

AS JESUS WALKED

As Jesus Walked:

The Four Gospels in One

Nathanael Kuechenberg

Sparrowhawk Publications

As Jesus Walked: The Four Gospels in One
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Summary: The four Gospels of Matthew, Mark, Luke, and John organized and rearranged into one completely chronological, seamless volume without subtraction or edition of a single verse thereof.

Sparrowhawk Publications

For all who desire to walk as Jesus walked

Παντὶ θέλοντι καθὼς ἐκεῖνος περιεπάτησε περιπατεῖν

1 John 2:6

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On the cool autumn day of November 14, 2008, I was both in sixth grade and eleven and a half years old. Actually, to be more precise, this date was my eleven and eight-twelfths birthday (this also was Albert Einstein's one hundred twenty-nine and eight-twelfths birthday). Yet it seems it might be an exaggeration to call it a *birthday* for Einstein because he was dead and couldn't experience it in person, and it also might be an exaggeration for me to call this date a *birthday* because I didn't have a party with cake and ice cream, invite friends over, or receive any pres—oh, well, I guess I did get a present. Yes, I did receive a gift from my parents, so perhaps you could call it a *birthday*. Yet it was only a *fraction birthday* because it wasn't my *actual* birthday. I only call it my *birthday* because it really was my *eight-twelfths birthday*. My age was eleven years and eight months to the day! (Wait, I think I can simplify this fraction from *eight-twelfths* to *four-sixths*. Yes, that's better—No! Wait again, I can go further—*two-thirds*. Yes! Now I got it. You see, math is important even for story telling.) So as I was saying, it was on my *eleven and two-thirds birthday* when my parents gave me a gift. Now let me explain what it was: It was a wonderfully bound 1611 King James Bible. This Bible was heavy, big, golden edged, leather bound, super giant print, etc.—extremely fancy and quite expensive. I still have this Bible to this day and use it upon occasion.

The way I learned Bible stories began long before 2008, though. I have learned the stories of Jesus literally since I was a baby/toddler. My parents always taught me Bible stories, and I was taught Bible stories in Sunday School. I watched many different children's Bible movies, over and over again. As early as when I was eight, nine, and ten years old, I owned some real Bibles. But these were just normal Bibles, the kind that eleven and a half year old boys (no! *eleven and two-third year old boys*) don't necessarily feel led to pick up and read

just from the sight of them. These Bibles were nice ones. One had my full name on the front cover. But they were still ordinary Bibles, like every other mundane Bible I had seen at Church, Sunday after Sunday, for my entire life.

By this age I could read well enough to begin to read the Bible for myself. Not only could I read well enough, but I was well enough interested, too. And so, as time went on, both reading comprehension of the text and interest increased, which made my understanding of the Bible also to increase. Daily I read from the King James Bible and began to journal what I thought interesting to comment upon. Because this translation was just under four hundred years old at the time, I had to learn to understand, not only the meaning of the Bible, but the old language and vocabulary, too—the language that used four second person pronouns: *thou*, *thee*, *ye*, and *you*, where today we only use one: *you*. Eventually I developed an ability to understand the old language better than most adults!

My pursuit lead me on. Not only did I start to learn sixteenth century English at this time (e.g. *Wherefore art thou come? Whence comest thou?*), but it was also at this time that my mother, in fact, began to teach me Koine Greek. You may be thinking: *What? You started to learn Greek in sixth grade? Isn't Greek difficult to learn?* Well, yes and no. In my opinion, Koine Greek isn't harder or easier to learn than Math or Science (at least this is my conjecture). It is only that fewer people learn it, and most who do begin to learn at an older age than eleven, normally college or thereafter.

As with all languages, Greek takes time to learn, no matter what your age is. God knew I would need to start young learning this language, and start to learn the language very young is exactly what I did. I began simply with the alphabet, vocabulary, and grammar. Then I built upon what I had learned,

* Koine Greek was the common written language of the world in the 1st century A.D. and also the original language of the New Testament—a language 2,000 years older than Modern Greek of today.

from only one Gospel's narration. Neither was it a *convoluted activity*, though it would seem to be since first I had to check the back of my Bible's harmony of the Gospels, then have three fingers in different spots, and finally try to read the three passages as if they were but one—this all for 'fun' and 'pleasure'. How would I describe it then? I guess I would have to call it a *divine idea*, which turned into a *fun activity*, and it came natural to me as though by chance.

This is what I did: I had gotten interested in the harmony charts at the back of my Bibles, so I decided to read it in Matthew 19:16-26, Mark 10:17-31, and Luke 18:18-30. All three Gospels narrate this event, each in their own way. What I did was read them side by side, flipping back and forth in my new gorgeous Bible. First I flipped open to Matthew 19:16-26. While keeping a finger there, I opened up to Mark 10:17-31. Then finally holding one or more fingers in each section, I found my way over to Luke 18:18-30. Once I had all three stories available, keeping my fingers in their places, I flipped back and forth, trying to read the story as a whole. I read a phrase from Matthew, a phrase from Mark, then a phrase from Luke. After that, either in my head or sometimes with a slight whisper I would mentally combine the verses (or as I like to say, *put the pieces of the puzzle together*). It was tedious, but I enjoyed it. I read it this way playfully, but I hoped someday to read the Gospels in one continuous narrative in actuality. I didn't suppose this would be like a Harmony of the Gospels that puts them side by side with each other—no, I wanted them as *one complete narrative*. At eleven and two-thirds and twelve years old, I had only one way to put the pieces together. I remember doing this over and over again. I got a feeling of accomplishment each time I did this. It was the kind of fulfillment one gets from completing a cardboard puzzle, yet way better. Sometimes I did this "puzzle" to the story of *The*

Rich Young Ruler, but other times I did it with other stories and parables.

After this specific date, when I was both 11 and 12 years old, I spent several times mentally putting the Gospel stories together into a chronological order of sorts. Everything was done in my head, though. It wasn't written or typed out anywhere yet.

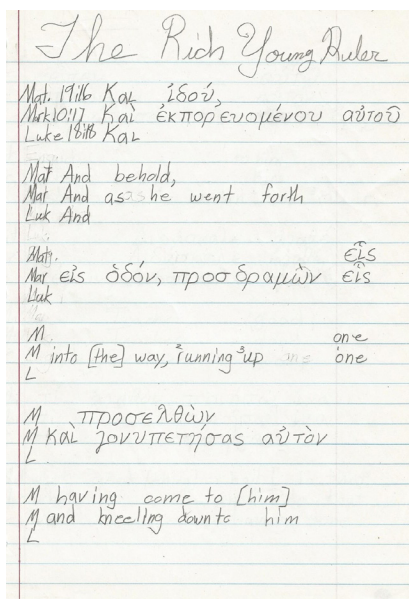
To be honest, there wasn't any part of this book which was written or typed out until over a full year after 2009. During this time, I would discuss much of my thoughts and ideas with pastors and people from Church. But nothing was written down.

A few days after I turned 13 years old, I did begin to write an article about the three days and three nights in which Jesus was in the tomb. This article is now the oldest part of the book. Originally it was written to stand on its own. Later on, after a few re-writes and updates, it finally turned into my Appendix A, called *Three Days And Three Nights*. I originally wrote this debate article on March 30, 2010. Then on June 6, 2013, I realized that it worked perfectly as an appendix, so I went ahead and updated it for the book's usage.

Not only did I read the Bible in my head. I also liked to learn the Bible by listening to it audibly. From 2010 to 2011, I listened to the Bible being read on CD with my family. The way I followed along with the Gospel stories was different, though. You see, I would follow along in *Mark*, while Alexander Scourby read a chapter in *Matthew*. The next day, when we listened to the next chapter in *Matthew*, I followed along in *Luke*—just to see the story more completely and as a whole. When we got to *Mark*, I would follow along in either *Matthew* or *Luke*, and so on. My eagerness to have the Gospels as a whole grew

more intense during these times. I remember then wishing I could read these stories all combined into one single volume. They are so full of meaning, each Gospel as a separate book. How much fuller of a perspective could one see the Gospel of Jesus if the four Gospels could be analyzed and brought into one complete volume like the putting together of a puzzle? I wasn't trying to undermine in any way God's providence by giving us four *different* writers of the Gospels. One of the ways God shows us His Word is true is by the four *different* Gospels all agreeing in harmony. Yet reading them together was my dream and something I longed for. This is the first time I remember having this idea. I had the faith that one day this book could be compiled and wondered who in the end would write such a book as this. For I didn't use to think it would be me who would complete this book.

On March 14, 2011, when I turned 14 years old on earth and Albert Einstein turned 132 years old in heaven (if earthly time could be compared to that of heaven), I received another (yet this time 'actual') birthday present of importance: *The Reece Chronological Bible*. This again upped my interest in chronology, and my pursuit began to continue on. This was roughly two and a third years since those Bibles came in the mail and I got the chronological idea, yet I didn't begin to write this book myself yet. I still hoped another would write it.



Above is a photo of page one
of my very first draft

I do remember specifically once typing out the entire *Feeding of the Five Thousand* from Matthew, Mark, Luke, and John on the computer and organizing the story into its correct chronological order. The sad part is that I have since then lost the file. At the time, I had just been playing around. I did not realize that within a few years my simply ‘messaging around’ was going to turn into a complete book.

I did realize that by now I knew enough Koine Greek to begin to compile stories with the help of Berry’s Greek/English Interlinear and Greek dictionaries. This made me to think often about this big idea of a chronological book on Jesus’ life. I liked the idea and wished it would be made. Yet, even though I thought about having a chronological book made, I still wasn’t sure if I personally really had the ability to accomplish it. Because of this, I put this idea off for another year.

By the spring of 2012, I finally became encouraged, realizing that Koine Greek was becoming second nature to me. With that, I began to feel confident that with the Lord’s help I *could* actually complete this by myself when the time should arrive.

Finally, on the specific date of May 21, 2012 (roughly 3 ½ years after I received the idea), the Lord God Almighty deeply put it upon my heart to put together this chronology into one book by myself. I concluded with the final decision: *It has to be me who writes this book or else it will never be written!* Then I got to work. The first thing that I did was read the Gospels over and over in the King James Version of the Bible, just like I was doing before. This time I read the stories extremely, extremely carefully and looked for hints relating to the chronology. It wasn’t easy, but with the help of the Lord and through the power of the Holy Spirit there, guiding my every step, I was granted the ability to complete it.

When I worked, I didn't copy off any chronology already done. I can truthfully say with a clear conscience that I didn't copy off any chronology or any person, past or present: neither modern scholars' research nor ancient resource, like Tatian's *Diatessaron* (four gospels in one) combined in A.D. 172. I might have been influenced by other chronologies if I would have studied them. Instead, the Lord taught me the chronology through His Word. I had no dealings with other chronologies while combining this book. I didn't even read other chronologies while combining this book. All was made by reading the Bible and hearing the Lord show me what to do.

You might ask me, "What is the reason you spent so long doing this?" I simply would say, "I believe that the reason I did this chronology is because the Holy Spirit gave me the desire to do this, and the knowledge and wisdom to accomplish it." That is truly the reason. The motivating reason that I have done this project is because I think that it is important for me to know *how* Jesus walked [1 John 2:6]. I could not be satisfied until I really knew. Now that it is complete I am able to see a fuller picture of Jesus' life. So many images I once had of Jesus and His life, I now see vividly because of completing this project. Now, I cannot imagine being limited to reading the Gospels *separately*. This was definitely worth all 3,000+ hours that it took me to accomplish this chronological book.

Of course, by reading the Gospels in the four parts, one is able to follow Jesus' foot steps. But this chronological book brings Jesus' life and ministry into a whole other perspective. Through this book, one can see the day by day events and miracles of Jesus. This was definitely one of my callings to accomplish and release to the congregation of the Lord. I really enjoyed doing the study, too. Now I am glad to have

it finished, and I intend in the future to go around the world teaching Jesus' life and ministry whenever and wherever the Lord begins to open doors. I am looking forward to all the people I can teach Jesus' life in chronological order. My dream used to be to have this book accomplished. This dream was over a *six year* long dream of mine. Now that this dream is accomplished, I intend to spread it around the circle of the earth as far as the east is from the west.

This book might actually change your life and outlook on Jesus, the Anointed One. My prayer is that all who read will come closer in fellowship with the Lord Jesus through this book. This book is all about Jesus. Read this book as though you are reading a Bible, for this is a Bible. This is 100.00% Scripture verses! I added nothing into the text. Every single word of this text is God-breathed. This is the Word of God. Without further adieu, enjoy reading *As Jesus Walked: The Four Gospels in One!*

My First Poem of the Book

Is this Heresy or Sound?

Now I have finished telling you how I've written my book—this book, the one in your hand. Now I must tell you what my book had to say about itself. Yeah, it is kind of strange; my book talks with me. I don't normally talk with it, but occasionally there is something to be said between the two of us. This is how our very first conversation went:

ME:

*Go now, my little Book, into this world and out;
Touch the hearts of people that are all about.
Tell them of Jesus: His death and the cross.
Say there's a choice: His life or your loss.
Tell them that Jesus liveth today.
That they can live, too, if they know the way,*

*Dear Book, I tell thee, in order thou art,
From the beginning, yea, even the start.
Matthew, Mark, Luke, and John are in thee,
Yet thou art one book as all readers may see.
I would thou would'st know that which thou art.
For thou art the whole, not just a part
Of Jesus' full life and all that was writ.
Only the Gospel is in thee to fit.
Though thou art together, yea, one and not four,
Thy worth is a fortune, and even much more!*

BOOK:

*Yea, sir, this is true; I very well see
My worth is a fortune by thee and by me.
But what if, when people read me, they think
That I'm plain heresy—paper and ink.
They will see that I am one and not four
They might look at me and think I am more.*

*They might even think that I changed them much.
They might even think that I am like such
Books that change the Gospels four.
They might even think that I am much more.
They might think I am great foolishness
They might even think my words are amiss.*

ME:

*Why sayest thou thus? Heresy thou art not;
Not in the whole or even one spot.*

BOOK:

*Oh, this is my reason, and this is why
I think that some might just see me and fly:
They might very well think a new Gospel am I,
That I reject the four, and tell them good-bye.
Thou art my boss; oh, what should I say?
What should I tell them? Tell me, I pray.*

ME:

*Thou speakest arightly that some might say,
Thou art a new gospel, and put thee away.*

*Tell them thus, that, "I am not new.
I am the old Gospel, the tried and the true."
For thou art not different, nor apart from the four
Thou art the same and not any more.*

*The Gospels were not made up in their head.
Nay, each by the Holy Spirit was led.
One hundred per-cent thou art from them, dear Book,
Nothing was added; of this they can look.
There is no difference in thee at all
From those four Gospels that never shall fall.*

*What thou sayest is precise, that I am thy boss.
Thou hast asked mine advice for those thou com'st across.
Thou art right in that I am in charge of thee.
But I have a boss, too, that is in charge of me.
I obey the Lord; He is my boss,
So thus say to all thou comest across,*

*I am the story of Jesus while He was on earth
I will tell you this parable for you to see what I'm worth:
If there was an incident here in my town,
If four men then wrote their perspectives all down,
Though their stories were one hundred per-cent true,
This is what would happen; I will tell you.*

*The stories wouldn't be word for word the same.
But there'd be no contradictions in them for to blame.
This is the story of the Gospels four,
Compared to an incident; but, yea, there is more.*

*Ye might ask of me, what I am in your hand.
I will tell you more, so that ye understand:*

*In the parable of the incident here in my town,
A truthful reporter checked what they wrote down.
He took the four stories and made them to one.
He used all they wrote, until he was done.*

*Into one account he made the four.
He didn't paraphrase; instead, he did more.
He didn't paraphrase, he kept every phrase.
He put them chronologically, and this took him days.
Not years, but days, did it take him to make
One single account that was not at all fake.*

*From the four, he kept ev'ry single word
He put it all into one perfect accord
He put this account into a book.
Much of his time in writing it took.
He didn't add any of his own ideas to it.
He used what was written and placed them to fit.
He that hath made me into a book
Told me this story—but let me not leave you on the hook.
As followeth the interpretation will be:
The book in the parable, yea, it is me.
The four in this story who wrote down it all
Are who wrote the Gospels that never shall fall.*

*Thus say to them if ever in question thou art.
Say this word for word and not just in part.*

*Oh, little Book, thou needest not fear;
This is what thou art, and thou art quite dear.
So, plainly I say thou art not heresy.
Thou art only single, 'stead of one more than three.*

*And, little Book, now, please let me say
To them that would try to question thee away,
Say thou art not but only one tool.
Thou teachest the Gospels but not as a fool,
For every single word in Matthew, John, Luke, and Mark
Are here in thy hand for you to read and embark
On an adventure in Jesus' ministry anew,
Let the Holy Spirit direct and guide you!*

1

The Conceptions 3974 A.M. 5 B.C.

The Beginning

Mark 1:1 and John 1:1-5

This is the beginning of the Gospel * of Jesus Messiah, Son of God. ² In the beginning was the Word, and the Word was with God, and the Word was God. ³ He was in the beginning with God. ⁴ All things were made by Him, and without Him was not anything made that was made. ⁵ In Him was life, and the life was the light of men. ⁶ The light shineth in darkness, and the darkness comprehended it not.

Luke's Introduction

Luke 1:1-4

⁷ Forasmuch as many have taken in hand to compile a narration of those things which are surely known among us, ⁸ even as they declared them unto us, which from the beginning saw them with their eyes and were ministers at the doing, ⁹ I determined also, as soon as I had searched out diligently all things from the beginning, that then I would write unto thee with method, O noble Theophilus, ¹⁰ that thou mightest know the certainty of those things, whereof thou hast been informed.

Zechariah at the Temple and John Conceived

Luke 1:5-25

¹¹ In the time of Herod the king of Judæa, there was a certain Priest named Zachariah, who was of the course of Abijah. His wife was of the daughters of Aaron; her name was Elisabeth. ¹² Both were perfect before God, walking in

* *Gospel* is Old English for *good spell*; wherein *spell* means *message* or *news*; this parallels to the Greek word *euangelion* / εὐαγγέλιον, Stong's Number 2098

all the commandments and ordinances of Lord, so that no one could find fault with them. ¹³ And they had no child because Elisabeth was barren, and they both were well stricken in age.

¹⁴ It came to pass, while he executed the Priest's office in the sight of God in the order of his course, ¹⁵ (according to the custom of the Priest's office), it fell to him by lot to burn incense when he had entered into the Temple of the Lord. ¹⁶ And the whole multitude of the people was without in prayer while the incense was burning.

¹⁷ Then an angel of the Lord appeared unto him, standing on the right side of the Altar of Incense. ¹⁸ Seeing him, Zachariah was troubled, and fear fell upon him. ¹⁹ But the angel said unto him, "Fear not, Zachariah, for thy request was heard: thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. ²⁰ He shall be joy to thee and gladness, and many shall rejoice at his birth. ²¹ For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, but shall be filled with the Holy Ghost, even from his mother's womb. ²² And He shall turn many of the sons of Israel to the Lord their God, ²³ and go before Him in the Spirit and power of Elijah, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just, to prepare a people for the Lord." †

²⁴ Zachariah said unto the angel, "Whereby shall I know this? for I am old, and my wife well stricken in age."

²⁵ Answering, the angel said unto him, "I am Gabriel, that standeth in the presence of God, and am sent to speak unto thee and to show thee this glad tidings. ²⁶ Behold, thou shalt be dumb, even unable to speak, until the day that these things shall be performed because thou believest not my words, which shall be fulfilled in their appointed time." ²⁷ And the people were waiting for Zachariah and marveled that he tarried in the Temple. ²⁸ When he did come out, he was unable to speak unto them. They perceived that he had seen a vision in the Temple, and he was beckoning unto them and remained speechless.

† Malachi 4:4-6

John the Baptist Conceived Luke Chapter 1:23-25

²⁹ And it fortun'd, as soon as the time of his office was out, he departed home to his own house. ³⁰ After these days his wife Elisabeth conceived and hid herself five months, saying, ³¹ "This wise hath the Lord dealt with me in the days when He looked on me, to take from me the rebuke that I suffered among men."

The Angel Gabriel Appears to Mary Matthew 1:18a and Luke 1:26-38

³² The birth of Jesus Messiah was on this wise: ³³ In the sixth month the angel Gabriel was sent from God to a city of Galilee, whose name was Nazareth, ³⁴ to a virgin betrothed to a man named Joseph, of the house of David. The name of the virgin was Mary. ³⁵ Having come, the angel said unto her, "*Shalom*, full of grace! The Lord is with thee. Blessed art thou among women."

³⁶ Seeing him, she was troubled at his saying and was reasoning what kind of greeting this might be.

