafat** the son of
4. **Asa** the son of
3. **Aviyah** the son of
2. **Rechavam** the son of
1. **Shlomo** the son of

(King David)

14. **David** the son of
13. **Yishai** the son of
12. **Oved** the son of
11. **Boaz** the son of
10. **Salmon** the son of
9. **Nachshon** the son of
8. **Aminadav** the son of
7. **Ram** the son of
6. **Chetzron** the son of
5. **Peretz** the son of
4. **Yehudah** the son of
3. **Yaakov** the son of
2. **Yitzhak** the son of
1. **Avraham**

Luke's Account

- Yeshua**, the *supposed* son
(actually the step son) of
Yoseph, the son of
Eli, the son of
Matat the son of
Levi, the son of
Malki, the son of
Yanah, the son of

- Yoseph**, the son of
Matityah, the son of
Amotz, the son of
Nachum, the son of
Chesli, the son of
Nagai, the son of
Machat, the son of
Matityah, the son of
Shimei, the son of

- Yoseph**, the son of
Yodah, the son of
Yochanan, the son of
Reisha, the son of
Zerubavel, the son of
Shaltiel, the son of
Neri, the son of
Malchi, the son of
Ahdi, the son of
Kosam, the son of
Elmadan, the son of
Ehr, the son of

- Yeshua**, the son of
Eliezer, the son of
Yorim, the son of
Matat, the son of
Levi, the son of
Shimon, the son of
Yehudah, the son of

- Yoseph**, the son of
Yonam, the son of
Elyakim, the son of
Malah, the son of
Manah, the son of
Matata, the son of
Natan, the son of
David the King...etc.

< INSERT 1> The genealogy of Miriam’s husband

The genealogy of Yoseph ben Eli, Miriam’s *husband* and Yeshua’s stepfather, through David’s son Nathan is inserted into the Chronological Gospels at this point for comparison with the genealogy of Miriam’s *father*, Yoseph ben Yaakov. It is repeated in its original location after the *mikveh* of Yeshua when a *Bat Kol* – a voice from heaven witnessed that he was the Son of Elohim – and *not* the illegitimate child of Yoseph ben Eli, as was supposed by the general public.

Matthew

Mark

Luke 3:23-38

John

Luke 3:23 Yeshua commenced *his ministry*, having not yet reached his thirtieth year of age, being, as was *generally* supposed, the son of **Yoseph, who was the son of Eli**, ²⁴who was *the son of* Mattat, who was *the son of* Levi, who was *the son of* Malki, who was *the son of* Yanah, who was *the son of* **Yoseph**, ²⁵who was *the son of* Mattiyahu, who was *the son of* Amotz, who was *the son of* Nachum, who was *the son of* Chesli, who was *the son of* Nagai, ²⁶who was *the son of* Machat, who was *the son of* Mattiyahu, who was *the son of* Shimei, who was *the son of* **Yoseph**, who was *the son of* Yodah, ²⁷who was *the son of* Yochanan, who was *the son of* Reisha, who was *the son of* Zerubavel, who was *the son of* Shaltiel, who was *the son of* Neri, ²⁸who was *the son of* Malchi, who was *the son of* Ahdi, who was *the son of* Kosam, who was *the son of* Elimodan, who was *the son of* Ehr, ²⁹who was *the son of* Yeshua, who was *the son of* Eliezer, who was *the son of* Yorim, who was *the son of* Mattat, who was *the son of* Levi, ³⁰who was *the son of* Shimon, who was *the son of* Yehudah, who was *the son of* **Yoseph**, who was *the son of* Yonam, who was *the son of* Eliyakim, ³¹who was *the son of* Malah, who was *the son of* Manah, who was *the son of* Matata, who was **the son of Natan, who was the son of David**, ³²who was *the son of* Yishai, who was *the son of* Oved, who was *the son of* Boaz, who was *the son of* Salmon, who was *the son of* Nachshon, ³³who was *the son of* Aminadav, who was *the son of* Ram, who was *the son of* Chetzron, who was *the son of* Peretz, who was *the son of* Yehudah, ³⁴who was *the son of* Yaakov, who was *the son of* Yitzhak, who was *the son of* Avraham, who was *the son of* Terach, who was *the son of* Nachor, ³⁵who was *the son of* S’rug, who was *the son of* Ra’u, who was *the son of* Peleg, who was *the son of* Ehver, who was *the son of* Shelach, ³⁶who was *the son of* Cainan, who was *the son of* Arpachshad, who was *the son of* Shem, who was *the son of* Noach, who was *the son of* Lemech, ³⁷who was *the son of* Metushelach, who was *the son of* Chanoch, who was *the son of* Yered, who was *the son of* Mahalal’el, who was *the son of* Cainan, ³⁸who was *the son of* Enosh, who was *the son of* Shet, who was *the son of* Adam, who was *the son of* Elohim.