³⁷ The angel said unto her, "Fear not, Mary, for thou hast found grace with God. ³⁸ Look, thou shalt conceive in thy womb and bear a son, and shalt call His name Jesus. ³⁹ He shall be great and shall be called the Son of the Highest. The Lord God shall give unto Him the seat of His father David. ⁴⁰ And He shall reign over the house of Jacob forever, and of His Kingdom there shall be no end."

⁴¹ Mary said unto the angel, "How shall this be, since I lie with no man?"

⁴² Answering, the angel said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; wherefore, the holy child being born of thee shall be called Son of God. ⁴³ And mark, thy cousin Elisabeth

hath also conceived a son in her old age, and this is the sixth month for her who was called barren. ⁴⁴ For with God every word shall not be impossible.

⁴⁵ Mary said, "Behold, the handmaid of the Lord; be it unto me according to thy word."

And the angel departed from her.

The Angel Appears to Joseph

Matthew 1:18b-25a

⁴⁶ When His mother Mary was betrothed unto Joseph, before they came to dwell together, she was found having a child in her womb from the Holy Ghost. ⁴⁷ Her husband Joseph, being a perfect man and loth to defame her, was minded to put her away secretly. ⁴⁸ While he thus thought, behold, the angel of the Lord appeared unto him in sleep, saying, "Joseph son of David, fear not to take unto thee Mary thy wife, for that which is begotten in her was through the Holy Ghost. ⁴⁹ And she shall give birth to a son, and thou shalt call His name Jesus, for He shall save His people from their sins." ⁵⁰ Now all this was done, so that what was spoken by the Lord through the Prophet Isaiah might be fulfilled, which saith: ⁵¹ "BEHOLD, THE VIRGIN SHALL HAVE A CHILD IN HER WOMB AND GIVE BIRTH TO A SON, AND THEY SHALL CALL HIS NAME *EMMANUEL*" (which name is anglicized as *God with us*.) ‡

⁵² Then Joseph, having been aroused from sleep, did as the angel of the Lord had bidden him and received unto him his wife. ⁵³ And lay with her not till she had given birth to her firstborn Son.

Mary Visits Elisabeth

Luke Chapter 1:39-56

⁵⁴ And Mary rose up in these days and went with haste into the hill country to a city of Judah. ⁵⁵ She entered into the house of

‡ Isaiah 7:14

Zachariah and greeted Elisabeth. ⁵⁶ And it came to pass, when Elisabeth heard Mary's greeting, the baby leaped in her womb, and Elisabeth was filled with the Holy Ghost. ⁵⁷ And Elisabeth cried out with a loud voice and said, "Blessed art thou among women, and blessed is the fruit of thy womb. ⁵⁸ And whence to me is this that the mother of my Lord should come to me? ⁵⁹ For, lo, as soon as the voice of thy greeting came into mine ears, the baby leaped in my womb for joy. ⁶⁰ And blessed is she that believed: for there shall be a fulfillment to the things which have been spoken to her from the Lord.

⁶¹ Mary said, "My soul doth magnify the Lord, ⁶² and my spirit doth rejoice in God my Savior, ⁶³ for He hath looked upon the humiliation of His handmaiden. Behold now from henceforth all generations shall call me blessed. ⁶⁴ For He that is mighty hath done to me great things, and holy is His Name. ⁶⁵ And His mercy is unto generations of generations to those who fear Him. ⁶⁶ He hath shown His strength with His arm and scattered the proud in the imagination of their hearts. ⁶⁷ He put down the mighty from off of their thrones and exalted the lowly. ⁶⁸ The hungry hath He filled with good things, and the rich hath He sent away empty. ⁶⁹ He hath holpen Israel, His servant, in order to remember His mercy, ⁷⁰ as He spoke to our fathers, to Abraham, and to his seed forever."

⁷¹ And Mary abode with her about three months and returned to her own house.

2

The Births 3975 - 3978 A.M. 4 B.C. – 1 B.C.

Around Kislev of 3974 A.M.
(Approx. December of 5 B.C.)
The Birth of John the Baptist

Luke 1:57-80

Elisabeth's time came that she should give birth to her child, and she bore a son. ² And her neighbors and her cousin's heard tell how the Lord had magnified His mercy upon her, and they rejoiced with her. ³ And it was on the eighth day that they came to circumcise the little child, and they were calling him *Zachariah* after the name of his father.

⁴ Answering, his mother said, "Not so, but he shall be called *John*."

⁵ They said unto her, "There is none of thy kin that is called by this name."

⁶ And they made signs to his father, what he would have him called.

⁷ He asked for a writing tablet and wrote, saying, "JOHN IS HIS NAME."

They all marveled.

⁸ And his mouth was opened immediately, and his tongue* also, and he spoke, lauding God.

⁹ Fear came on all those who dwelt nigh, and all these sayings were noised abroad throughout all the hill country of Judæa. ¹⁰ All who heard them laid them up in their hearts, saying, "What manner of child shall this be?" And the hand of the Lord was with him.

¹¹ His father Zachariah was filled with the Holy Ghost and

* correct orthography of *tongue*

prophesied, saying: ¹² “Blessed be the Lord God of Israel, for He hath visited and redeemed His people, ¹³ and hath raised up a horn of salvation unto us in the house of His servant David, ¹⁴ even as He promised by the mouth of His holy Prophets who were since the world began, ¹⁵ so that we should be saved from our enemies and from the hands of all who hate us, ¹⁶ in order to fulfill the mercy promised to our fathers and to remember His holy covenant, ¹⁷ and to perform the oath which He swore to our father Abraham for to give us, ¹⁸ so that, being delivered out of the hand of our enemies, we should serve Him without fearfulness ¹⁹ all the days of our life in such holiness and righteousness that are accepted before Him. ²⁰ And *thou*, little child, shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare His ways, ²¹ to give knowledge of health unto His people for the forgiveness of their sins, ²² through the tender mercy of our Lord, whereby the Dayspring from on High hath visited us, ²³ to give light to those who sat in darkness and in the shadow of death, and to guide our feet into the way of peace.”

²⁴ And the little child grew and waxed strong in spirit and was in the wilderness till the day came when he should show himself unto the Israelites.

Around Nisan of 3975 A.M.
(Approx. March of 4 B.C.)
The Birth of Jesus Messiah

Luke 2:1-39a

²⁵ And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed. ²⁶ (This taxing was first made when Cyrenius was governor of Syria.) ²⁷ And every man went into his own shire town, there to be taxed. ²⁸ And Joseph also ascended from Galilee out of the city of Nazareth into Judæa to the city of David, which is called Bethlehem, because he was of the house and lineage of

David. ²⁹ [He went] to be taxed with Mary his wedded wife, being great with child. ³⁰ And so it was that while they were there the days were accomplished that she should be delivered. ³¹ And she gave birth to her firstborn Son and wrapped Him in swaddling clothes and laid Him in a manger because there was no room for them within the chamber.

³² And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. ³³ And, lo, the angel of the Lord stood hard by them, and the brightness of the Lord shone round about them, and they were sore afraid. ³⁴ But the angel said unto them, "Be not afraid. For behold, I bring you good tidings of great joy which shall be to all people. ³⁵ For unto you is born this day in the city of David a Savior who is Messiah, the Lord. ³⁶ Take this for a sign: ye shall find the Child swaddled and laid in a manger." ³⁷ And straightway there was with the angel a multitude of the heavenly soldiers, lauding God, and saying:

Glory to God on high!

Peace on earth!

And unto men rejoicing!

³⁸ And it fortun'd, as soon as the angels were gone away from them into heaven, the shepherds said one to another, "Let us go even unto Bethlehem and see this thing that is happened, which the Lord hath showed unto us. ³⁹ And they came with haste and found Mary and Joseph, and the baby laid in a manger.

⁴⁰ When they had seen it, they published abroad the saying which had been told them of that child. ⁴¹ All who heard it wondered at the things which were told them by the shepherds.

⁴² But Mary kept all these sayings, pondering them in her heart.

⁴³ And the shepherds returned, praising and lauding God for all the things they had heard and seen, as it was told unto them.

The Births
Around 3975 - 3978
Approx. 4 B.C. – 1 B.C.

9



Within a Cave in Bethlehem
Photo taken October 3, 2014



Supposed Place of Jesus' Birth
Photo taken October 3, 2014

The Name of *Jesus*

Matthew 1:25b and Luke 2:21

⁴⁴ When eight days were accomplished for the circumcising of the little child, ⁴⁵ Joseph called His name Jesus. ⁴⁶ Thus, His name was called Jesus—the name He was called by the angel before He was conceived in the womb.

At Jerusalem

Luke 2:22-39a

⁴⁷ And when the days of their purification, according to the *Torah* of Moses were fulfilled, they brought Him to Jerusalem to present Him to the Lord, ⁴⁸ (according as it is written in the *Torah* * of the Lord that every male that first openeth the matrix shall be called holy unto the Lord,) ⁴⁹ and to offer a sacrifice according to that which is said in the *Torah* of the Lord, “A PAIR OF TURTLEDOVES OR TWO YOUNG PIGEONS”. *

⁵⁰ And, behold, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, longing for the consolation of Israel, and the Holy Ghost was upon him. ⁵¹ And it was divinely shown unto him by the Holy Ghost that he should not see death before he had seen the Lord’s Messiah. ⁵² And he came by inspiration into the Temple. While His parents brought in the child Jesus to do for Him according to the custom of the *Torah*, ⁵³ then he received Him up in his arms, blessed God, and said, ⁵⁴ “Now lettest Thou Thy servant depart in peace, O Master, according to Thy promise; ⁵⁵ for mine eyes have seen Thy Savior, ⁵⁶ which Thou hast prepared before the face of all peoples: ⁵⁷ a light for revelation of the Gentiles and the glory of Thy people Israel.”

⁵⁸ Joseph and his mother marveled at the things which were spoken of Him.

⁵⁹ Simeon blessed them and said unto Mary His mother: “Behold, this little Child is set for the fall and resurrection of

* Leviticus 12:8

many in Israel and for a sign which shall be spoken against;
⁶⁰ and of thee, a sword shall pierce thy soul also, so that the thoughts of many hearts may be revealed.”

⁶¹ There was also one, Anna: a Prophetess, the daughter of Phanouel, of the tribe of Asher. She herself was advanced in years and had lived with a husband seven years from her virginity. ⁶² She was a widow who was fourscore-and-four years old, who departed not from the Temple, but was serving with fastings and prayers night and day. ⁶³ In that same hour, coming up, she gave thanks unto the Lord and spoke of Him to all them that looked for redemption in Jerusalem. ⁶⁴ And they performed all things according to the *Torah* of the Lord.

Around 3976-3978 A.M.
(Approx. 3-1 B.C.)

The Wise Men and Egypt

Matthew 2:1-23 and Luke 2:39b-40

⁶⁵ When Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east at Jerusalem, ⁶⁶ saying: “Where is He that is born King of the Jews? We have seen His star in the east, and are come to worship Him.”

⁶⁷ And having heard, Herod the king was troubled, and all Jerusalem with him. ⁶⁸ And having gathered together all the chief Priests and scribes of the people, he inquired of them where the Messiah should be born.

⁶⁹ They said unto him, “In Bethlehem of Judæa, for thus it is written by the Prophet: ⁷⁰ ‘AND THOU, BETHLEHEM, IN THE LAND OF JUDAH ART IN NO WISE LEAST CONCERNING THE PRINCES OF JUDAH, FOR OUT OF THEE SHALL COME A RULER THAT SHALL GOVERN MY PEOPLE ISRAEL.’ ” †

⁷¹ Then Herod, having privily called the wise men, diligently inquired of them of the time of the star that appeared.

† Micah 5:2

⁷² Sending them to Bethlehem, he said, “When ye are gone, search diligently for the little Child. And when ye have found Him, bring me word so that I may come and worship Him also.”

⁷³ And having heard the king, they departed. And, lo! the star which they saw in the east went before them, until it came and stood over where the little Child was. ⁷⁴ Seeing the star, they rejoiced with exceeding great joy. ⁷⁵ And coming into the house, they found the little Child with Mary His mother. Kneeling down, they worshipped Him. And opening up their treasures, they offered unto Him gifts: gold, frankincense, and myrrh. ⁷⁶ After they were warned in a dream not go back to Herod, they returned into their own country another way.

⁷⁷ When they had departed, behold, the angel of the Lord appeared unto Joseph in a dream, saying, “Rising up, take with thee the little Child and His mother, fly into Egypt, and be thou there until I tell thee, for Herod is about to seek the little Child to destroy Him. ⁷⁸ And rising up, he took the little Child and His mother by night and departed into Egypt, ⁷⁹ and was there until the death of Herod, to fulfill that which was spoken by the Lord through the Prophet, saying: “OUT OF EGYPT HAVE I CALLED MY SON.”*

⁸⁰ Then Herod, perceiving that he was mocked by the wise men, was exceedingly wroth. Sending forth, he slew all the little boys in Bethlehem and in all its borders, from two years old and under, according to the time that he had diligently inquired from wise men. ⁸¹ Then was fulfilled that which was spoken by Jeremiah the Prophet, saying: ⁸² “ON THE HILLS OF RAMA WAS A VOICE HEARD, MOURNING, WEeping, AND GREAT LAMENTATION: RACHEL WEeping FOR HER CHILDREN, AND WOULD NOT BE COMFORTED, BECAUSE THEY WERE NOT.”†

⁸³ When Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, ⁸⁴ saying, “Rise up!

* Hosea 11:1b

† Jeremiah 31:15

Take with thee the little Child and His mother, and go into the land of Israel, for they are dead which sought the little Child's life.”⁸⁵ And rising up, he took with him the little Child and His mother and came into the land of Israel.⁸⁶ But hearing that Archelaus did reign in Judæa in room of his father Herod, he was afraid to go thither; notwithstanding, after he was warned by God in a dream, he turned aside into the parts of Galilee.⁸⁷ Thus, they returned into Galilee.

⁸⁸ And he came and dwelt in their own city called Nazareth, so that the saying which was spoken of by the Prophets might be fulfilled, saying: “A NAZARENE SHALL BE CALLED.”‡

⁸⁹ And the little Child grew, and strengthened in Spirit, being filled with wisdom, and God's grace was upon Him.

‡ Other translation: “HE SHALL BE CALLED A NAZARENE.”
This is possibly quoting Isaiah 11:1.

3

Jesus at the Age of Twelve
Nisan 14, 3987 A.M.
March 28, A.D. 9

Joseph and Mary at Passover with Jesus
Luke 2:41-52[end]

Jesus' father and mother went to Jerusalem every year at the holiday of Passover. ² When He was twelve years old, they went up to Jerusalem, after the custom of the Feast. ³ When they had fulfilled the days, as they were returning, the boy Jesus remained behind in Jerusalem, and Joseph and His mother knew not of it. ⁴ But they, supposing Him to have been in the company, went a day's journey and sought Him among their kinsfolk and acquaintances. ⁵ Not finding Him, they returned to Jerusalem, seeking Him.

⁶ And it came to pass that after three days they found Him in the Temple, sitting in the midst of the teachers, both hearing them and questioning them. ⁷ All who heard Him were astonished at His understanding and answers.

⁸ His parents, seeing Him, were amazed. His mother said unto Him, "Child, why hast Thou done thus to us? Behold, Thy father and I sought Thee sorrowing."

⁹ Jesus said unto them, "Why is it that ye sought Me? Knew ye not that it is inevitable for Me to be about My Father's business?"

¹⁰ Yet His parents understood not the saying which He spoke unto them.

¹¹ And Jesus went down with them and came to Nazareth, and was subject unto them. His mother kept all these things in her heart.

¹² And Jesus increased in wisdom and stature, and in grace with God and men.



Children Playing in Nazareth
Photo taken September 20, 2014

4

John's Ministry Begins 4003/4004 A.M. A.D. 26/27

John the Baptist's Ministry

Matthew 3:1-12, Mark 1:2-8, Luke 3:1-18 and John 1:6-14

In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, Herod being tetrarch of Galilee, his brother Philip tetrarch of Ituraea and of the region of Trachonitis, Lysanias the tetrarch of Abilene, ² Hananiah* and Caiaphas being the High Priests, ³ there was a man sent from God, whose name was John. ⁴ The Word of God came unto John son of Zachariah in the wilderness. ⁵ And in those days John the Baptist went into all the country round about the Jordan River (which is in the wilderness of Judæa.) He arrived baptizing and preaching the baptism of repentance for the forgiveness of sins, ⁶ and saying, "Repent! for the Kingdom of Heaven is nigh," ⁷ as it is written in the Prophets: ⁸ "BEHOLD, I SEND MY MESSENGER, AND HE WILL PREPARE THE WAY AHEAD OF ME." [†] ⁹ For this is he that was also spoken of by Isaiah the Prophet, as it is written in the book of the words of Isaiah the Prophet, saying: "THE VOICE OF HIM THAT CRIETH IN THE WILDERNESS: 'PREPARE YE THE WAY OF THE LORD, MAKE SRAIGHT IN THE DESERT A HIGHWAY FOR OUR GOD. ¹⁰ EVERY VALLEY SHALL BE EXALTED, AND EVERY MOUNTAIN AND HILL SHALL BE MADE LOW. AND THE CROOKED SHALL BE STRAIGHT, AND THE ROUGH PLACES PLAIN. ¹¹ AND ALL FLESH SHALL SEE THE SALVATION OF OUR GOD TOGETHER' ". [‡]

* Greek: Annas (Ἀννᾶς)

† Malachi 3:1a

‡ Isaiah 40:3-5

¹² This man came for a witness, to bear witness of the Light, in order that all men through Him might believe. ¹³ He was not that Light, but was sent to bear witness of that Light. ¹⁴ That was the true Light, which lighteth every man that cometh into the world. ¹⁵ In the world was He, and the world through Him came to be, and the world knew Him not. ¹⁶ Unto His own He came, and His own received Him not. ¹⁷ But as many as received Him, unto them He gave authority to become children of God, even to those who believe on His name, ¹⁸ who, not of blood, nor of the will of the flesh, nor of the will of man, but of God, were born. ¹⁹ And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth. ²⁰ This John was clothed with camel hair as his garment and a leathern girdle about his loins. His food that he ate was locusts and wild honey. ²¹ Then went out to him all those of Jerusalem, and all the land of Judæa, and all the region round about Jordan. ²² All were baptized by him in the Jordan River, acknowledging their sins. ²³ When he saw many of the Pharisees and Sadducees coming to him to his baptism, ²⁴ then he said unto them and the multitude that came forth to be baptized by him, "O generation of vipers, who hath warned you to flee from the wrath to come? ²⁵ Bring forth therefore fruits belonging to repentance, ²⁶ and neither begin nor think to say within yourselves, "A father have we—Abraham," for I say unto you that God is able of these stones to raise up children unto Abraham. ²⁷ And now also the axe is laid at the root of the trees. Every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire."

²⁸ The multitude asked him, saying, "What shall we do then?"

²⁹ He answered and said unto them, "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise."

³⁰ Then also tax collectors came to be baptized and said unto

him, “Teacher, what shall we do?”

³¹ He said unto them, “Exact no more than that which is appointed unto you.”

³² And the soldiers likewise asked him, saying, “And what shall we do?”

He said unto them, “To no man do violence, neither accuse any falsely, and be content with your wages.”

³³ As the people were in expectation and all men disputed in their hearts about John, whether he were the Messiah, ³⁴ John answered, saying unto them all, “I baptize you in water in token of repentance, but He that cometh after me is mightier than I, of whom I am not fit to loose the thongs of His sandals, nor am I fit to bear His sandals. He shall baptize you in the Holy Ghost and in fire, ³⁵ whose winnowing fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into his granary; but the chaff He will burn with fire unquenchable.” ³⁶ And many other things in his exhortation did he preach unto the people.



The Jordan River
Photo taken January 5, 2014

5

Jesus' Ministry Begins First-Day, Shevat 20, 4004 A.M. Sunday, February 16, A.D. 27

Jesus' Baptism

Matthew 3:13-17[end], Mark 1:9-11 and Luke 3:21&22

And it came to pass in those days, while all the people were being baptized, that then Jesus went forth from Nazareth of Galilee and came at the Jordan River to John for to be baptized by him.

² But John forbade Him, saying, “*I ought to to be baptized by Thee, and comest *Thou* to me?*”

³ Answering, Jesus said unto him, “*Let it be so now, for thus becometh us to fulfill all righteousness.*”

Then he permitted Him.

⁴ And Jesus was baptized by John in the Jordan River. ⁵ After He was baptized, while He was praying, Jesus went up straightway out of the water. And behold, He saw that the heavens^{*} were opened unto Him ⁶ and saw the Holy Spirit of God descending in a bodily form like a dove, coming upon Him. ⁷ And, lo, there came a voice from the heavens, [†] saying: “*Thou art My beloved Son; in *Thee* I am well pleased.*” [‡]

* Matthew and Mark read: “the heavens” Luke reads: “heaven”

† Matthew and Mark read: “the heavens” Luke reads: “heaven”

‡ Note the differences:

Matthew: “This is My beloved Son, in whom I am well pleased”

Mark: “Thou art My beloved Son, in whom I am well pleased.”

Luke: “Thou art My beloved Son; in *Thee* I am well pleased.”

Jesus' Genealogy According to Luke

Luke 3:23-38[end]

⁸ And Jesus Himself began to be about thirty years of age,
being, as men supposed, the Son of Joseph,
which was the son of Eli,
⁹ which was the son of Matthat,
which was the son of Levi,
which was the son of Melchi,
which was the son of Janna,
which was the son of Joseph,
¹⁰ which was the son of Mattathiah,
which was the son of Amos,
which was the son of Nahum,
which was the son of Ezli,
which was the son of Nagge,
¹¹ which was the son of Maath,
which was the son of Mattathiah,
which was the son of Shemei,
which was the son of Joseph,
which was the son of Judah,
¹² which was the son of Joanna,
which was the son of Rhesa,
which was the son of Zerubbabel,
which was the son of Shealthiel,
which was the son of Neri,
¹³ which was the son of Melchi,
which was the son of Addi,
which was the son of Kozam,
which was the son of Elmodam,
which was the son of Er,
¹⁴ which was the son of Joseph,
which was the son of Eleazer,
which was the son of Jorim,
which was the son of Matthat,

which was the son of Levi,
¹⁵ which was the son of Simeon,
which was the son of Iudah,
which was the son of Joseph,
which was the son of Jonan,
which was the son of Eliakim,
¹⁶ which was the son of Melea,
which was the son of Menan,
which was the son of Mattatha,
which was the son of Nathan,
which was the son of David,
¹⁷ which was the son of Jesse,
which was the son of Obed,
which was the son of Boaz,
which was the son of Salmon,
which was the son of Nahshon,
¹⁸ which was the son of Amminadab,
which was the son of Ram,
which was the son of Hezron,
which was the son of Perez,
which was the son of Judah,
¹⁹ which was the son of Jacob,
which was the son of Isaac,
which was the son of Abraham,
which was the son of Terah,
which was the son of Nahor,
²⁰ which was the son of Serug,
which was the son of Reu,
which was the son of Peleg,
which was the son of Eber,
which was the son of Salah,
²¹ which was the son of Cainan,
which was the son of Arphaxad,
which was the son of Shem,

which was the son of Noah,
which was the son of Lamech,
²² which was the son of Methusaleh,
which was the son of Enoch,
which was the son of Jared,
which was the son of Mahalaleel,
which was the son of Cainan,
²³ which was the son of Enos,
which was the son of Seth,
which was the son of Adam,
which was the son of God.

The Genealogy of Jesus the Messiah

Matthew 1:1-17

²⁴ The book of the generation of Jesus Messiah, Son of David,
Son of Abraham:

²⁵ Abraham begot Isaac;
Isaac begot Jacob;
Jacob begot Judah and his brethren;
²⁶ Judah begot Perez and Zerah of Tamar;
Perez begot Hezron;
Hezron begot Ram;
²⁷ Ram begot Aminadab;
Aminadab begot Nahshon;
Nahshon begot Salmon;
²⁸ Salmon begot Boaz of Rahab;
Boaz begot Obed of Ruth;
Obed begot Jesse;
²⁹ Jesse begot King David;

King David begot Solomon of her [that had been the wife]
of Uriah;

³⁰ Solomon begot Rehoboam;

Rehoboam begot Asa;

³¹ Asa begot Jehoshaphat;

Jehoshaphat begot Joram;

Joram begot Joash;

Joash begot Amaziah;

Amaziah begot Uzziah;

³² Uzziah begot Jotham;

Jotham begot Ahaz;

Ahaz begot Hezekiah;

³³ Hezekiah begot Manasseh;

Manasseh begot Josiah;

³⁴ Josiah begot Jechoniah and his brethren, (about the time they were carried away to Babylon.)

³⁵ After they were brought to Babylon,

Jechoniah begot Shealthiel;

Shealthiel begot Zerubbabel;

³⁶ Zerubbabel begot Abiud;

Abiud begot Eliakim;

Eliakim begot Azor;

³⁷ Azor begot Zadok;

Zadok begot Akhim;

Akhim begot Eliud;

³⁸ Eliud begot Eleazar;

Eleazar begot Matthan;

Matthan begot Jacob;

³⁹ Jacob begot Joseph, the husband of Mary, of whom was born Jesus who is called the Messiah.

⁴⁰ All the generations from Abraham to David are fourteen generations, and from David until the carrying away into Babylon are fourteen generations, and from the carrying away into Babylon unto the Messiah are fourteen generations.

6

Forty Days and Nights
Shevat 20–Adar 30, 4004 A.M.
February 16–March 27, A.D. 27

Jesus’ Tempted in the Wilderness

Matthew 4:1-11, Mark 1:12&13 and Luke 4:1-13

Then immediately Jesus returned from the Jordan River, full of the Holy Ghost, and was led away and carried off by the Spirit, and the Spirit drove him into the wilderness to be tempted by the devil.² He was there in the wilderness forty days, being tempted by the devil, Satan, all forty of those days. And in those days He ate nothing and was with the wild beasts. And the angels ministered unto Him. He fasted forty days and forty nights, and when they were ended, He afterward hungered.*

³ When the devil, that tempter, came to Him, he said unto Him, “If *Thou* art the Son of God, speak to this stone in order that it become a loaf of bread, yea, and speak in order that these stones may become loaves of bread.”

⁴ Jesus *answered* him and *said*, “It is written: ‘**THAT NOT ON BREAD ALONE SHALL MAN LIVE, BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD.**’”†

⁵ Again the devil took Him up into an exceedingly high mountain and showed Him all the kingdoms of the world and the glory thereof in a moment of time.

⁶ The devil said unto Him, “I will give Thee all these things—all this authority and their glory, for unto me it hath been delivered and to whomsoever I desire, I give it.⁷ If *Thou* therefore wilt fall down and worship me before me, all shall be Thine.”

⁸ Then Jesus answered and said unto him, “Get thee behind Me, Satan, for it is written: ‘YHWH THY GOD THOU SHALT

* Exodus 34:28

† Deuteronomy 8:3



View from the Mountain of Temptation
Photo taken, January 3, 2014

WORSHIP AND HIM ONLY SHALT THOU SERVE.’” ‡

⁹ The devil took Him up and brought Him to Jerusalem, the Holy City, and set Him on the pinnacle of the Temple, ¹⁰ and said unto Him, “If *Thou* art the Son of God, cast Thyself down from hence, ¹¹ for it is written: ‘FOR HE SHALL GIVE HIS ANGELS CHARGE OVER THEE, TO KEEP THEE...’

§ ¹² And that: ‘IN THEIR PALMS THEY SHALL BEAR THEE UP, LEST AT ANY TIME THOU DASH THY FOOT AGAINST A STONE.’” ¶

¹³ And Jesus, answering, said unto him, “**Again it is written and is said: ‘THOU SHALT NOT TEMPT YHWH THY GOD.’”**” **

¹⁴ Then, when the devil had ended all the temptation, he departed from Him for a season and left Him. ¹⁵ And behold, angels came and ministered unto Him.

‡ Deuteronomy 6:13 and 10:20

§ Psalm 91:11a

¶ Psalm 91:12

** Deuteronomy 6:16

7

John's Witness

Fifth-Day, Adar 30, 4004 A.M.

Thursday, March 27, A.D. 26

The Record of John

John 1:15-28

John bore witness of Him and cried,* saying, "This was He of whom I spoke, 'He that cometh after me came in front of me, because He was first before Me.'"² And of His fullness we have all received, even favor for favor.³ For the *Torah* was given by Moses, but favor and verity came by Jesus Messiah.⁴ No man saw God at any time. The only begotten Son, which is in the bosom of the Father, hath declared Him."

⁵ This is the record of John when the Jews sent Priests and Levites from Jerusalem to ask him, "What art thou?"

⁶ He confessed and denied not, but said plainly, "*I* am not the Messiah."

⁷ They asked him, "What then? Art *thou* Elijah?"

He quoth, "I am not."

"Art thou a Prophet?"

He answered, "No."

⁸ Then they said unto him, "What art thou? so that we may give an answer to those who sent us. What sayest thou of thyself?"

⁹ He said, "I am 'THE VOICE OF ONE CRYING IN THE WILDERNESS...MAKE STRAIGHT...THE HIGHWAY OF YHWH', as said the Prophet Isaiah."[†]

¹⁰ Those who were sent were of the Pharisees.¹¹ And they asked him and said unto him, "Why then baptizest, if *thou* art neither the Messiah, nor Elijah, nor a Prophet?"

* Greek: "cried with continuing results" (perfect tense: "κέ-κραγε").

† Isaiah 40:3

¹² John answered them, saying, “I baptize with water, but One is come among you, whom ye know not. ¹³ *He* it is that cometh after me, who was in front of me, of whose shoe latchet I am not worthy to unloose.”

¹⁴ These things were done in Bethabara[‡] beyond Jordan, where John was baptizing.

[‡] ‘Bethabara’ translates to English as ‘*place of the fording*’

8

The Lamb of God!
Sixth-Day, Nisan 1, 4005 A.M.
Friday, March 28, A.D. 27

Behold the Lamb of God!

John 1:19-34

The next day John saw Jesus coming unto him and quoth: “Behold the Lamb of God! which taketh away the sin of the world. ² This is He of whom I said, ‘After me cometh a Man who was in front of me, because He was first before me.’ ³ And I knew Him not, but in order that He might be shown unto Israel, therefore I came baptizing with water.”

⁴ And John bore record, saying, “I saw the Spirit descending like a dove from heaven, and it abode upon Him. ⁵ And I knew Him not, but He that sent me to baptize with water said unto me, ‘[Upon whom thou shalt see the Spirit descending and remaining on Him, this is He which baptizeth with the Holy Ghost.](#)’ ⁶ And I saw it and have borne record that this is the Son of God.”

9

Andrew and Simon
Sabbath, Nisan 2, 4005 A.M.
Saturday, March 29, A.D. 27

Finding Jesus

John 1:35-42

The next day after John was standing again, and two of his disciples with him. ² Looking upon Jesus while He was walking, he said, “Behold, the Lamb of God!”

³ The two disciples heard him speak and followed Jesus.

⁴ Jesus turned around and saw them following and quoth unto them: “*What seek ye?*”

They said unto Him, “Rabbi” (which is to say by interpretation: *Teacher*), “where dwellest?”

⁵ He quoth unto them: “*Come and see!*”

They came and saw where He dwelt, and stayed with Him that day, for it was about the tenth hour.

⁶ One of the two who heard John speak and followed was Andrew, Simon Peter’s brother. ⁷ He found his own brother Simon first and quoth unto him, “We have found the Messiah,” (which is by interpretation: *the anointed.*) ⁸ And he brought him to Jesus.

Jesus beheld him and said, “*Thou art Simon son of Jonah; thou shalt be called Képhah,*” (which is by interpretation: *a rock.*)

10

Nathanael and Philip
First-Day, Nisan 3, 4005 A.M.
Sunday, March 30, A.D. 27

Philip and Nathanael Find Jesus

John 1:43-51[end]

The day following Jesus desired to go forth into Galilee and found Philip and quoth unto him, [“Follow Me!”](#) ² Philip lived in Bethsaida, the city of Andrew and Peter.

³ Philip found Nathanael and quoth unto him, “We have found Him of whom Moses in the *Torah* and the Prophets did write—Jesus, the Son of Joseph, who is from Nazareth.”

⁴ Nathanael said unto him, “Can there any good thing come out of Nazareth?”

Philip quoth unto him, “Come and see!”

⁵ Jesus saw Nathanael coming to Him and quoth of him, [“Behold, a right Israelite, in whom is no guile!”](#)

⁶ Nathanael quoth unto Him, “From whence knowest me?”

Jesus answered and quoth unto him, [“Before that Philip called thee; when thou wast underneath the fig tree, I saw thee.”](#)

⁷ Nathanael answered and quoth unto Him, “Rabbi, *Thou* art the Son of God! *Thou* art the King of Israel!”

⁸ Jesus answered and said unto him, [“Because I told thee I saw thee underneath the fig tree, believest? Greater things than these shalt thou see.”](#)

⁹ Quoth He unto him, [“Verily, verily, I say unto you, hereafter ye shall see heaven open and the angels of God ascending and descending over the Son of Man!”](#)

11

The Water into Wine
Third-Day, Nisan 5, 4005 A.M.
Tuesday, April 1, A.D. 27

Jesus Turns Water into Wine

Luke 4:14 and John 2:1-11

Jesus returned in the power of the Spirit into Galilee.
² And on the third day [of the week] there was a marriage in Cana of Galilee. Jesus' mother was there. ³ Jesus was called also and His disciples unto the marriage.

⁴ When the wine failed, Jesus' mother said unto Him, "They have no wine."

⁵ Jesus said unto her, "[Mother, what \[is it\] to Me and to thee? Mine hour hath not yet come.](#)"

⁶ His mother said unto the servants, "Whatsoever He saith unto you, do it."

⁷ There were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins* apiece.

⁸ Jesus said unto them, "[Fill the water pots with water.](#)"
And they filled them up to the brim.

⁹ And He said unto them, "[Draw some out now and take it unto the governor of the feast.](#)"

And they took it.

¹⁰ When the ruler of the feast had tasted the water that was turned into wine and knew not whence it was (but the servants which drew the water knew), he called the bridegroom ¹¹ and said unto him, "Every man at the beginning doth set forth

* **Firkin:** n. fur'kin. A measure of capacity, being the fourth part of a barrel. It is nine gallons of beer, or eight gallons of ale, soap or herrings. In America, the firkin is rarely used, except for butter or lard, and signifies a small vessel or cask of indeterminate size, or of different sizes, regulated by the statutes of the different states.

good wine, and when men be drunk, then that which is worse;
but thou hast kept back the good wine until now.”

¹² This beginning of miracles did Jesus in Cana of Galilee and
showed His glory, and His disciples believed on Him.

12

In Capernaum
Nisan 6-8, 4005
April 2-4, A.D. 27

They Went To Capernaum

Luke 4:14b-15 and John 2:12

After that He went down into Capernaum: He and His mother and His brethren and His disciples, and they stayed there not many days. ² And the fame of Him went out through all the region round about. ³ And He was teaching in their Synagogues, being commended of all men.

13

Jesus' Proclamation
Sabbath, Nisan 9, 4005 A.M.
Saturday, April 5, A.D. 27

Jesus' Proclamation

Luke 4:16-30

Jesus came to Nazareth where He was nursed. And as His custom was, He went into the Synagogue on the Sabbath day and stood up for to read. ² There was given unto Him the book of the Prophet Isaiah. When He had opened the book, He found the place where it was written: ³ **THE SPIRIT OF THE LORD YHWH IS UPON ME, BECAUSE YHWH HATH ANOINTED ME TO PREACH THE GOSPEL TO THE POOR, HE HATH SENT ME TO HEAL THOSE WHO ARE TROUBLED IN THEIR HEARTS, TO PROCLAIM DELIVERANCE TO THE CAPTIVE AND SIGHT TO THE BLIND, AND FREELY TO SET AT LIBERTY THOSE WHO ARE BRUSED, ⁴ TO PROCLAIM THE ACCEPTABLE YEAR OF YHWH...**" *

⁵ Then He closed the book and gave it back to the attendant and sat down.

The eyes of all those who were in the Synagogue were fastened on Him.

⁶ He began to say unto them, "Today this Scripture is fulfilled in your ears."

⁷ All bore witness to Him and wondered at the gracious words which proceeded out of His mouth, and they were saying, "Is not this Joseph's Son?"

⁸ He said unto them, "Ye may very well say unto Me this proverb, 'Physician, heal Thyself! Whatsoever we have heard done in Capernaum, do the same here likewise in Thine own country.'"

* Isaiah 61:1-2a

⁹ And He said, “Amen, I say unto you, no Prophet is accepted in his own country. ¹⁰ But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up for three years and six months, when great famine was throughout all the land, ¹¹ but unto no one of them was Elijah sent except unto Zarephath, a city of Zidon, unto a woman that was a widow.” [†] ¹² And many lepers were in Israel in the time of Elisha the Prophet, and none of them was cleansed except Naaman the Syrian.” [‡]

¹³ And all who were in the Synagogue were filled with wrath, hearing these things. ¹⁴ And rising up, they thrust Him out of the city and led Him unto the edge of the mountain upon which their city was built, so that they might cast Him down headlong. ¹⁵ But He, passing through the midst of them, went His way.



The Syagogue of Nazareth,
where Jesus proclaimed the acceptable year of the Lord
Photo taken September 21, 2014

[†] 1 Kings 17:8-24

[‡] 2 Kings 5:1-27



View from Mount Precipice,
where Jesus was about to get thrown off the edge
Photo taken September 21, 2014

14

The Passover
Fifth-Day, Nisan 14, 4005 A.M.
Thursday, April 10, A.D. 27

The Feast of the Passover

John 2:13-25[end]

The Jews' Passover was at hand, and Jesus went up to Jerusalem ² and found in the Temple those who sold oxen and sheep and doves, and also the changers of money sitting.

³ When He had made a scourge of small cords, He drove them all out of the Temple, both the sheep and the oxen, and poured down the changers' money and overthrew their tables.

⁴ Unto those who sold doves He said, "[Take these things hence! Make not My Father's house a house of merchandise!](#)"

⁵ His disciples remembered that it is written: "THE ZEAL OF THY HOUSE HATH EATEN ME UP." *

⁶ Then the Jews answered and said unto Him, "What sign showest Thou unto us, seeing that Thou doest these things?"

⁷ Jesus answered and said unto them, "[Destroy this Temple, and in three days I will raise it up again.](#)"

⁸ Then the Jews said, "Forty and six years[†] this Temple hath been in building, and *Thou* in three days wilt raise it up again?"

⁹ But He spoke of the Temple of His body. ¹⁰ As soon, therefore, as He was raised from the dead, His disciples remembered that He had thus said unto them and believed the Scripture and the word which Jesus had spoken. ¹¹ When He was at Jerusalem at the holiday of Passover, many believed in His name when they saw the signs which He did.

* Psalms 69:9a

† In the 18th year of his reign Herod began to build his Temple (see Josephus Ant. b. xv. c. 11), which was 19 B.C.

¹² But Jesus put not Himself in their hands because He knew all men ¹³ and needed not that any man should testify of man, for *He* knew what was in man.

15

Born Again
Sixth-Day, Nisan 15, 4005 A.M.
Friday, April 11, A.D. 27

Nicodemus Visits Jesus by Night

John 3:1-21

There was a man of the Pharisees named Nicodemus, a ruler of the Jews. ² He came to Jesus by night and said unto Him, “Rabbi, we know that Thou art a teacher which art from God, for no man could do such miracles as Thou doest except God were with him.”

³ Jesus answered and said unto him, “*Verily, verily, I say unto thee, except a man be born again,* he cannot see the Kingdom of God.*”

⁴ Quoth unto Him Nicodemus, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?”

⁵ Jesus answered, “*Verily, verily, I say unto thee, except that a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.* ⁶ That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ⁷ Marvel not that I said unto thee, it is essential for you to be born anew. ⁸ The wind bloweth where he listeth, and thou hearest his sound, but thou canst not tell whence he cometh and whither he goeth. So is every man that is born of the Spirit.”

⁹ Nicodemus answered and said unto Him, “How can these things be?”

¹⁰ Jesus answered and said unto him, “*Thou art a teacher of Israel, and these things knowest not?* ¹¹ *Verily, verily, I say unto thee, we speak what we know and testify what we have seen,*

* other translation: “...born anew...”

and ye receive not our witness. ¹² If I have told you earthly things and ye believe not, how should ye believe if I tell you of heavenly things? ¹³ No man hath ascended up to heaven but He that came down from heaven, that is to say, the Son of Man which is in heaven.[†] ¹⁴ And as Moses lifted up the serpent in the wilderness, so also must the Son of Man be lifted up, ¹⁵ so that no man which believeth in Him should perish, but have eternal life.

¹⁶ For God so loved the world, that He gave His only begotten Son for the intent, that none that believe in Him should perish, but should have everlasting life. ¹⁷ For God sent not His Son into the world to condemn the world, but so that the world through Him might be saved. ¹⁸ He that believeth on Him shall not be condemned, but He that believeth not is condemned already because he believeth not in the name of the only Son of God. ¹⁹ And this is the condemnation: Light is come into the world and men have loved darkness more than light because their deeds were evil. ²⁰ For every man that doeth evil hateth the light and cometh not to the light, lest his deeds should be reproved. ²¹ But he that doeth the truth cometh to the light, so that his deeds may be known how that they are wrought in God.”