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

Legally finalized but not consummated until after Yeshua is born

[Spring - 3998 FC; 3 BCE]

Matthew 1:18-25a

Mark

Luke

John

Matthew 1:18 Now the birth of Yeshua transpired in the following manner: At the time that his mother Miriam was espoused to Yoseph *ben Eli*, but before they came together *in marriage*, it became obvious that she was with child (but by the Ruach Kodesh). ¹⁹Then Yoseph, her husband, being a righteous man yet not willing to make her a public example, was considering how to divorce her privately. ²⁰But while he considered these things, the angel of *hwhy* appeared unto him in a dream, saying, “Yoseph, son of David, do not fear to take Miriam as your wife, for that which is conceived in her is of the Ruach Kodesh. ²¹She will bear a son, and you will name him Yeshua, because *yoshia* [he will save]_{1} his people from their sins. ²²Now all

this was done that it might be fulfilled which was spoken by *hwhy* through the prophet *Yeshayahu*,^{1} ²³“Behold, a virgin [*almah* – young maiden] will be with child and will bring forth a son, and they will call him *by a name* which declares that ‘Elohim is with us’ [*Immanuel*].”^{1} ²⁴Then Yoseph, being awakened from his sleep, did as he was commanded by the angel of *hwhy*, and he took *Miriam* as his wife, ²⁵yet, he did not know her *intimately* until **after** she had brought forth her firstborn son...

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

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

{Mt 1:23.1} Isaiah 7:14 This prophecy was originally fulfilled as the wife or “young maiden” of Yeshayahu conceived and delivered their child. In the subsequent fulfillment, the *almah* was actually a virgin who had never known a man intimately. A conception and birth of this miraculous magnitude was foreshadowed in Sarah’s conception of Yitzhak – and the angel’s statement to Miriam that “nothing is impossible with *hwhy*.”

< 13 > The decree of Caesar Augustus

[3 – 2 BCE]

Matthew

Mark

Luke 2:1-3

John

Luke 2:1 It came to pass in those days that there went out a decree from Caesar Augustus that all *subjects* of the *empire* must be registered.^{1} ²This enrollment was conducted when Cyrenius was serving as an administrative official in Syria.^{1} ³To fulfill this obligation, everyone was required to register at their ancestral village.

{Lk 2:1.1} In the twenty-fifth year of the reign of Caesar Augustus (3 - 2 BCE), **by the command of Rome**, all subjects of the empire were required to register their support in naming Octavius Augustus the “Father of the Roman Empire.”



Statue of Caesar Augustus in Rome that was sculpted in 2 BCE upon the occasion of naming him “Patri Patriae”

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

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

< Astronomical Observation >

First of seven conjunctions of "his star"

Chaldean astronomers observe "his star" in the east and prepare to travel west

I. Tzedek (Jupiter) comes into conjunction with *Nogah* (Venus)

as it proceeds toward Melek (Regulus)

[19th Day of the 5th Month, 3998 FC; August 1, 3 BCE]

< 14 > Astronomical observation

Second conjunction

II. The "Great Sign" in heaven

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

[Yom Teruah – the Day of Trumpets; 1st Day of the 7th Month, 3998 FC; September 12, 3 BCE]

Matthew

Mark

Luke

John

Revelation 12:1-2

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

{Rev 12:1.1} Just after sunset on September 12, 3 BCE, while the sky was clothed with the last rays of the setting sun, the first sliver of the new moon (4% illuminated, 7 degrees above the horizon) appeared beneath the feet of the constellation of the woman *Betulah* (Hebrew), or *Virgo* (Latin), meaning "virgin." At that moment, in the constellation of *Ariyeh* (the Lion) above her head, the planet *Tzedek* (the Righteous) came into conjunction with the star *Melek* (the King) which is astronomically positioned between the front feet of the Lion. The sighting of the new moon that evening announced the Day of Trumpets, and the astronomical display in the constellation above the head of the woman heralded the upcoming birth of the Righteous King – the Lion of the Tribe of Judah. The "Great Sign" in heaven occurred as Miriam herself was about to give birth. Just fifteen days later, at the beginning of the Feast of Tabernacles, she brought forth "the man child who was to rule all nations." On the first day, the high Sabbath of the Feast of Tabernacles, the Word was made flesh and "tabernacled" (dwelt – KJV) among us (John 1:14).

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

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

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

Matthew

Mark

Luke 2:4-6

John

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