[†] Proverbs 30:4

16

Jesus Begins to Baptize
Nisan 21-Iyar 8, 4005 A.M.
April 17-May 4, A.D. 27

Jesus' Disciples Baptize

John 3:22-24

After these things Jesus and His disciples came into the land of Judæa, stayed there with them, and was baptizing. ² And John also was baptizing in Ænon, near to Saleim, because many waters were there, and they were coming and were being baptized, ³ for John was not yet cast into prison.

John's Testimony to Jesus

John 3:26-35[end]

⁴ Then arose a question between John's disciples and the Jews about purifying. ⁵ And they came unto John and said unto him, "Rabbi, behold, He that was with thee beyond the Jordan River, to whom thou hast borne witness, baptizeth, and all men come to Him."

⁵ John answered and said, "A man can receive nothing at all, except it be given to him from heaven." ⁶ Ye yourselves are my witnesses, how that I said, I am not the Messiah, but am sent in front of Him. ⁷ He that hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth by and heareth Him, rejoiceth greatly because of the Bridegroom's voice. Therefore this my joy is fulfilled. ⁸ He must increase, and I must decrease. * ⁹ He that cometh from on high is above all. He that is from the earth cometh from earth and speaketh of the earth. He that cometh from heaven is above all ¹⁰ and * Wycliffe 1394 reads: "It behooveth him to wax, but me to be made less."

April 17-May 4, A.D. 27

testifieth what He hath seen and heard, and his testimony no man receiveth. ¹¹ Whosoever doth receive His testimony, the same hath set to his seal that God is true. ¹² For He whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure. ¹³ The Father loveth the Son and hath given all things into His hand. ¹⁵ He that believeth on the Son hath everlasting life, and he that beloveth not the Son shall not see life, but the wrath of God bideth on him.”

17

The Woman at the Well
Iyar 9-11, 4005 A.M.
May 5-7, A.D. 27

John the Baptist Is Put in Prison

T Luke 3:19&20
hen Herod the Tetrarch (when he was rebuked by John the Baptist* for Herodias, the wife of his brother Philip, and for all the evils that Herod did) ² added this above all, and inclosed John in prison.

Jesus Leaves for Galilee

Matthew 4:12, Mark 1:14a and John 4:1-4

³ Now after John was taken, ⁴ when Jesus heard that John was taken, ⁵ He left Judæa and departed again into Galilee, ⁶ for the Lord had knowledge, how that it was come to the ears of the Pharisees that Jesus made and baptized more disciples than John, ⁷ (though Jesus Himself baptized not, but His disciples,) ⁸ and it was so that He must needs go through Samaria.

The Woman at the Well

John 4:5-43

⁹ Then He came to a city of Samaria called Sychar, beside the possession that Jacob gave to his son Joseph; ¹⁰ Jacob's well was there. Jesus then, wearied in His journey, sat thus on the well.

It was about the sixth hour: ¹¹ there came woman of Samaria to draw water.

Quoth unto her Jesus, **"Give me drink."** ¹² (for His disciples

* Literally: "by him"

were gone away unto the city to buy food.

¹³ Quoth unto Him the woman—the Samaritan, “How is it that *Thou*, being a Jew, askest for drink from *me*, which am Samaritan woman?” (For the Jews meddle not with the Samaritans.)

¹⁴ Jesus answered and said unto her, “If thou knewest the gift of God and who it is that quoth to thee, ‘Give Me drink,’ thou wouldest have asked Him, and He would have given thee water of life.”

¹⁵ The woman quoth unto Him, “Sir, Thou hast nothing to draw with and the well is deep, from whence then hast Thou that water of life? ¹⁶ *Thou* art not greater than our father Jacob—art thou?—who gave us the well, and he himself drank thereof, and his sons, and his cattle.”

¹⁷ Jesus answered and said unto her, “Whosoever drinketh of this water shall thirst again. ¹⁸ But whosoever shall drink of the water that I shall give him shall never be more athirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

¹⁹ The woman quoth unto Him, “Sir, give me this water, so that I thirst not, neither come hither to draw.”

²⁰ Jesus saith unto her, “Go and call thy husband, and come hither!”

²¹ The woman answered and said, “I have no husband.”

Quoth unto her Jesus, “Thou has well said, ‘I have no husband,’ ²² for five husbands hast thou had, and he whom thou now hast is not thy husband. This saidst thou truly.”

²³ The woman quoth unto Him, “Sir, I perceive that a Prophet art *Thou*: ²⁴ Our fathers worshiped in this mountain, and ye say that in Jerusalem is the place where men ought to worship—”

²⁵ Quoth unto her Jesus, “Woman, believe Me, the hour cometh, when neither in this mountain nor yet at Jerusalem, ye shall worship the Father. ²⁶ Ye worship what ye know not; we know what we worship, for salvation cometh of the Jews.

²⁷ But the hour cometh and now is when the true worshippers

shall worship the Father in spirit and in truth, for verily such the Father requireth to worship Him. ²⁸ God is Spirit, and those who worship Him must honor Him in spirit and in truth.”

²⁹ The woman quoth unto Him, “I know well that *Messiah* cometh (which is called *Anointed*); when He is come, He will tell us all things.”

³⁰ Quoth unto her Jesus, “I am—He that speaketh unto thee is He.”

³¹ And even at this point came His disciples and marveled that He was speaking with a woman. Yet no man said, “What meanest?” or “Why talkest with her?”

³² The woman left her water pot and went away into the city, and quoth unto the men, ³³ “Come, see a Man who told me all things that ever I did! This is not the *Anointed*, is it?”

³⁴ Then they went out of the city and came unto Him.

³⁵ In the meanwhile, His disciples were saying unto Him: “Prithee, Rabbi, eat!”

³⁶ But He said unto them, “I have food to eat that ye know not of.”

³⁷ Then the disciples were saying between themselves, “Certes,[†] no man hath brought Him food to eat, is not this so?”

³⁸ Quoth unto them Jesus: “My food is that I do the will of Him that sent Me and that I should finish His work. ³⁹ Say ye not, there are yet four months and then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest. ⁴⁰ And he that reapeth receiveth wages and gathereth fruit unto life eternal, so that both he that soweth and he that reapeth might rejoice. ⁴¹ And herein is this saying true: *one soweth and another reapeth*. ⁴² I sent you to reap that whereon ye have bestowed no labor. Others have labored, and ye into their labors have entered.”

⁴³ Many of the Samaritans of that city believed on Him for the woman’s saying, which testified, “He told me all things that ever I did.” ⁴⁴ Then, when the Samaritans came unto Him, they besought Him that He would stay with them, and

[†] Certainly, truly (archaic)

He abode there two days. ⁴⁵ Many more believed because of His own words. ⁴⁶ Unto the woman they were saying, “No longer because of thy speech do we believe, for we have heard ourselves and know that this truly is the Savior of the world—the Messiah.”

18

Residing at Capernaum
Fifth-Day, Iyar 12, 4005 A.M.
Thursday, May 8, A.D. 27

Jesus at Capernaum

Matthew 4:13-16, Luke 4:31a and John 4:43-45

After two days He departed thence, and went into Galilee, ² for Jesus Himself testified that a Prophet hath no honor in His own country. ³ Leaving Nazareth, He came down and dwelt in Capernaum, a city of Galilee which is upon the sea coast in the borders of Zebulon and Naphtali, ⁴ so that it might be fulfilled which was spoken by Isaiah the Prophet, saying, ⁵ "...THE LAND OF ZEBULON AND THE LAND OF NAPHTALI,...THE WAY OF THE SEA, BEYOND THE JORDAN, IN GALILEE OF THE NATIONS. ⁶ THE PEOPLE THAT WALKETH IN DARKNESS HAVE SEEN A GREAT LIGHT. THEY THAT DWELL IN THE LAND OF THE SHADOW OF DEATH, UPON THEM HATH THE LIGHT SHINED."

⁷ Then as soon as He came into Galilee, the Galilæans received Him, having seen all the things that He did at Jerusalem during the holiday, for they also went to the holiday.

Centurion's Son Healed

John 4:46-54

⁸ Jesus came again into Cana of Galilee, where He turned water into wine. And there was a royal official of the king's court, whose son was sick at Capernaum. ⁹ As soon as he heard that Jesus had come out of Judæa into Galilee, he went to Him and besought Him so that He would come down and heal his son, for he was about to die.

¹⁰ Then Jesus said unto him, "Except ye see signs and wonders,

ye believe *not*.”

¹¹ Quoth unto Him the royal official, “Lord, come down ere my child die.”

¹² Jesus quoth unto him, “Go! Thy son liveth.”

And the man believed the word that Jesus had spoken unto him and went his way.

¹³ And while he was already going down, his servants met him and told him, saying, “Thy boy liveth!”

¹⁴ Then he inquired of them the hour in which he got better, and they said unto him, “Yesterday at the seventh hour* the fever left him.” ¹⁵ Therefore the father knew that it was in that hour in which Jesus said unto him: “Thy son liveth.” And he believed, and all his household.

¹⁶ This is again the second miracle that Jesus did after He came out of Judæa into Galilee.



The Ruins Left in Capernaum
Photo taken October 15, 2014

* The seventh hour is approximately one o'clock in the afternoon

Jesus Proclaiming the Gospel

Matthew 4:17 and Mark 1:14b&15

¹⁷ From that time that Jesus came into Galilee, He began to proclaim the Gospel of the Kingdom of God, ¹⁸ and to say, “The time is fulfilled and the Kingdom of God is at hand! Repent and believe the Gospel, for the Kingdom of Heaven is nigh!”

Fishers of Men

Matthew 4:18-22, Mark 1:16-20 and Luke 5:1-11

¹⁹ And it came to pass that as the multitude pressed upon Him to hear the Word of God, He was standing by the Lake of Gennesareth. ²⁰ While Jesus was walking by the Sea of Galilee, ²¹ He saw two ships standing by the lakeside; the fishermen, having gone out of them, were washing their nets, ²² for they were fishermen. ²³ The two brethren who He saw were Simon called Peter and Andrew, his brother, casting a large net into the sea.

²⁴ After entering into one of the ships, which belonged to Simon, He prayed him that he would carry Him a little ways from the land; and sitting down, He taught the multitudes out of the ship.

²⁵ When He left speaking, He said unto Simon, “Carry us into the deep and let slip thy net to make a catch.”

²⁶ Answering, Simon said unto Him, “Master, throughout the whole night we have labored and got nothing; yet now at Thy word I will lose forth the net.” ²⁷ Having thus done, they enclosed a great multitude of fish, and their net was breaking.

²⁸ And they made signs unto their partners, who were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.

²⁹ Thus seeing, Simon Peter fell down at Jesus’ knees, saying, “Lord, go from me, for a sinful man am I.”

³⁰ For he was utterly astonished, and all that were with him,

at the catch of the fish that they took,

³¹ Likewise also Jacob and John, the sons of Zavdy,[†] who were partners with Simon.

Jesus said unto Simon, “Fear not! from henceforth thou shalt catch men.”

³² Jesus said unto Simon and Andrew, “Come after Me! and I will make you become fishers of men.”

³³ Straightway when Simon and Andrew left their nets, they followed Him.

³⁴ Walking a little further thence, Jesus saw the two other brethren (Jacob son of Zavdy and John his brother) and they were in the ship with Zavdy their father, mending their nets.

³⁵ Immediately Jesus called them; ³⁶ straightway they left the ship and their father Zavdy in the ship with the hired servants, and went away after Him and followed Him. ³⁷ And [thus, these four men], after they brought their ships to land, forsaking all, followed Him.

[†] ‘Zavdy’ is another spelling of ‘Zebedee’

19

Jesus in Capernaum
Sabbath, Iyar 14, 4005 A.M.
Saturday, May 10, A.D. 27

Picking Grain on the Sabbath Days

Matthew 12:1-9, Mark 2:23-28 and Luke 6:1-5

And it came to pass that at that time on the Sabbath days (the second and first), Jesus went through the grain fields, and His disciples hungered and began as they went to pluck the ears of grain and to eat them as they were rubbing them in their hands.*

² When certain of the Pharisees saw this, they said unto Him, “Look, Thy disciples do that which is unlawful to do upon the Sabbath day! Behold, why do they that which is not lawful to do on the Sabbath days?” Some of the Pharisees said, “Why do ye that which is not lawful to do on the Sabbath days?”

³ Jesus answered them and said: “Have ye never read so much as this, what David did when he had need and he himself hungered—he and they that were with him—⁴ how he entered into the House of God in the days of Abiathar the High Priest and took and ate the show-bread,[†] and gave also to those who were with him, which was not lawful for him to eat, neither was it for those who were with him, but for the Priests alone?⁵ Or have ye never read in the *Torah*, how that on the Sabbath days the Priests in the Temple profane the Sabbath and are blameless? ⁶ But I say unto you, in this place is one greater than the Temple. ⁷ If ye had known what this is: ‘I DELIGHT IN MERCY AND NOT SACRIFICE’,[‡] ye would not have

* For the law on picking grain out of others field, see Deuteronomy 23:25

[†] ‘show-bread’ means ‘display bread’, called in Latin ‘the bread of proposition’

[‡] I Samuel 21:6, Hosea 6:6a



The Synagogue in Capernaum
Photo taken October 15, 2014

condemned the guiltless.”

⁸ He said unto them, “The Sabbath was made for man—not man for the Sabbath; ⁹ therefore, the Son of Man is Lord even of the Sabbath day.”

¹⁰ After He departed thence, He went into their Synagogue:

The Foul Demon Cast Out

Mark 1:21-28 and Luke 4:31b-37

¹¹ Jesus and His disciples went into Capernaum, and straightway on the Sabbath days, entering into the Synagogue, He taught [them]. ¹² He taught them on [both of] the Sabbath days [when He was in Capernaum,] ¹³ And they were astonished at His teaching because His word was with authority, for He was teaching them as though He had authority and not as the scribes.

¹⁴ There was in their Synagogue a man, having a spirit of foul demon; he cried out with a loud voice, ¹⁵ saying, “Ah, what hast Thou to do with us, Jesus of Nazareth? Hast Thou come to destroy us? I know Thee, who Thou art—the Holy One promised of God!”

¹⁶ Jesus rebuked it, saying, “**Hold thy peace and come out of him!**”

¹⁷ The demon, that the foul spirit, cast him in the midst, and threw him into convulsions, and cried with a loud voice; and it came out of him—not having hurt him at all.

¹⁸ And fear came upon them all, and they were amazed, insomuch that they demanded from each other and spoke among themselves, saying, “What is this? what manner a thing is this? what new teaching is this, for with such authority and power He commandeth the foul spirits, and they obey Him and come out.”

¹⁹ Anon His name spread abroad throughout all the places of the country bordering on Galilee.

Peter’s Mother-in-law Healed

Matthew 8:14&15, Mark 1:29-31 and Luke 4:38&39

²⁰ Jesus rose up and went out of the Synagogue and forthwith entered into the house of Simon Peter and Andrew with Jacob and John. ²¹ Simon’s mother-in-law lay in bed, sick with a great fever, and anon they told Him of her. When Jesus saw her, they besought Him for her. ²² So He came and stood over her, took her by the hand and lifted her up, and rebuked the fever; and immediately the fever left her; and immediately she arose and ministered unto them.

Jesus Heals Many

Matthew 8:16&17, Mark 1:32-34 and Luke 4:40&41

²³ At going down of the sun, when it became evening—when



Ruins of Peter's House in Capernaum
Photo taken October 15, 2014

the sun went down—all those as many as had anyone who was sick with various diseases, brought them unto Him; they brought unto Him all who were ill and those who were demon possessed, which were many.²⁴ He cast out the spirits with His word.²⁵ The whole city was gathered together at the door [of the house].²⁶ By laying His hands on each one of them, Jesus healed all of them that were sick of diverse diseases, which were many,²⁷ so that it might be fulfilled which was spoken by Isaiah the Prophet, saying, “HE HIMSELF TOOK OUR INFIRMITIES AND BORE OUR SICKNESSES.”*

²⁸ Many demons did He cast out—yea, demons came out of many, crying out and saying, “*Thou art the Messiah—the Son of God!*”

Rebuking them, He suffered not the demons to speak because[†] they knew Him to be the Messiah.

* Isaiah 53:4

† Other translations include: “*He suffered not the demons to speak, ‘for’ they knew Him to be the Messiah*”, “*He suffered not the demons to speak ‘because’ they knew He was the Messiah*”, and “*He suffered not the demons to say ‘that’ they knew He was the Messiah*” etc.

One Scribe's Request

Matthew 8:19&20

²⁹ One scribe came unto Him and said, "Teacher, I shall follow Thee whithersoever Thou goest."

³⁰ Then quoth Jesus unto him: "The foxes have holes and the birds of the sky* have nests, but the Son of Man hath not [a place] where He may lay His head."

* Other translation: "...birds of the *heaven* ..."

20

Jesus Prays and Heals
First-Day, Iyar 15, 4005 A.M.
Sunday, May 11, A.D. 27

Jesus Prays

Matthew 8:18, Mark 1:35-39 and Luke 4:42-44[end]

In the morning, while the day was coming, rising up a great while before day, Jesus went out and departed into a solitary place; there He prayed, and the multitude sought Him.

² Simon and those who were with him followed after Him. ² Finding Jesus, they said unto Him, "All men seek Thee."

³ He said unto them, "[Let us go* into the neighboring country towns, so that there also I may preach, because for this purpose I have gone forth.](#)"

⁴ When Jesus saw great multitudes about Him, He gave commandment to departed unto the other side. ⁵ Then the multitude came unto Him and were detaining Him, so that He should not depart from them. ⁶ He said unto them of the multitude: "[I must evangelize the Kingdom of God to other cities also, because for this purpose I have been sent.](#)"

⁵ And He went forth, preaching in their Synagogues throughout all Galilee, [†] ⁶ and casting out the demons.

* other translation: "[We should go...](#)"

† Mark reads: "...in their Synagogues throughout all Galilee";
Luke reads: "...in Galilee's Synagogues."

21

The Sermon on the Mount
Iyar 16-19, 4005 A.M.
May 12-15, A.D. 27

The Sermon on the Mount

Matthew 4:23-7:29

Jesus went throughout all Galilee, teaching in their Synagogues, proclaiming the glad tidings of the Kingdom, healing every sickness and every disease among the people.

² And His fame went forth into all Syria, and they brought Him all those who had sicknesses, being oppressed from various diseases and torments, those who were demon possessed, and those who were lunatics and paralytics, and He healed them. ³ And there followed Him great multitudes from Galilee, Decapolis,* Jerusalem, and Judæa, and from beyond the Jordan River.

⁴ Seeing the people, He went up into the mountain; when He sat down, His disciples came unto Him. ⁵ Having opened His mouth, He was teaching them, saying:

⁶ “Blessed are the poor in spirit, for *theirs* is the Kingdom of Heaven!

⁷ Blessed are they that mourn, for *they* shall be comforted!

⁸ Blessed are the meek, for *they* shall inherit the earth!

⁹ Blessed are they which hunger and thirst for righteousness, for *they* shall be filled!

¹⁰ Blessed are the merciful, for *they* shall obtain mercy!

¹¹ Blessed are the pure in heart, for *they* shall see God!

¹² Blessed are the makers of peace, for *they* shall be called the children of God!

¹³ Blessed are those who have suffered persecution for righteousness’ sake, for *theirs* is the Kingdom of the Heaven.

* Greek word *Decapolis* (Δεκάπολις) means *ten cities*

¹⁴ Blessed are ye when they shall revile you and persecute you and shall say every wicked word against you for *My* sake.

¹⁵ Rejoice and be exceeding glad because great is your reward in heaven, for so persecuted they the Prophets who were before you.

¹⁶ Ye are the salt of the earth. But and if the salt be once unsavory, what can be salted therewith? It is thenceforth good for nothing but to be cast out at the doors and to be trodden under the foot of men.

¹⁷ Ye are the light of the world. A city set on a hill cannot be hid, ¹⁸ neither do they light a candle and put it under a bushel but on a candlestick, and it lighteth all them which are in the house. ¹⁹ Let your light so shine before men, so that they may see your good works and glorify your Father which is in heaven.

²⁰ Ye shall not think that I came to undo[†] the *Torah* or the Prophets; I came not to undo, but to fulfill.

²¹ For truly, I say unto you, till heaven and earth perish, one Yod[‡] or one tittle of the *Torah* shall not scape till all be fulfilled.

²² Whosoever breaketh one of these least commandments and shall teach men so, he shall be called the least in the Kingdom of Heaven. But whosoever shall observe and teach them, he shall be called great in the Kingdom of Heaven. ²³ For I say unto you, except your righteousness shall be more plenteous than that of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven.

²⁴ Ye have heard how it was said unto them of old time: ‘THOU SHALT NOT KILL’.[§] Whosoever shall kill shall be in danger of the judgment. ²⁵ But *I* say unto you, whosoever is angry with his brother[¶] shall be in danger of the judgment.

† Wycliffe 1394 reads: “undo” Tyndale 1526 reads: “disannul”
King James 1611 reads: “destroy”

‡ Yod is the smallest of the Hebrew letters and flies above: ך

§ Exodus 20:13, Deuteronomy 5:17

¶ *Tyndale 1526, 1534: silent
Geneva 1560: “unadvisedly”

King James 1611: “without a cause”

Berry’s Interlinear: “lightly” Greek: εἰκῆ Strong’s Number 1500

Whosoever shall say to his brother *Rakah!** shall be in danger of the Sanhedrin, but whosoever shall say unto his brother ‘*Thou fool!*’ shall be in danger of the firey valley of Hinnom.†

²⁶ Therefore, when thou offerest thy gift at the altar and there rememberest that thy brother hath anything against thee, ²⁷ leave there thy gift in front of the altar. Go thy way first and be reconciled to thy brother. Then come back and offer thy gift.

²⁸ Agree with thine adversary at once whilst thou art on the path with him, lest thine adversary deliver thee to the judge, and the judge deliver thee to the minister, and into prison thou be cast. ²⁹ Rightly, I say unto thee, thou shalt not come out thence till thou hast paid the utmost quadrans.‡

³⁰ Ye have heard that it was said to them of old time, ‘THOU SHALT NOT COMMIT ADULTERY,’§ ³¹ But *I* say unto you, whosoever eyeth a woman, lusting after her already, hath committed adultery with her already in his heart. ³² If thy right eye offend thee, pluck it out and throw it away from thee. Better it is for thee that one of thy members perish than that thy whole body should be thrown into the valley of Hinnom. ³³ Also if thy right hand offend thee, cut it off and throw it away from thee. Better it is for thee that one of thy members perish than that all thy body should be thrown into the valley of Hinnom.

³⁴ It is said: *Whosoever will put away his wife, let him give her a writing of divorcement.* ³⁵ But *I* say unto you, whosoever will put away his wife (except it be fornication) causeth her to break matrimony. And whosoever marrieth her that is divorced breaketh wedlock.

³⁶ Again ye have heard that it was said to them of old time: ‘Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:’¶

³⁷ But *I* say unto you, not to swear at all: neither by heaven

* “Thou good for nothing!”

† Greek: γέεννα / *ghe’enna*, Strong’s Number 1067;

Hebrew: גֵּי הִנּוֹם, *Gei-Hinnom* or *Valley-Hinnom*;

Figuratively: *Hell*

‡ roughly equivalent to “the very last dollar”

§ Exodus 20:14, Deuteronomy 5:18, See Deuteronomy 24:1

¶ See Deuteronomy 23:23

because it is the seat of God,³⁸ nor by the earth because it is the footstool of His feet, nor by Jerusalem because it is the city of the great King,³⁹ nor by thy head shalt thou swear because thou canst not make one hair white or black.⁴⁰ But your word shall be *yea, yea; nay, nay*. Whatsoever is more than this cometh of evil.

⁴¹ Ye have heard how it is said: ‘EYE FOR EYE’ and ‘TOOTH FOR TOOTH’.^{**} ⁴² But *I* say unto you, withstand not wrong,^{††} but if a man give thee a blow on thy right cheek, turn to him the other.

⁴³ To him that desireth to sue thee at the law and take away thy tunic, yield to him also thy garment.⁴⁴ Whosoever shall compel thee to go a mile, go with him twain.⁴⁵ Give to him that asketh thee, and from him that would borrow turn thou not away.

⁴⁶ Ye have heard how it is said: ‘THOU SHALT LOVE THY NEIGHBOUR’^{‡‡} and hate thine enemy.⁴⁷ But *I* say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which do you wrong and persecute you,⁴⁸ so that ye may be the sons of your Father which is in heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the righteous and the unrighteous.

⁴⁹ For if ye love them which love you, what reward have ye? Do not even the tax collectors the same?⁵⁰ And if ye greet your brethren only, what extraordinary thing do ye? Do not even the tax collectors so?⁵¹ Ye shall therefore be perfect, even as your heavenly Father perfect is.

⁵² Take heed to your alms, that ye do them not in the sight of

^{**} Exodus 21:24, Leviticus 24:20, and Deuteronomy 19:21

^{††} Greek: ἀντικαθίστημι Strong’s Number 478;

One Definition: “To put in the place of another”

Wycliffe’s Bible: “...that ye *againstand* not an evil man”

Tyndale’s 1526 New Testament: “...that ye *withstand* not wrong”

The following translations use the English word *resist*: Tyndale 1534, Geneva 1560, King James Version 1611, Revised Standard Version, Young’s Literally Translation, New Living Translation, New International Version, A Literal Translation of the Bible.

^{‡‡} Leviticus 19:18

men, to the intent that ye should be seen of them. Or else ye get no reward of your Father in heaven. ⁵³ Whensoever therefore thou givest thine alms, do not have a rams horn to be blown in thy sight, as the hypocrites do in the Synagogues and in the streets for to have glory from men. Verily, I say unto you, they have their reward. ⁵⁴ But when thou doest thine alms, let not thy left hand know what thy right hand doeth, ⁵⁵ so that thine alms may be in secret, and thy Father which seeth in secret himself shall reward thee openly. ⁵⁶ And when thou prayest, thou shouldest not be like the hypocrites, for they love to pray standing in the Synagogues and in the corners of the streets, so that they may be seen by men. Amen, I say unto you, they have their reward.

⁵⁷ *Thou*, when thou prayest, enter into thy chamber; then when the door is shut, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.*

⁵⁸ But when ye pray, babble not much as the other nations, for they think that they shall be heard for their much babbling's sake. ⁵⁹ Be not like them therefore, for your Father knoweth what things ye have need before ye ask Him.

⁶⁰ After this manner therefore pray ye: Our Father which art in heaven, hallowed be Thy name. ⁶¹ Let Thy Kingdom come. Let Thy will be done as well in earth as it is in heaven. ⁶² Give us this day our daily bread. ⁶³ And forgive us our trespasses, even as *we* forgive them which trespass against us. ⁶⁴ Lead us not into temptation, but deliver us from evil. For Thine is the Kingdom and the power and the glory forever. Amen. ⁶⁵ For and if ye forgive men their trespasses, your heavenly Father will also forgive you. ⁶⁶ But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

⁶⁷ Moreover when ye fast, be not as the hypocrites are, of a sad countenance, for they disfigure their faces, so that they may appear unto men to be fasting. Amen, I say unto you, they have their reward. ⁶⁸ But *thou*, when thou fastest, anoint thine head and wash thy face, ⁶⁹ so that it may not appear unto men

* Wycliffe 1394 reads: "*But when thou shalt pray, enter in to thy couch, and when the door is shut, pray thy father in huddles, and thy father that seeth in huddles, shall yield to thee.*"

that thou fastest but unto thy Father which is in secret. And thy Father which seeth in secret shall reward thee openly.

⁷⁰ Treasure not unto you treasures upon the earth—where moth and rust doth corrupt and where thieves break through and steal. ⁷¹ But treasure unto you treasures in heaven—where neither moth nor rust doth corrupt and where thieves neither break through nor steal. ⁷² For where your treasure is, there will your heart be also.

⁷³ The lamp of thy body is the eye. If therefore thine eye be single, thy whole body shall be full of light. ⁷⁴ But and if thine eye be wicked, thy whole body shall be dark. If therefore the light that is in thee be darkness, how great is that darkness!

⁷⁵ No man is able to serve two lords, for either he will hate the one and love the other or else he will lean to the one and despise the other. Ye cannot serve God and *mammon*.[†] ⁷⁶ Because of this, I say unto you, worry not for your life: what ye shall eat or what ye shall drink, nor for your body, what raiment ye shall wear. Is not the life more than food and the body than the garment? ⁷⁷ Look at the fowls of the sky, for they sow not, neither reap, nor yet carry into barns, and your heavenly Father feedeth them. Are ye not better than they? ⁷⁸ Which of you by worrying could add one cubit[‡] to his stature? ⁷⁹ Why worry ye for clothes? Consider the lilies of the field, how they grow: they labor not, neither spin,⁸⁰ and yet for all that I say unto you that not even Solomon in all his royalty was arrayed like unto one of these. ⁸¹ Wherefore, since God so clothed the grass of the field, which today is here and tomorrow cast into the furnace, shall He not much more clothe you, O ye of little faith? ⁸² Therefore, worry not, saying, ‘What should we eat?’ or ‘What should we drink?’ or ‘Wherewith shall we be clothed?’ ⁸³ (After all these things do the nations seek.) For your heavenly Father knoweth that ye have need of all these things. ⁸⁴ But rather seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you. ⁸⁵ Care not therefore for the day following, for the day

[†] *Mammon* is Hebrew, Greek, and Latin, meaning: riches, wealth or the god of riches.

[‡] a cubit is eighteen inches

following shall care for itself. Each day's trouble is sufficient for the same exact day.

⁸⁶ Judge not, lest ye be judged. ⁸⁷ For with the judgment ye judge ye shall be judged. And with what measure ye measure it shall be measured to you again. ⁸⁸ Why seest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? ⁸⁹ Or how wilt thou say to thy brother, '*Suffer me to pluck out the mote out of thine eye*'? And behold, a beam is in thine own eye? ⁹⁰ Hypocrite, first remove the beam out of thine own eye, and then shalt thou see clearly to pluck out the mote out of thy brother's eye.

⁹¹ Give not that which is holy to the dogs, neither cast ye your pearls before the swine, lest they trample them under their feet, and they turn around and rend you.

⁹² Ask and it shall be given to you!

Seek and ye shall find!

Knock and it shall be opened unto you!

⁹³ For whosoever asketh receiveth, he that seeketh findeth, and to him that knocketh it shall be opened. ⁹⁴ Is there any man among you who would proffer his son a stone if he asked him for bread? ⁹⁵ Or if he asked for fish, he would not give him a serpent, would he?

⁹⁶ If then ye, who are evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask Him? ⁹⁷ Therefore all things whatsoever ye desire that men should do to you, do ye even so to them, for this is the *Torah* and the Prophets. ⁹⁸ Enter ye in through the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there are which go in thereat. ⁹⁹ For straight is the gate and narrow is the way which leadeth unto life, and few there be that find it.

¹⁰⁰ Beware of pseudoprophets, who come to you in sheep's clothing but inwardly are ravening wolves. ¹⁰¹ By their fruits ye shall know them. Men do not gather a cluster of grapes from thorns, do they? or figs from briers, do they? ¹⁰² Even so

every good tree bringeth forth good fruit. But a corrupt tree bringeth forth evil fruit. ¹⁰³ A good tree cannot bring forth bad fruit, nor yet can a bad tree bring forth good fruit. ¹⁰⁴ Every tree not bringing forth good fruit is hewn down and cast into fire. ¹⁰⁵ Then assuredly, by their fruits ye shall know them. ¹⁰⁶ Not all that say unto Me, “Lord! Lord!”* shall enter into the Kingdom of Heaven, but he that fulfilleth the will of My Father which is in heaven.

¹⁰⁷ Many will say to Me in that day, ‘Lord! Lord! Have we not in Thy name prophesied? And in Thy name have we not cast out demons? And in Thy name have we not done many marvelous works?’

¹⁰⁸ Then will I acknowledge unto them: ‘I never knew you! Depart from Me, ye workers of lawlessness!’

¹⁰⁹ Whosoever heareth of Me these sayings and doeth them, I will liken him unto a wise man, which built his house upon the rock: ¹¹⁰ and abundance of rain descended and the floods came and the winds blew and beat upon that same house, and it was not overthrown, because it had been firmly founded upon that rock.

¹¹¹ And whosoever heareth of Me these sayings and doeth them not, he shall be likened unto a foolish man, which built his house upon the sand: ¹¹² and abundance of rain descended and the floods came and the winds blew and beat upon that house, and it was overthrown and great was the fall of it.”

¹¹³ And it came to pass that when Jesus had ended these sayings, the multitudes were astonished at His teaching, ¹¹⁴ for He was teaching them as one having authority and not as the scribes.

Jesus Heals the Leper

Matthew 8:1-4, Mark 1:40-45[end] and Luke 5:12-16

¹¹⁵ When He had come down from the mountain, great multitudes followed Him. ¹¹⁶ And it came to pass, while

* Greek word κύριε (Strong’s Greek Number 2962), meaning: lord, sir, sire, master, *Adonai*, YHWH, etc.

He was in one of the cities, behold, a leper—a man full of leprosy—came unto Him. When he came and saw Jesus, he worshiped Him, kneeling down before Him. Falling upon his face, he besought Him. Beseeching Him, he was saying, “Lord, if Thou wilt, Thou canst cleanse me!”

¹¹⁷ Jesus, being moved with compassion, having stretched out His hand, touched him; quoth He unto him: “**I will. Be thou cleansed!**”

¹¹⁸ As soon as He had spoken, immediately the leprosy departed from him and his leprosy was cleansed.

¹¹⁹ Jesus Himself charged him to tell no man; quoth He unto him: “**See thou tell no one anything, but go thy way! And when thou hast gone, show thyself to the Priest and offer for thy cleansing the gift according as that which Moses commanded for a testimony unto them.**” ¹²⁰ Having strictly charged him, He immediately sent him away. ¹²¹ But having gone forth, he began to publish it much and to blaze abroad the matter. ¹²² So the word of Him was spread even more, ¹²³ insomuch that He Himself no longer openly could enter into a city, but He was without [the cities] in desert places. ¹²⁴ And great multitudes were coming together unto Him from every quarter to hear and to be healed by Him from their infirmities. ¹²⁵ But He was withdrawing Himself into the wilderness and was praying.

22

The Withered Hand
Sabbath, Iyar 21, 4005 A.M.
Saturday, May 17, A.D. 27

Jesus Heals Him

Matthew 12:10-14, Mark 3:1-6 and Luke 6:6-11

And it came to pass on another Sabbath ² that Jesus entered again into the Synagogue and taught. ³ And behold, a man was there whose right hand was dried up. ⁴ The scribes and Pharisees watched Him, whether He would heal him on the Sabbath day or not, ⁵ and asked Him, saying, “Is it lawful to heal on the Sabbath days?” ⁶ This they asked in order to find an accusation against Him ⁷ that they might accuse Him therewith.

⁸ But Jesus knew their reasonings and said unto the man that had the withered hand, **“Rise up! Stand forth in the midst.”** ⁹

And he arose and stood in the midst.

¹⁰ Then Jesus said unto them, ¹¹ **“What man shall there be among you that shall have one sheep, and if it should fall into a pit on the Sabbath day, will he not lay hold on it and lift it out?”**

¹² How much then is a man better than a sheep? ¹³ Let Me ask you one question: Is it lawful on the Sabbath days to do good or to do evil, to save life, or to destroy and kill?”

But they held their peace.

¹⁴ **“Wherefore it is lawful to do good on the Sabbath days.”**

¹⁵ After looking around upon all of them with anger, being grieved at the hardness of their hearts, He then said unto the man: **“Stretch forth thine hand!”**

And he did so—he stretched it forth—and his hand was restored as well as the other.

¹⁶ The Pharisees were filled with madness and went from [the Synagogue], and straightway took counsel with the Herodians

against Him; ¹⁷ they consulted among themselves what they should do to Jesus—¹⁸ how they might destroy Him.

23

By the Sea
First-Day, Iyar 22, 4005 A.M.
Sunday, May 18, A.D. 27

Jesus Heals Many by the Sea

Matthew 12:15-21 and Mark 3:7-12

¹ But when Jesus knew [that they took counsel against Him to destroy Him], He withdrew Himself with His disciples from thence to the sea, and a great multitude followed Him—great crowds from Galilee, from Judæa, from Jerusalem, from Idumæa, from beyond Jordan, and those in the area of Tyre and Zidon. The great multitude, having heard how much He was doing, came unto Him. ³ And He spoke to His disciples that a small ship should wait on Him because of the multitude, so that they should not throng Him. ⁴ For He had healed many, insomuch that they pressed upon Him for to touch Him, as many as had plagues. ⁵ Filthy spirits, when they saw Him, fell down before Him and cried, saying, “Thou art the Son of God.” ⁶ And He rebuked them, in order that they should not make Him manifest. ⁷ And He healed them all. ⁸ And He strictly charged them that they should not make Him manifest, ⁹ so that it might be fulfilled which was spoken by Isaiah the Prophet, saying: ¹⁰ ‘BEHOLD MY SERVANT WHOM I HAVE CHOSEN, MY BELOVED IN WHOM MY SOUL IS WELL PLEASED, I WILL PUT MY SPIRIT UPON HIM, AND HE SHALL SHOW JUDGEMENT TO THE NATIONS. ¹¹ HE SHALL NOT STRIVE NOR CRY, NEITHER SHALL ANY MAN HEAR HIS VOICE IN THE STREETS. ¹² A BRUISED REED SHALL HE NOT BREAK, AND SMOKING FLAX SHALL HE NOT QUENCH, TILL HE SHALL BRING FORTH JUDGEMENT UNTO TRUTH. ¹³ ...AND FOR HIS

TORAH SHALL THE ISLES AWAIT.”^{*†}

* Isaiah 42:1-4b

† Hebrew: “...and for His Torah the shall isles await.”

Greek: “...and in His name the nations shall hope.”

24

Jesus' Busy Day #1
Second-Day, Iyar 23, 4005 A.M.
Monday, May 19, A.D. 27

Jesus Goes up into the Mountain

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

And it came to pass in those days that Jesus went forth up into a mountain to pray, and was continually throughout the night in prayer to God. ² When it was day, He called unto Him His disciples, whomsoever He desired, and they came unto Him. ³ Of them He chose twelve whom He named *Apostles*. ⁴ He ordained these twelve so that they might be with Him, so that He might send them forth to preach ⁵ and to have power to heal sicknesses and to cast out demons.

⁶ [The names of the disciples were these:]

Simon whom He surnamed Peter ⁷ and his brother Andrew,

⁸ Jacob the son of Zavdy and John the brother of Jacob (these He surnamed *Bnei Regesh*, which is to say, 'sons of thunder'),

⁹ Philip and [Nathanael] the son of Talimaiah,

¹⁰ Matthew and Thomas,

¹¹ Jacob the son of Chalphaiah ¹² and Judah the brother of Jacob whose surname was Thaddaeus,

¹³ Simon the Canaanite called the Zealot ¹⁴ and Judah Iscariot who also was the traitor—the one who betrayed Him.

Jesus Comes Down the Mountain

Luke 6:17-19

¹⁵ Coming down with them [from the mountain], He stood in the plain. There was a multitude of His disciple and a great number of people out of all Judæa, Jerusalem, and from the

sea coast of Tyre and Zidon, who came to hear Him and to be healed of their diseases, ¹⁶ and they that were vexed by unclean spirits, and they were all healed. ¹⁷ The whole multitude sought to touch Him because power went out from Him and healed them all.

Second Beatitudes

Luke 6:20-49

¹⁸ Lifting up His eyes upon His disciples, He said:

“Blessed are the poor, for yours is the Kingdom of God!

¹⁹ Blessed are the hungry, for ye shall be satisfied!

Blessed are the weeping, for ye shall laugh!

²⁰ Blessed are ye when men shall hate you and when they shall separate you [from their company], and rail on you, and abhor your name as an evil thing for the Son of Man’s sake!

²¹ Rejoice in that day and be glad, for behold, your reward is great in heaven; after this manner their fathers entreated the Prophets.

²² But woe be to you that are rich, for ye have received your consolation!

²³ Woe be to you that are filled, for ye shall hunger!

Woe be to you that laugh, for ye shall wail and weep!

²⁴ Woe be to you when all men shall praise you, for their fathers did so to the pseudoprophets!

²⁵ But I say unto you which hear: Love your enemies. Do good to them which hate you. ²⁶ Bless them that curse you. And pray for them which wrongfully trouble you.

²⁷ Unto him that smiteth thee on the one cheek offer also the other. Him that taketh away thy garment forbid not to take thy coat also.

²⁸ Give to every man that asketh of thee. And if any man take away thy goods, ask for them not again.

²⁹ As ye desire that men should do unto you, do ye also unto them likewise. ³⁰ For if ye love them which love you, what

thank are ye worthy of?" For sinners also love those that love them.³¹ And if ye do good to them which do good to you, what thank are ye worthy of? For sinners also do even the same.³² And if ye lend to them of whom ye hope to receive, what thank shall ye have? For sinners also lend to sinners, to receive as much again.

³³ Love your enemies and do good and lend, looking for nothing in return. Then your reward shall be great, and ye shall be the sons of the Highest, for He is kind unto the unkind and to the evil.³⁴ Be ye therefore merciful, as your Father also is merciful.³⁵ Judge not, and ye shall not be judged. Condemn not, and ye shall not be condemned. Forgive, and ye shall be forgiven.³⁶ Give, and it shall be given unto you. Good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with what measure ye measure, it shall be measured unto you again."

³⁷ And He put forth a similitude unto them: "Can the blind lead the blind? Do they not both then fall into the ditch?†³⁸ The pupil is not above his instructor, but everyone who is taught shall become as his teacher.³⁹ Why seest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? ⁴⁰ Or how canst thou say unto thy brother, '*Brother, suffer me to pluck out the mote that is in thine eye,*' when thou thyself seest not the beam that is in thine own eye? Hypocrite, first remove the beam out of thine own eye; then shalt thou see clearly to take away the mote that is in thy brother's eye.⁴¹ It is not a good tree that bringeth forth evil fruit. Neither is it an evil tree which bringeth forth good fruit.⁴² For every tree is known by its fruit. Neither off thorns do men gather figs, nor off bushes gather they grapes.⁴³ A good man of the good treasure of his heart bringeth forth that which is good. And the evil man of the evil treasure of his heart bringeth forth that which is evil. For of the abundance of the heart the mouth speaketh.⁴⁴ Why call ye Me, 'Lord, Lord,'

* Greek: "ποία ὑμῖν χάρις [Strong's number 5485] ἐστίν"

† See AJW 32:155b

* and do not do what I say? ⁴⁵ Whosoever cometh to Me and heareth My words and doeth them, I will show you to whom he is like: ⁴⁶ He is like to a man that built a house, who digged deep and laid a foundation on a rock. When the waters arose, the flood beat upon that house and could not move it, for it had been founded upon the rock.

⁴⁷ But he that heareth and doeth not, is like to a man that, without a foundation, built a house upon the earth. Against which the flood beat, and it fell by and by. And the fall of that house was great.”

Centurion's Servant Healed

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

⁴⁸ When He had completed all His words in the ears of the people, He entered into Capernaum. ⁴⁹ And there was a certain Roman centurion, whose dear servant was sick and about to die. ⁵⁰ Hearing about Jesus, he sent the elders of the Jews unto Him. ⁵¹ Therefore, soon after Jesus had entered into Capernaum, the elders of the Jews came unto Him, being sent there by the centurion, beseeching Him. †

⁵² When they came to Jesus, ⁵³ they were begging Him that He would come and heal his servant, ⁵⁴ and saying, ‡ “Lord, this man's servant § 2 lieth at home paralyzed, grievously tormented.

⁵⁵ They besought Him diligently, saying that he to whom He should grant this is worthy, ⁵⁶ for he loveth our nation and hath built us a Synagogue.

⁵⁷ Jesus said unto them: ¶ “I will come and heal him.”

⁵⁸ Jesus went with them, and being already not a far distance from the house, the centurion sent out friends to Him, answering and saying unto Him [these words]: “Lord,

* Greek word κύριος (*kurios*) meaning: lord, master, sir, sire, *Adonai*, etc.

† This passage literally reads: “a centurion came unto Him (προσῆλθεν αὐτῷ ἐκατόνταρχος).”

‡ Literally: “he was saying / λέγων”

§ Literally: “my servant / ὁ παῖς μου”

¶ Literally: “unto him / αὐτῷ”

trouble not Thyself, for I am not worthy that Thou should'st enter under my roof. ⁵⁹ Wherefore, neither thought I myself worthy to come unto Thee. ⁶⁰ But only speak the word and my servant shall be healed, ⁶¹ for I also am a man appointed under authority, having under myself soldiers, and I say unto this one, 'Go!' and he goeth, and to another, 'Come!' and he cometh, and to my servant, 'Do this!' and he doeth it."

⁶² Hearing these words, Jesus marveled at him. Turning around to the crowd that followed Him, He said unto them: "Amen, I say unto you, not even in Israel have I found so great of faith. ⁶³ I say unto you, many shall come from the east and west, and sit with Abraham, Isaac, and Jacob in the Kingdom of Heaven. ⁶⁴ But the sons of the Kingdom shall be cast out into outer darkness: there [in that place] shall be weeping and gnashing of teeth."

⁶⁵ Jesus said unto friends of the centurion, "Tell him: *Vade, et sicut credidisti, fiat tibi.*" **

⁶⁶ Then His servant was healed in that hour.

⁶⁷ When they returned to the house, they who were sent found the sick servant in good health.

Can Satan Cast Out Satan?

Matthew 12:22-37 and Mark 3:19b-29

⁶⁸ Jesus and His twelve disciples went into a house. ⁶⁹ And the multitude came together again, so that they could not so much as eat bread. ⁷⁰ When His friends heard of this, they went out to lay hold on Him, for they said, "He is out of His mind."

⁷¹ Then was brought unto Him one possessed with a demon, blind and dumb, and He healed him, so that the blind both spoke and saw.

⁷² All the multitudes were amazed and were saying: "Is this the Son of David?"

⁷³ When the Pharisees heard it, they said: "This fellow casteth not out demons but by Beelzebub, Prince of Demons."

** *Go, and as thou hast believed, so be it done to thee.*

⁷⁴ The scribes who came down from Jerusalem said: “He hath Beelzebub, and by the Prince of the Demons He doth cast out demons.”

⁷⁵ Jesus knew their thoughts, called them unto Him, and spoke unto them in parables:

⁷⁶ “How can Satan cast out Satan? ⁷⁷ If a kingdom be divided against itself, that kingdom cannot stand. ⁷⁸ Every kingdom divided against itself is brought to desolation. ⁷⁹ If a house be divided against itself, that house cannot stand. ⁸⁰ Every city or house divided against itself shall not stand. ⁸¹ If Satan cast out Satan, he is divided against himself. How shall then his kingdom stand? ⁸² If Satan rise up against himself and be divided, he cannot stand but hath an end. ⁸³ If I cast out demons by Beelzebub, by whom do your children cast them out? Therefore, they shall be your judges. ⁸⁴ But if I cast out demons by the Spirit of God, then the Kingdom of God is come upon you. ⁸⁵ Or else how can a man enter into a house of a strong man and spoil his goods if first he bindeth not the strong man and then doth spoil his house? ⁸⁶ No man can * enter into a strong man’s house and spoil his goods except he first doth bind the strong man and then he will spoil his house.

⁸⁷ He that is not with Me is against Me; he that gathereth not with Me scattereth abroad. ⁸⁸ Wherefore, truly, I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme, ⁸⁹ but concerning the Spirit blasphemy shall not be forgiven unto men. ⁹⁰ But whosoever doth blaspheme against the Holy Ghost hath not forgiveness for all eternity but is in danger of eternal damnation. ⁹¹ If any man speaketh a word against the Son of Man, it shall be forgiven him. But whosoever speaketh against the Holy Ghost, it shall not be forgiven him: neither in this world, neither in the world to come.

⁹² Either make the tree good, and its fruit good; or else make the tree evil and its fruit evil, for the tree is known by its fruit.

* Greek literally reads: “*No man cannot...*”, double negative, meaning stronger negative, placed for stress.

⁹³ O generation of vipers, how can ye speak good things, being wicked? for out of the abundance of the heart doth the mouth speak. ⁹⁴ The good man of the good treasure of his heart bringeth forth good. And the evil man out of the evil treasure of his heart bringeth forth evil. ⁹⁵ But I say unto you that every insincere word [†] whatsoever men shall speak, they shall give an account [‡] thereof in the Day of Judgment. ⁹⁶ For by thy words thou shalt be justified and by thy words thou shalt be condemned.”

The Pharisees Want a Sign

Matthew 12:38-45

⁹⁷ Then certain of the scribes and of the Pharisees answered, saying, “Teacher, we would see a sign from Thee.” ⁹⁸ But He answered and said unto them: “A wicked and adulterous generation seeketh after a sign, and a sign shall not be given to it but the sign of the Prophet Jonah, ⁹⁹ for as Jonah was three days and three nights in the whale’s belly, so shall the Son of Man be three days and three nights in the heart of the earth.

¹⁰⁰ The men of Nineveh shall rise in judgment with this generation and shall condemn it, for they repented at the preaching of Jonah. And look ye, a greater than Jonah is here!

¹⁰¹ The queen of the south shall rise up in the judgment with this generation and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon. And mark ye, a greater than Solomon is here!

¹⁰² When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. ¹⁰³ Then he saith, ‘I will return into my house from whence I came.’ When he cometh back, he findeth it empty, swept, and garnished.

¹⁰⁴ Then he goeth and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.”

[†] Greek: rhema / ῥῆμα Strong’s Number 4487

[‡] Greek: logos / λόγος Strong’s Number 3056

Jesus' Family Seek Him – Part One

Matthew 12:46-50[end] and Mark 3:30-35[end]

¹⁰⁵ While He was still speaking to the multitudes, ¹⁰⁶ because the scribes were saying, “He hath an unclean spirit,” ¹⁰⁷ therefore, His brethren and mother came. ¹⁰⁸ And behold, His mother and brethren stood outside [the house], seeking to speak to Him. ¹⁰⁹ While they stood without, they sent unto Him, calling Him.

¹¹⁰ A certain one said unto Him, “Look, Thy mother and Thy brethren stand without, seeking to speak to Thee.”

¹¹¹ The multitude sat around Him and said unto Him, “Behold, Thy mother and Thy brethren are outside seeking Thee.”

¹¹² He replied unto the certain one who told Him and the multitude, saying, “**Who is My mother? And who are My brethren?**” ¹¹³ When He had looked around in a circle upon them which were around Him, stretching out His hand toward His disciples, He said, “**Behold, My mother and My brethren!** ¹¹⁴ **for whosoever shall do the will of My Father God who is in heaven, the same is My brother, My sister, and My mother.**”

Jesus Goes out of the House

Matthew 13:1-2 and Mark 4:1

¹¹⁵ The same day, when Jesus went out of the house, He sat by the sea side ¹¹⁶ and began again to teach by the sea side. ¹¹⁷ Great multitudes were gathered together unto Him, so that He went into a ship, and it sat upon the sea. The whole multitude stood upon the shore by the sea.

The Parable of the Sower

Matthew 13:3-9, Mark 4:2-9 and Luke 8:4-8

¹¹⁸ While this great multitude was gathering together, while they who were from each city were coming unto Him, He both spoke and taught them many things in parables. While He taught, He spoke unto them by a similitude, saying:

¹¹⁹ “Hearken! Behold, a sower went forth to sow his seed. ¹²⁰ And it came to pass, as he sowed, some fell by the wayside and were trodden down. Then the fowls of the air came and devoured them up.

¹²¹ Some fell upon the rocky ground where they had not much earth. Because of this, they sprang up immediately. ¹²² When they were sprung up, after the sun arose, they were scorched. Because they had not root and because they had not moisture, they were dried up.

¹²³ Others fell upon the thorns, into the thorns, and in the midst of the thorns. The thorns sprang up. When the seeds also were sprung up, the thorns choked them, and they yielded no fruit.

¹²⁴ Still others fell into and upon the good ground. When they were sprung up, growing and increasing, they yielded fruit, and bore one thirty, one sixty, and one a hundredfold.” *

¹²⁵ While He was saying these things, He was crying out and saying unto them: “He that hath ears to hear, let him hear!”

The Lamp

Mark 4:21-25 and Luke 8:16-18

¹²⁶ He was saying unto them, “Is a lamp brought to be put under a bushel or under a bed, and not to be set on a lamp-stand? ¹²⁷ No man, when he hath lighted a lamp, covereth it with a vessel or putteth it under a bed, but setteth it on a lamp-stand so that they which enter in may see the light. ¹²⁸ For there is nothing hid, which shall not be manifested. Neither was anything kept secret, but that should be known and come abroad. ¹²⁹ If any man have ears to hear, let him hear!”

¹³⁰ He said unto them, “Take heed, therefore, what ye hear and how ye hear: with what measure ye measure, it shall be measured to you, and unto you that hear shall more be given. ¹³¹ For whosoever that hath, to him shall be given; but whosoever that hath not, from him shall be taken even that

* Matthew reads: “...some a hundred-fold, some sixty-fold, some thirty-fold.” Mark reads as above. Luke is silent.

which he seemeth to have.”

Jesus’ Family Seek Him – Part Two

Luke 8:19-21

¹³² And His mother and His brethren came unto Him and could not get to Him because of the multitude.

¹³³ It was told to Him [again], saying, “Thy mother and Thy brethren stand without [the crowds], desiring to see Thee.”

¹³⁴ Answering, He said unto them: “My mother and My brethren are these who hear the Word of God and do it.”

As A Man That Cast Seed In The Ground

Mark 4:26-29

¹³⁵ He was also saying, “So is the Kingdom of God, as if a man doth cast seed into the ground, ¹³⁶ and doth sleep and rise night and day, and the seed doth spring and grow up (he knoweth not how), ¹³⁷ for the earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear. ¹³⁸ But when the fruit is brought forth, immediately he putteth in the sickle because the harvest hath come.”

Parable of The Tares and Good Seed

Matthew 13:24-30

¹³⁹ Another parable put He forth unto them, saying: “The Kingdom of Heaven is like unto a man which sowed good seed in his field. ¹⁴⁰ While the men slept, his enemy came and sowed tares among the wheat and went his way. ¹⁴¹ When the blade sprouted and brought forth fruit, then the tares also appeared.

¹⁴² Coming unto him, the servants of the householder said unto him, ‘Lord, didst not thou sow good seed in thy field? From whence then hath it tares?’

¹⁴³ He said unto them, ‘The man which is the enemy, did this.’
The servants said unto him, ‘Wilt thou, therefore, that we

should go forth and gather them up?’

¹⁴⁴ But he said, ‘No, lest while ye gather up the tares, ye root up also the wheat with them. ¹⁴⁵ Allow both to grow together until the harvest. In the time of harvest I will say to the reapers, ‘Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn.’ ’ ’

Parable of The Mustard Seed

Matthew 13:31&32 and Mark 4:30-32

¹⁴⁶ Another parable put He forth unto them, saying: ¹⁴⁷ “Whereunto shall we liken the Kingdom of God? Or with what comparison shall we compare it? ¹⁴⁸ The Kingdom of Heaven is like unto a grain of mustard seed, which a man took and sowed in his field, ¹⁴⁹ which, when it is sown in the earth, it is indeed less than all the seeds that be in the earth, ¹⁵⁰ but when it is sown, it groweth up, and when it is grown, and is become greater than all of the herbs and becometh a tree and shooteth out great branches, so that the birds of the sky may come and lodge under the shadow of it in the branches thereof.”

Parable of the Leaven

Matthew 13:33

¹⁵¹ Another parable He spoke unto them: “The Kingdom of Heaven is like unto leaven that a woman took and hid in three measures of meal until the whole was leavened.”

Narration

Matthew 13:34&35 and Mark 4:33&34

¹⁵² With many such parables He spoke the word unto them, as they could hear it. ¹⁵³ All these things Jesus spoke unto the multitude in parables, ¹⁵⁴ and without a parable He spoke not unto them, ¹⁵⁵ so that it might be fulfilled which was spoken by the Prophet, saying, “I WILL OPEN MY MOUTH IN PARABLES. I WILL UTTER THINGS WHICH HAVE

BEEN KEPT SECRET FROM THE FOUNDATION OF THE WORLD.” * ¹⁵⁶ When they were alone, He expounded all things to His disciples.

The Multitudes Sent Away

Matthew 13:36a

¹⁵⁷ Then when He dismissed the multitudes, Jesus went into the house.

The Interpretation of Parable of the Sower

Matthew 13:10-23, Mark 4:10-20 and Luke 8:9-15

¹⁵⁸ When He was alone, the disciples which were about Him with the twelve came to Him and asked Him of the parable [of the sower.] They said unto Him, “Why speakest Thou unto them in parables?” ¹⁵⁹ His disciples also asked Him, saying, “What might this parable be?”

¹⁶⁰ Answering, He said unto them: “Because it is given unto you to know the mysteries of God’s Kingdom of Heaven—but to those who are without it is not been given; instead to these others all these things are done in parables,¹⁶¹ that seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted, and their sins should be forgiven them, ¹⁶² (for whosoever hath, to him shall be given, and he shall have more abundance, but whosoever hath not, from him shall be taken away even that which he hath)¹⁶³—therefore do I speak unto them in parables, because they seeing see not and hearing they hear not, neither do they understand. ¹⁶⁴ And in them is fulfilled the prophecy of Isaiah, which saith: “BY HEARING YE SHALL HEAR AND NOT UNDERSTAND, AND SEEING YE SHALL SEE AND NOT PERCEIVE: ¹⁶⁵ FOR THIS PEOPLE’S HEART IS WAXED GROSS, AND THIER EARS ARE DULL OF HEARING, AND THEIR EYES THEY HAVE CLOSED; LEST AT ANY TIME THEY SHOULD SEE WITH

* Psalm 78:2

THIER EYES, AND HEAR WITH THIER EARS, AND UNDERSTAND WITH THEIR HEART, AND SHOULD BE CONVERTED, AND I SHOULD HEAL THEM.” †

¹⁶⁶ But blessed are your eyes, for they see, and your ears, for they hear. ¹⁶⁷ For truly I say unto you that many Prophets and righteous people have desired to see those things which ye see and have not seen them, and to hear those things which ye hear and have not heard them.”

¹⁶⁸ He said unto them, “Wot ye not this parable? And how then will ye know all parables? ¹⁶⁹ Hear ye then the parable of the sower. ¹⁷⁰ Now the parable of the sower is this:

The seed is the Word of God. ¹⁷¹ The sower soweth the Word. ¹⁷² Those by the way side are those who hear. These are by the way side where the Word is sown, but when anyone heareth the Word of the Kingdom and understandeth it not, then the Wicked One, which is called the Devil and Satan, cometh immediately and catcheth away that Word which was sown in their heart away from their heart, so that they should not believe and be saved. This is he who received seed by the way side.

¹⁷³ But he that received seed on the stoney ground—the rock—is he who heareth the Word of God. And after he heareth the Word, immediately receiveth it with joy. ¹⁷⁴ Yet he hath not root in himself but is temporary, for he believeth for a time, but then in time of trial he falleth away, and during time of tribulation or persecution for the Word’s sake, straightway he is offended. ‡

¹⁷⁵ And these are they which are sown into the thorns (and that fell into the thorns). These are those who hear the Word.

† Isaiah 6:9b-10, quoted directly from the Septuagint

‡ Compare:

Matthew: “he has...in himself...he is temporal...he is offended.”

Mark: “they have... in themselves....they are temporal...they are offended.”

Luke: “these have...in themselves... who believe for a time...they fall away.”

Having heard the Word, ¹⁷⁶ and under the cares and riches and pleasures of life, moving along, they are are choked and do not bring to perfection. ¹⁷⁷ [Yea,] even the cares of this age, the deceitfulness of riches, and the lusts of the rest, entering in, choke the Word and [both] he [that received the Word] and the Word [which was sown] become unfruitful.

¹⁷⁸ And these are they which were sown upon and into the good ground: These are whosoever heareth the Word with an honest and good heart and understandeth it, and having heard the word, they receive it, keep it, and indeed bring forth and produce fruit with patience: one thirty, one sixty, and one a hundredfold.” *

Jesus Declares the Parable of the Tares

Matthew 13:36b-43

¹⁷⁹ His disciples came unto Him, saying, “Declare unto us the parable of the tares of the field.”

¹⁸⁰ He answered and said unto them: “He that soweth the good seed is the Son of Man. ¹⁸¹ The field is the world. The good seed are the children of the Kingdom. But the tares are the children of the wicked one. ¹⁸² The enemy that sowed them is the devil. The harvest is the end of the world. And the reapers are the angels. ¹⁸³ As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world. ¹⁸⁴ The Son of Man shall send forth His angles, and they shall gather out of His Kingdom all offenders and those who do iniquity ¹⁸⁵ and cast them into a furnace of fire: there [in that place] shall be weeping and gnashing of teeth. ¹⁸⁶ Then shall the righteous shine forth as the sun in the Kingdom of their Father. He that hath ears to hear, let him hear!

Kingdom of Heaven Like unto Treasure Hid in a Field

Matthew 13:44

¹⁸⁷ Again the Kingdom of the Heaven is like unto treasure hid

* Matthew reads: “one a hundred, another sixty, another thirty.”
Mark reads: “one thirty, one sixty, and one a hundred.”

in a field, the which, when a man hath found, he hideth and for joy thereof goeth, selleth all that he hath, and buyeth that field.

Kingdom of Heaven Like A Merchant Man

Matthew 13:45&46

¹⁸⁸ Again the Kingdom of Heaven is like unto a merchant man seeking goodly pearls, ¹⁸⁹ who, when he had found one pearl of great price, went, sold all that he had, and bought it.

Kingdom of Heaven Like A Merchant Man

Matthew 13:47-50

¹⁹⁰ Again the Kingdom of Heaven is like unto a net that was cast into the sea and gathered of every kind, ¹⁹¹ which, when it was full, they drew it to shore, sat down, and gathered the good into vessels, but the bad cast away. ¹⁹² So shall it be at the end of the world: The angels shall come forth and sever the wicked from among the righteous, ¹⁹³ and cast them into the furnace of fire: there [in that place] shall be wailing and gnashing of teeth.

Kingdom of Heaven Like A Householder

Matthew 13:51&52

¹⁹⁴ Jesus saith unto them, “Have ye understood all these things?”

They say unto Him, “Yea, Lord.”

¹⁹⁵ Then He said unto them, “Therefore every scribe who is discipled unto the Kingdom of Heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.”

Suffer Me to Bury My Father

Matthew 8:21&22, 13:53a

¹⁹⁶ And it came to pass that when Jesus had finished these

parables, ¹⁹⁷ another of His disciples said unto Him, “Sir, * suffer me first to go and to bury my father.”

¹⁹⁸ But Jesus said unto him, “Follow Me and suffer the dead to bury their own dead.”

Passing Over the Sea of Galilee

Matthew 8:23, 13:53b, Mark 4:35&36 and Luke 8:22

¹⁹⁹ And it came to pass on one of those days that He Himself entered into a ship. ²⁰⁰ Entering into the ship, ²⁰¹ His disciples followed Him. ²⁰² And He said unto them on that day, evening having come, “[Let us pass over to the other side of the lake.](#)”

²⁰³ The disciples, having [already] dismissed the multitude, took Him with them, as He was in the ship, ²⁰⁴ and they launched.

²⁰⁵ He withdrew thence.

²⁰⁶ And there were also with Him other little ships.

* Greek word κύριος (*kurios*) meaning: sir, lord, master, sire, *Adonai*, etc.

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Jesus' Busy Day #2
Third-Day, Iyar 24, 4005 A.M.
May 20, A.D. 27

The Storm Calmed

Matthew 8:24-27, Mark 4:37-41[end] and Luke 8:23-25

While they sailed, Jesus fell asleep. ² And behold, a great tempest arose in the sea. ³ A great storm of wind came down on the lake, ⁴ so that the ship was covered by the waves. ⁵ The waves beat into the ship, so that it was already filled. ⁶ And the ship* was being filled [with water], and they were in danger.

⁷ But Jesus was sleeping: ⁸ He was on the stern, sleeping on the pillow. ⁹ Coming unto Him, ¹⁰ His disciples awoke Him. ¹¹ They said unto Him, "Teacher, carest Thou not that we perish?!"

¹² They were saying, "Master, Master, we perish!"

¹³ And they were saying, "Lord, save us! We perish!"

¹⁴ Jesus said unto them, "**Why are ye fearful, O ye of little faith?**" ¹⁵ Then, having arisen, He restrained the wind ¹⁶ and the raging of the water ¹⁷ and said ¹⁸ unto the sea: ¹⁹ "**Peace, be still.**"

Then the wind fell, ²⁰ all ceased, ²¹ and there was a great calm.

²² Jesus said unto them: ²³ "**Where is your faith? ²⁴ Why are ye thus fearful? How is it ye have no faith?**"

²⁵ They feared exceedingly, ²⁶ and being afraid, ²⁷ the men wondered ²⁸ and were saying one to another, ²⁹ "Who then is this? ³⁰ What manner of man is this! ³¹ for He commandeth even the winds and the water of the sea, and they listen to Him?"

* Literally: "And they were being filled.../ καὶ συνε-
πληροῦντο"

Demons Cast Out

Matthew 8:28-34[end], Mark 5:1-20 and Luke 8:26-39

³² Then they sailed and came to the other side of the sea, to the country of the Gaderenes, which is over against Galilee.

³³ Now there was a person from among the tombs with an unclean spirit. ³⁴ This certain man was from this city; he had demons for a considerable amount of time, wore no garment, and abode in no house, ³⁵ but he had his dwelling among the tombs, ³⁶ and no man could bind him—no, not with chains, ³⁷ for he had been often bound with fetters and chains, and the chains had been torn asunder by him and the fetters broken in pieces. No man had the strength to subdue him. ³⁸ Continually, night and day, he was in the mountains and in the tombs, crying and cutting himself with stones.

³⁹ Seeing Jesus from afar, he ran [to meet Him.] ⁴⁰ [And he and another demon possessed man went toward Him,] coming out from among the tombs, very violent, so that no man could pass by on the path.

⁴¹ When Jesus went forth out of the ship upon the land, immediately two demon possessed men met Him.

⁴² Behold, they both cried out, ⁴³ and when they had cried out with a loud voice, ⁴⁴ the first fell down, and worshiped Him ⁴⁵ and said with a loud voice, in unison with the other, “What is it to me and to Thee, Jesus Son of the Most High God?”

⁴⁶ [They said,] “Didst Thou come hither to torment us before the time?”

⁴⁷ [And the first said,] “I beseech Thee and adjure Thee by God that Thou torment me not.”

⁴⁸ Jesus was charging the unclean spirits to come out of the men; ⁴⁹ He was saying, “**Unclean spirits, come out of the men!**” ⁵⁰ For [with the one man, the unclean spirit] had seized him many times, and he was bound, being kept with chains and in fetters; when he had broken the bands, he was driven by the demon into the wilderness.

⁵¹ Jesus questioned [this man], saying, “**What is thy name?**”

He answered and said, “Legion is my name because we are many.” For many demons had entered into him.

⁵² Now there was a good way off from them, nigh unto the mountain, a great and sufficient herd of many swine, feeding.*

⁵³ They besought Him much ⁵⁴ that He would not send them out of the country ⁵⁵ and that He would not command them to go into the abyss. ⁵⁶ Instead, all of the demons besought Him ⁵⁷ that He would allow them to enter into those [swine], ⁵⁸ saying, “If Thou cast us out, suffer us to go away into the herd of swine.” ⁵⁹ They were also saying, “Send us into the swine that we may enter into them.”

⁶⁰ Jesus immediately allowed them ⁶¹ and said unto them, “Go!”

⁶² When they had come out of the men, the unclean spirits entered into the herd of swine. And behold, the whole herd of swine ran violently down a steep place into the sea (there were about two thousand) and were choked in the lake and died in the waters.

⁶³ When they had seen what took place, the feeders of the swine fled, went their ways, and told everything in the city and in the country, even the whole story of those who were demon possessed. ⁶⁴ Then, behold, the entire city went forth to meet Jesus and to see what had been done ⁶⁵ and came unto Jesus and found the man from whom the demons had gone out, even the one of them who had the legion, sitting at the feet of Jesus, clothed and with a sound mind, and they were afraid. ⁶⁶ And those who saw it told them how he who had been possessed by demons was healed—how it happened and about the swine. ⁶⁷ Then the whole multitude of the country of the Gadarenes round about asked Him to go away from them and began to beseech Him that He would depart from their coasts, for they were taken with great fear.

⁶⁸ And when He entered into the ship, ⁶⁹ the man who had the [legion of] demons came and besought Him that he might be with Him, ⁷⁰ yet Jesus suffered him not but sent him away,

* Matthew reads: “a herd of many swine / ἄγέλη χοίρων πολλῶν”

Mark reads: “a great herd of swine / ἄγέλη χοίρων μεγάλης”

Luke reads: “a sufficient herd of swine / ἄγέλη χοίρων ἱκανῶν”

saying unto him, ⁷¹ “Return to thy house and to thine own. Announce and relate to them all that the Lord God hath done for thee ⁷² and how that He had pity on thee.”

⁷³ So he went away, proclaiming [first] throughout that whole city all that Jesus had done unto him, and [then] he began to proclaim in Decapolis all that Jesus had done unto him, ⁷⁴ and all marveled.

Jesus and His Disciples Back in Capernaum

Matthew 9:1b, Mark 2:1a, 5:21a and Luke 8:37c & 40

⁷⁵ After Jesus entered in the the ship and passed over again to the other side, He returned and entered again into His own city, Capernaum, ([Now this was some] days after* [Jesus healed the leper when He came down from the Sermon on the Mount.])

⁷⁶ And it came to pass while Jesus was returning, the multitude gladly received Him, for they were all waiting for Him.

Man With Palsy Healed

Matthew 9:2-8, Mark 2:1b-12 and Luke 5:17-26

⁷⁷ And it came to pass on one of those days, ⁷⁸ it was heard elsewhere that Jesus was in the house. ⁷⁹ Straightway many were gathered together, so much so that there was no room to receive them—no, not even at the door—and He spoke the Word unto them.

⁸⁰ Jesus taught them, and there were Pharisees and teachers of the *Torah* sitting by, who came out of every village of Galilee, Judæa, and Jerusalem, and the power of the Lord was present to heal them.

⁸¹ Then behold, men came unto Him, bringing a paralytic—a man who was paralyzed—lying in a bed, carried by four, ⁸² and they sought means to bring him in to lay him before Jesus ⁸³ but because of the multitude could not find by what means they could bring him in [the house], nor could they come near Him. So they went upon the housetop and uncovered the roof

* Literally: “after [some] days”

where He was. When they had broken it up, they let down the bed on which the paralytic was lying through the tiles into the midst [of the crowd] in front of Jesus.

⁸⁴ Seeing their faith, Jesus said unto the paralytic, “**Child,[†] be of good courage! Thy sins are forgiven thee.**”

⁸⁵ And lo, certain of the scribes were sitting there, reasoning in their hearts, ⁸⁶ and said within themselves, “This Man blasphemeth. ⁸⁷ Why doth this Man thus speak blasphemies? Who can forgive sins except one—God?”

⁸⁸ Both the scribes and the Pharisees began to reason, saying, “Who is this Man who speaketh blasphemies? Who can forgive sins except God alone?”

⁸⁹ Immediately knowing in His spirit that they reasoned thus within themselves and perceiving their thoughts, Jesus answered and said unto them, “**Why do ye reason and think these evil things in your hearts?**” ⁹⁰ For whether is easier to say to the paralytic? ‘Thy sins are forgiven thee!’ or to say, ‘Arise! Take up thy bed and walk!’ ⁹¹ But that ye may know that the Son of Man hath the authority on earth to forgive sins.”

Then He said unto the paralytic, ⁹² “**I say unto thee: Arise! Take up thy bed, and walk thy way to thy house!**”

⁹³ Immediately he arose; when he had arisen in their sight, and when he had taken up the bed on which he was lying, he went forth in front of them all and walked to his house, glorifying God.

⁹⁴ When they saw this, the crowds wondered, so much so that they were all amazed, and glorified God who gave such authority to men. And they were filled with fear, saying, “Never have we seen thus. We have seen strange things[‡] today.”

The Story with Matthew

Matthew 9:9-17, Mark 2:13-22, 5:21b and Luke 5:27-39[end]

⁹⁵ After these things, Jesus went forth again and was by the sea. The entire crowd came unto Him; yea, a great crowd was

[†] Matthew and Mark read: “Child,...”; Luke reads: “Man,...”

[‡] Greek literal: “We have seen paradoxes [παράδοξα] today.”

gathered unto Him. And He taught them.

⁹⁶ Passing on from thence, Jesus saw and beheld a person who was a tax collector sitting at the receipt of customs—Levi by name, the son of Chalphaiah, [who was also] called Matthew—and said unto him: **“Follow Me!”**

⁹⁷ Then leaving everything, rising up, Levi followed Jesus ⁹⁸ and made Him a great feast in his own house.

⁹⁹ And it came to pass while Jesus was sitting in the house, behold, there was a great crowd of many tax collectors and other sinners who, having come, were sitting with Jesus and His disciples. ¹⁰¹ For there were many and they followed Him.

¹⁰⁰ The scribes and the Pharisees, seeing Him eat with tax collectors and sinners, murmured at His disciples. They said unto His disciples, “Why is it that ye and your Teacher eat and drink with the tax collectors and sinners?”

¹⁰² Hearing this, Jesus answered and said unto them, **“Those who are strong and healthy have no need for a physician, but those who are sick. ¹⁰³ After ye go, learn what this is: ‘I DELIGHT IN MERCY AND NOT SACRIFICE.’* ¹⁰⁴ For I have not come[†] to call the righteous but sinners to repentance.”**

¹⁰⁵ Now the disciples of John and of the Pharisees did fast, and then they came to Jesus, saying, “Why do the disciples of John fast often and make prayers, and in like manner the disciples of the Pharisees, but Thy disciples fast not; nay, instead they eat and drink?”

¹⁰⁶ Jesus said unto them, **“Can ye make the sons of the bridechamber fast while the bridegroom is with them? Yea, and are the sons of the bridechamber even able to morn and fast while the bridegroom is with them? ¹⁰⁷ As long as they have the bridegroom with them they cannot fast. ¹⁰⁸ But the days shall also come when the bridegroom shall be taken from them, and then shall they fast in those days.”**

¹⁰⁹ And He spoke also a parable unto them, saying, **“No man seweth a piece of a new garment onto an old garment,**

* Hebrew: “...בְּחַיָּתוֹ וְלֹא זָבַח.”

Greek: “ἐλεον θέλω, καὶ οὐ θυσιάζω...”

Latin: “Quia misericordiam volui [volo], et non sacrificium...”

† Matthew and Mark read: “I came / ἦλθον”

Luke reads: “I have come / ἐλήλυθα”

otherwise its new patch pulleth away from the garment, and the piece from the new garment agreeth not with the old, and a worse rend taketh place. ¹¹⁰ No man putteth new wine into old skins, else the new wine shall burst the skins, the wine will be poured out, and the skins will destroy themselves. ¹¹¹ But new wine is to be put into new skins, and both are preserved together. ¹¹² And no man having drunk old wine immediately desireth new, for he saith: *The old is better.*”

Jairus' Daughter Raised and Woman Made Whole

Matthew 9:18-26, Mark 5:22-43[end] and Luke 8:41-56[end]

¹¹³ While Jesus was speaking these things unto them, ¹¹⁴ behold, there came a man whose name was Jairus—he was one of the rulers of the Synagogue. Seeing Jesus, he fell at His feet and worshiped Him. ¹¹⁵ Having fallen at Jesus' feet, he besought Him much ¹¹⁶ that He would come into his house, ¹¹⁷ saying, “My little daughter now lieth at the point of death, but I pray Thee that Thou wouldest come and lay Thine hands on her so that she may be healed, and she shall live.” ¹¹⁸ For he only had one daughter‡ who was about twelve years of age, and she was dying.

¹¹⁹ Rising up [from the table], Jesus went out [of the house] with him and followed him, and [so did] His disciples. ¹²⁰ A great crowd also followed Him and pressed on Him, ¹²¹ yea, as He went the crowds thronged Him.

¹²² Then behold, there was a certain woman who had with a flux of blood twelve years, ¹²³ who had suffered much under many physicians and had spent all her living upon physicians. Yet it had benefited in no way, neither could she be healed by any of them, but rather it grew worse. ¹²⁴ But when she had heard of Jesus, she came in the crowd behind Him and touched the tzitzit[§] of His garment. ¹²⁵ For she was saying within herself, “If only I should touch His garment, I shall be healed.”

¹²⁶ And immediately the flow[¶] of her blood stanchd, ¹²⁷ and

‡ Literally reads: “Because only one daughter was to him”.

§ Numbers 15:38&39

¶ Mark reads: “the fountain / ἡ πηγή”

Luke reads: “the flow / ἡ ῥύσις

she knew in her body that she was cured from the plague.

¹²⁸ Anon Jesus, knowing in Himself that the power had gone forth out of Him, having turned to the crowd, said, “Who touched Me?” and was saying, “Who touched My garment?”

¹²⁹ While all were denying, His disciples, namely Peter and those who were with him were saying unto Him, “Master, Thou seest the crowds thronging Thee and pressing upon Thee, and Thou art saying, ‘Who touched Me?’”

¹³⁰ Jesus said, “Someone hath touched Me, for I knew that power went out from Me.” ¹³¹ And He looked round about to see who had done this.

¹³² The woman, seeing that she was not hid, being frightened and trembling, knowing what had been done in her, came and fell before Him. Having fallen down before Him, she told Him all the truth and declared unto Him before all the people for what cause she had touched Him and how she was cured immediately.

¹³³ Jesus, having turned and seen her, said unto her, “Be of good comfort, daughter, thy faith hath healed thee. Go in peace and be cured from thy plague.”

¹³⁴ And the woman was healed from that hour.

¹³⁵ While He was still speaking, certain people from the ruler of the Synagogue’s house came, saying unto him, “Thy daughter is dead. Why dost thou trouble the Teacher still? Trouble not the Teacher.”

¹³⁶ But Jesus, having heard the word that was spoken, immediately answered and said unto the ruler of the Synagogue, “Fear not; only believe, and she shall be healed.”

¹³⁷ He came into the house of the ruler of the Synagogue and beheld a tumult: ¹³⁸ all were weeping and bewailing her greatly. ¹³⁹ Upon entering into the house, He suffered no man go in and follow Him except Peter, Jacob, John (the brother of Jacob) and the father and mother of the maiden.

¹⁴⁰ When Jesus entered into the ruler’s house ¹⁴¹ and saw the flute players and the crowd making a tumult, ¹⁴² He said unto them: “Withdraw! Why make ye this tumult and weep? Weep

not, for the little damsel is not dead but asleep.”

¹⁴³ But they laughed Him to scorn, ¹⁴⁴ knowing that she died.

¹⁴⁵ When He had put all of the crowd outside, ¹⁴⁶ He took the father and the mother of the child and the three disciples who were with Him, and they entered in where the child was lying.

¹⁴⁷ When they had entered, He took hold of the child's hand. ¹⁴⁸

After He had taken hold of the child's hand, He called, saying unto her, *“Talitha, kumi!”* * ¹⁴⁹ Then her spirit returned, ¹⁵⁰ and immediately the damsel arose ¹⁵¹ and walked, for she was of the age of twelve years.

¹⁵² Now her parents were astonished with a great astonishment.

¹⁵³ Jesus charged them much to tell no man what had happened in order that no man should know it. ¹⁵⁴ Then He instructed that something should be given to her to eat.

¹⁵⁵ Yet the fame hereof went abroad into all that land, nonetheless.

The Healing of the Two Blind Men

Matthew 9:27-31

¹⁵⁶ While Jesus was passing on from thence, two blind men followed Him, crying out and saying, “Have mercy on us, Son of David!”

¹⁵⁷ When he had come back into the house, the blind men came to Him.

Jesus said unto them, *“Believe ye that I can do this?”*

They said unto Him, “Yea, Lord.”

¹⁵⁸ Then He touched their eyes, saying, *“According to your faith, be it unto you.”* ¹⁵⁹ And their eyes were opened.

And Jesus straightly charged them, saying, *“See that no man know of it.”*

¹⁶⁰ But when they had departed, they made Him known in all that land.

* Aramaic: *Damsel*, unto thee I say, *Arise!*

The Healing of the Dumb, Demon Possessed Man

Matthew 9:27-34 and Mark 6:1a

¹⁶¹ And Jesus departed from thence.

¹⁶² While they were departing, behold, they brought to Him a dumb, demon possessed man.

¹⁶³ When the demon was cast out, the dumb man spoke; the crowds marveled, saying, "This hath never been seen in Israel!"

¹⁶⁴ But the Pharisees were saying, "Through the Prince of Demons He casteth out demons."

26

The Raising of the Widow's Son
Fifth-Day, Iyar 26, 4005 A.M.
Thursday, May 22, A.D. 27

The Raising Of The Widow's Son

Luke 7:11-17

And it came to pass in the next [few days]* that Jesus went into a city called Nain, and sufficient amount of His disciples went with Him, and a great multitude also. ² As He came nigh unto the gate of the city, behold, he who was dead was being carried out, the only son of his mother, and she was a widow, and a well sized multitude from the city was with her.

³ Seeing her, the Lord was moved with compassion on her and said unto her, [“Weep not.”](#)

⁴ When He had come unto her, He touched the bier.†

Those who were bearing him stopped.

Jesus said, [“Young man, I say unto thee, *Kumi!*”](#)

⁵ And the man who was dead sat up and began to speak.

Then Jesus delivered him to his mother.

* Here the Greek literally says, “in the next / ἐν τῇς ἐξῆς.” The King James has translated this as, “the day after”, which is to say, ‘the next day after Jesus heals the Centurion’s servant in the city of Capernaum.’ But because Nain is approximately 23 miles from Capernaum, it probably would take Jesus more than a day to get from Capernaum to Nain. Therefore, I think a better translation is ‘in the next [few days]’ And even if He could have made the trip in only one day, there are too many other events on Jesus’ calendar for ‘the next day’ to have been a travel day. Both are acceptable translations since the Greek only says, “in the next / ἐν τῇς ἐξῆς.”

† BIER, Noun: “A carriage frame of wood for conveying dead human bodies to the grave.” (Webster’s 1828)

⁶ And a fear seized all, and they glorified God, saying, “A great Prophet hath risen up amongst us and God hath visited His people.”

⁷ This report* of Him went forth throughout all Judæa and throughout the entire region round about.

Tribute to John the Baptist

Matthew 11:2-15 and Luke 7:18-28

⁸ Now John’s† disciples related to him concerning all these things [that Jesus did.]

⁹ Now when John heard in the prison about the works of the Messiah, ¹⁰ he called to him a certain two of his disciples and sent them unto Jesus, ¹¹ saying: “*Art Thou He that should come, or should we look for another?*”

¹² When they came unto Jesus, the men said, “John the Baptist hath sent us unto Thee, saying: *Art Thou He that should come, or should we look for another?*”

¹³ In the same hour He healed many from their infirmities and plagues and from evil spirits, and unto many that were blind He granted sight.

¹⁴ Answering, Jesus said unto them, “When ye be gone, announce unto John that which ye hear and see. ¹⁵ The blind receive sight and the halt go. The lepers are cleansed and the deaf hear. The dead are raised up again and the poor are being evangelized. ¹⁶ And happy is he that falleth not by reason of Me.”

¹⁷ And as these messengers‡ of John were departing, Jesus began to speak unto the multitudes concerning John, “What went ye forth§ ² into the wilderness to behold? A reed shaken by the wind?

¹⁸ But what went ye forth for to see? A man clothed in a soft garment? Behold, they that wear soft and gorgeous garments¶

* Greek: *logos* / λόγος Strong’s Number 3056

† Literally reads: “his disciples...John”

‡ Same Greek word as Angel – “τῶν ἀγγέλων”

§ Matthew reads: “...went ye forth... / ἐξήλθετε (ἐξήλθατε)”

Luke reads: “...have ye gone forth... / ἐξεληλύθατε”

¶ *Matthew reads: “those who wear the soft garments”

Luke reads: “those who are in a gorgeous garment”}

and are living in luxury are in the kings' palaces.**

¹⁹ But what went ye out for to see? A Prophet? Yea, I say unto you, and greater than a Prophet. ²⁰ For this is he of whom it is written, 'BEHOLD I SEND MY MESSENGER BEFORE THY FACE, WHO SHALL PREPARE THY WAY BEFORE THEE.' ††

²¹ For Amen, I say unto you, there hath not risen among those who are born of women a greater Prophet than John the Baptist; notwithstanding, he that is least in God's Kingdom of Heaven is greater than he. ²² From the days of John the Baptist till now the Kingdom of Heaven suffereth violence, and they that make violence pull it unto them. ²³ For all the Prophets and the *Torah* prophesied until the time of John. ²⁴ Also if ye are willing to receive it, this is Elijah who was to come.†† ²⁵ He that hath ears to hear, let him hear! §§

Whereunto Shall I Liken This Generation?

Matthew 11:16-19 and Luke 7:29-35

²⁶ Once they heard Him, all the people and the tax collectors justified God, being baptized with John's baptism.

²⁷ But the Pharisees and the teachers of the *Torah* set aside the counsel of God as to themselves, not being baptized by him.

²⁸ The Lord said, "Whereunto then shall I liken the men¶ of this generation? And to what are they like?

²⁹ They are like unto little children who sit in the markets and call unto their fellows, one to another, ³⁰ saying: *We piped unto you, and ye danced not! We mourned unto you, and ye wept not!* ³¹ For John the Baptist came neither eating bread nor drinking wine, and ye*** say: *He hath a demon!* ³² The Son

** Matthew reads: "...in the kings' houses"

Luke reads: "...in the palaces"

†† Malachi 3:1a

‡‡ See Malachi 4:5

§§ Greek phrase: "ὁ ἐχὼν ὦτα ἀκούειν, ἀκουθέτω." which uses a third person imperative, ἀκουθέτω.

¶¶ Greek: mankind/human being/person/man ὁ ἄνθρωπος
Strong's Number 444

*** Matthew reads: "they say"; Luke reads: "ye say"

of Man came eating and drinking, and ye* say: *Behold a man gluttonous and a winebibber, a friend of tax collectors and sinners!* ³³ Yet wisdom was justified by all of her children.”

The Judgment of the Unrepentant

Matthew 11:20-24

³⁴ Then He began to upbraid the cities wherein most of His mighty works were done, because they repented not, ³⁵ “Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if in Tyre and Zidon had been done the mighty works which were done in you, they would have repented long ago in sackcloth and ashes. ³⁶ But I say unto you, it shall be more tolerable for Tyre and Zidon at the day of judgment, than for you. ³⁷ And thou, Capernaum, which art exalted unto Heaven, shalt be brought down to Hades! for if in Sodom† had been done the mighty works which had been done in thee, it would have remained until today. ³⁸ But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

Jesus Reveals The Father

Matthew 11:25-30[end]

³⁹ At that time Jesus answering said, “I confess Thee fully, O Father, Lord of Heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babies. ⁴⁰ Yea, Father, for thus it was well pleasing in Thy sight. ⁴¹ All things were delivered unto Me by My Father, and no man knoweth the Son except the Father; neither knoweth any man the Father except the Son and he to whomsoever the Son desireth to reveal Him. ⁴² Come unto Me, all ye that labor and are heavy laden, and I will give you rest. ⁴³ Take My yoke upon you, and learn from Me, for I am meek and lowly in heart and ye shall find rest unto your souls. ⁴⁴ For My yoke is easy and My burden is light.”

* Matthew reads: “they say”; Luke reads: “ye say”

† See Genesis 19:1-29



Close Up of Ashen Remains in Ancient Sodom
Photo taken October 11, 2014

27

Jesus Rejected in Nazareth Again

Sabbath, Iyar 28, 4005 A.M.

Saturday, May 24, A.D. 27

Rejected Again

Matthew 13:54-58 and Mark 6:1b-6a

Jesus came into His own country, and His disciples follow Him. ² When He had entered His own country and the Sabbath day was come, He began to teach them in their Synagogue, so much so that many of them hearing Him were astonished and said:

“From whence hath this Man this wisdom and the mighty works?”

“What wisdom is this which hath been given unto Him, that even such works of power are wrought by His hands?”

³ “Is not this the carpenter’s son? Is not His mother called Mary, and His brethren, Jacob, Joseph, Simeon, and Judah?”

⁴ “Is not this the carpenter, the son of Mary, and brother of Jacob, Joseph, Judah, and Simeon? ⁵ And are not all of His sisters here with us? ⁶ From whence then hath this Man all these things?”

⁷ And they were offended at Him.

⁸ But Jesus was saying unto them, “**A Prophet is not without honor, except in his own country, and among his own kin, and in his own house.**”

⁹ And He could not do any mighty work there because of their unbelief, ¹⁰ except when He laid His hands on a few infirmities, He healed them. ¹¹ And Jesus marveled because of their unbelief.



Child Swinging Solo in Nazareth
Photo taken on September 21, 2014



The Exit of the Synagogue in Nazareth
Photo taken on September 21, 2014

28

The Mission of the Twelve
First-Day, Iyar 29, 4005 A.M.
Sunday, May 25, A.D. 27

Jesus and the Crowds

Matthew 9:35-38, Mark 6:6b and Luke 8:1

And it came to pass afterward that ² Jesus called unto Him the twelve. ³ Now Jesus was going about all the cities and villages in a circuit, teaching in their Synagogues, ⁴ preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people. ⁵ When Jesus had seen the multitudes, He was moved with compassion on them because they were wearied and were scattered abroad, as sheep not having a shepherd. ⁶ Then He quoth unto His disciples, “The harvest is indeed plenteous, but the laborers are few. ⁷ Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.”

The Mission of the Twelve

Matthew 10:1-42[end], Mark 6:7-11 and Luke 9:1-6

⁸ Then, when Jesus had called together His twelve disciples unto Him, He began to send them two by two. And He gave them power and authority over all the demons and unclean spirits, so as to cast them out ⁹ and to heal every disease and every bodily weakness and to cure those that were sick. ¹⁰ He also sent them to proclaim the Kingdom of God.

¹¹ The names of the twelve apostles are these:

First, Simon who is called Peter and Andrew his brother,
Jacob the son of Zavdy and John his brother,

¹² Philip and [Nathanael] son of Talmaiah,
Thomas and Matthew the tax-collector,

Jacob the son of Chalphaiah and [Jacob's brother Judah,
called] Lebbaeus, whose surname was Thaddaeus,

The Mission of the Twelve
Sivan 3-6, 27 A.D.

¹³ Simon the Canaanite, and Judah Iscariot, who also betrayed Him.

¹⁴ These twelve Jesus sent forth, having charged them, saying, “Go not off into the way of the nations, and enter ye not into any city of the Samaritans. ¹⁵ But go rather unto the lost sheep of the house of Israel. ¹⁶ While ye go, preach, saying, ‘The Kingdom of Heaven is come nigh.’ ¹⁷ Heal the sick. Cleanse the lepers. Raise the dead. Cast out demons. Freely ye have received. Freely give.

¹⁸ He charged them and said to them, “Take nothing for the way, ¹⁹ except a stave only. ²⁰ Provide not for yourselves money—neither gold, nor silver, nor copper—in your money belt, ²¹ neither a leather sack for to carry provisions for the road, nor bread. ²² But be ye shod with sandals. ²³ And neither put not on two coats, ²⁴ nor let yourselves have two coats [in possession], ²⁵ neither [have more than one pair of] sandals, nor [multiple] staves, ²⁶ for the workman is worthy of his food.*

²⁷ He also was saying unto them, “And whosoever ye shall enter into whatsoever city or town, inquire who within it is worthy, and there abide till ye go thence. ²⁸ When ye come into a house, salute it. ²⁹ And if the house be worthy indeed, let your peace come upon it; but if it be not worthy, let your peace return to you. ³⁰ Whosoever shall not receive you nor hear you and your words, while ye go out from thence, [out of] that house and/or [out of that] city, shake off the dust which is beneath your feet for a witness unto them. ³¹ Amen; I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city. ³² Look, I send you forth as sheep in the midst of wolves. Be ye therefore as prudent as the serpents and harmless as the doves. ³³ But beware of men, for they will deliver you up to the Sanhedrin and in their Synagogues. They will scourge you. ³⁴ And before governors and kings ye shall be brought for My sake, for a testimony unto them and unto the Gentiles. ³⁵ But when they deliver you up, worry not about how or what ye shall speak,

* Compare with Luke 10:7 (AJW 41:7) and 1 Timothy 5:18

for it shall be given you in that same hour what ye shall speak.
³⁶ For ye are not the ones speaking, but the Spirit of your Father is the One which speaketh in you. ³⁷ And the brother shall deliver up the brother to death, and the father the child, and the children shall rise up against their parents and cause them to be put to death. ³⁸ Ye shall be hated by all for My name's sake, but he that endureth to the end, the same shall be saved. ³⁹ When they persecute you in this city, flee ye to another! For, truly, I say unto you, in no wise shall ye have gone over the cities of Israel till the Son of Man should come. ⁴⁰ The disciple is not above his teacher, nor is the servant above his master. ⁴¹ It is sufficient for the disciple that he become as his teacher and the servant as his lord; if the lord of the house they called Beelzebub, how much more shall they call those of His household? ⁴² Fear them not therefore, for there is nothing closed that shall not be opened, and hid which shall not be known. ⁴³ What I say unto you in the darkness, that speak ye in the light. And what ye hear in the ear, that preach ye upon the housetops. ⁴⁴ Fear not those who kill the body but cannot kill the soul, rather fear Him who can destroy both soul and body in the Hinnom Valley.*

⁴⁵ Are not two sparrows sold for an assarius*? And none of



The Valley of Hinnom
 Photo taken October 11, 2014

* Greek: γέεννα / *ghe'enna*, Strong's Number 1067;
 Hebrew: גֵּי הִנּוֹם, *Gei-Hinnom* or *Valley-Hinnom*;
 Figuratively: *Hell*

† a Roman coin, worth roughly \$5 in modern value

them doth light on the ground without your Father. ⁴⁶ But even all the hairs of your head are all numbered. ⁴⁷ Fear ye not therefore, ye are of more value than many sparrows.

⁴⁸ Everyone therefore whosoever shall confess Me before men, him will I confess also before My Father which is in Heaven. ⁴⁹ But whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven.

⁵⁰ Think not that I came to cast peace on the earth; I came not to cast peace, but a sword. ⁵¹ For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. ⁵² And a man's enemies shall be those of his own household. ⁵³ He that is friends with father or mother more than Me is not worthy of Me, and he that is friends with son or daughter more than Me is not worthy of Me. ⁵⁴ And he that taketh not his cross and followeth behind Me, is not worthy Me. ⁵⁵ He that findeth his life shall lose it, and he that hath lost his life for My sake shall find it. ⁵⁶ He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. ⁵⁷ He that receiveth a Prophet in the name of a Prophet shall receive a Prophet's reward, and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. ⁵⁸ And whosoever shall give unto one of these little ones a cup of cold water to drink, only in the name of a disciple, Verily, I say unto you, in no wise shall he lose his reward!"

Sent to Proclaim the Gospel

Matthew 11:1, Mark 6:12&13 and Luke 8:1b-3, 9:6

⁵⁹ And it came to pass when Jesus had finished commanding His twelve disciples, ⁶⁰ they went out and passed through the villages, and were proclaiming everywhere the glad tidings and that men should repent. ⁶¹ They cast out many demons and anointed with oil many who were sick, and they healed them.

⁶² And they were healing people everywhere.

⁶³ Jesus departed thence also to teach and to preach in their cities. ⁶⁴ He Himself journeyed through, city by city, and village by village, preaching and showing the glad tidings of the Kingdom of God, and the twelve with Him.

⁶⁵ And there were certain women who had been healed of evil spirits and infirmities: Mary called the Magdalene out of whom had gone out seven demons, ⁶⁶ Joanna the wife of Chuza Herod's steward, Susanna, and many others who were ministering unto Him of their substance.

29

Simon's House
Sixth-Day, Sivan 5, 4005 A.M.
Friday, May 30, A.D. 27

Simon the Pharisee and A Woman From the City

Luke 7:36-50[end]

One of the Pharisees asked Jesus to eat with him, so Jesus went into the Pharisee's house and reclined [at the table]. ² And behold, a woman in the city who used to be* a sinner, having known that Jesus sat [at the table] in the Pharisee's house, having taken an alabaster box of perfume, ³ standing at Jesus' feet behind Him weeping, began to wash His feet with her tears. She was wiping them with the hairs of her head. She was kissing His feet and was anointing them with the ointment.

⁴ Having seen this, the Pharisee who had bidden Jesus spoke within himself, saying: *If this man were a Prophet, he surely would have known who and what manner of woman this is which toucheth him, for a sinner is she.*

⁵ Answering, Jesus said unto him, *"Simon, I have somewhat unto say unto thee."*

Simon said, "Teacher, say on."

⁶ *"There was a certain lender who had two debtors. The one owed five hundred denarii,† and the other fifty. ⁷ When they had nothing to pay, he freely forgave them both. Who then, tell [Me], shall love him more?"*

⁸ Simon answered and said, "I guess that he to whom he forgave more."

Jesus said unto him, *"Thou hast deemed rightly."*

⁹ Having turned unto the woman, He said unto Simon, *"Seest thou this woman? I entered into thy house, and thou gavest*

* or "...who was..."

† Roman coin, worth about \$100 dollars

Me no water for My feet. But *she* hath moistened My feet with tears and wiped them with the hairs of her head. ¹⁰ Thou gavest Me no kiss. But she herself since the time I came in hath not ceased kissing My feet. ¹¹ Thou didst not anoint My head with oil. But *she* hath anointed My feet with perfume. ¹² Because of which grace, I say unto thee, her many sins stand forgiven. Wherefore, she loved much. But to whom less is forgiven, the same loveth less.”

¹³ Jesus said unto her, “Thy sins stand forgiven!”

¹⁴ Those who were sitting [at the table] with Jesus began to say within themselves, “Who is this who even forgiveth sins?”

¹⁵ Then Jesus said unto the woman, “Thy faith hath continually saved* thee! Go in peace!”

* Greek perfect tense: “σέσωκέν σε” Wycliffe 1394 reads: “Thy faith hath made thee safe; go thou in peace.”

30

Shavuot

First-Day, Sivan 7, 4005 A.M.

Sunday, June 1, A.D. 27

Shavuot in Jerusalem

John 5:1-47[end]

After these things, there was a Feast of the Jews, and Jesus went up to Jerusalem.

² Now there is at Jerusalem by the sheep gate a pool that is called in the Aramaic tongue Beth-chesda, having five porches. ³ In these lay a great multitude of sick people: blind, halt, withered. They waited for the moving of the water. ⁴ For an angel, from time to time, descended into the pool and disturbed the water. Then He who first entered after the disturbing of the water became well from whatever disease he was held by.

⁵ There was a certain person there who had an sickness thirty-eight years. ⁶ When Jesus saw him lying and knew that he had been there now a long time, He said unto him, “**Desirest to be made well?**”

⁷ The sick person answered Him, “Sir, I have no one to put me into the pool when the water is troubled; but while I am coming, another steppeth down in front of me.”

⁸ Jesus said unto him, “**Rise! Take up thy bed and walk.**”

⁹ Immediately the person became well, took up his bed, and walked. Now on the same day was the Sabbath. ¹⁰ The Jews therefore were saying unto him who was cured, “It is the Sabbath! It is not lawful for thee to carry thy bed!”

¹¹ He answered them, “He who made me well, the same said unto me: *Take up thy bed and walk.*”

¹² Then they asked him, “What person is it who said unto

thee: *Take up thy bed and walk?*”

¹³ Yet the person who was healed knew not who it was because Jesus had conveyed Himself away, a multitude being in that place.

¹⁴ Afterward Jesus found him in the Temple and said unto him, “Behold, thou hast been made well. Sin no more lest a worse thing come unto thee.”

¹⁵ Then the person departed and told the Jews that it was Jesus who had made him well.

¹⁶ Therefore the Jews persecuted Jesus and were seeking to slay Him because He had done these things on the Sabbath day.

¹⁷ Jesus answered them, “My Father worketh till now, and I work.”

¹⁸ Therefore the Jews were seeking the more to kill Him, because He not only had broken the Sabbath, but also because He called God His Father, making Himself equal with God.

¹⁹ Jesus answered and said unto them, “Truly, truly, I say unto you, the Son can do nothing from Himself unless He seeth the Father doing it; for whatsoever He doeth, these things doeth also the Son likewise. ²⁰ For the Father is friends with the Son and showeth Him all things that He doeth, and He shall show Him greater works than these in order that ye may marvel. ²¹ For as the Father raiseth up the dead and maketh them live, even so the Son maketh to live whom He desireth. ²² For the Father judgeth no one, but all judgment He hath given unto the Son, ²³ so that all men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him. ²⁴ Amen, amen, I say unto you, he that heareth My word and believeth on Him that sent Me, hath everlasting life and shall not come into condemnation but is passed from death unto life. ²⁵ Amen, amen, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God and they that hear shall live.*

²⁶ For as the Father hath life in Himself, so hath He given to

* See AJW 58:443&444 (Matthew 27:52&53)

the Son to have life in Himself²⁷ and hath given Him authority to execute judgment also, because He is the Son of Man.²⁸ Marvel not at this, for the hour is coming, in the which all who are in the graves shall hear His voice²⁹ and come forth: they that have done good unto the resurrection of life, and they that have done foul unto the resurrection of damnation.[†]³⁰ I cannot do anything from Myself; as I hear I judge, and My judgment is just because I seek not My will but the will of the Father which hath sent Me.³¹ If I bear witness of Myself, My witness is not true.³² There is another that beareth witness of Me, and I know that the witness which he witnesseth of Me is true.³³ Ye sent unto John and he hath testified unto the truth.³⁴ But I receive not the testimony from man, but these things I say in order that ye might be saved.³⁵ He was the burning and shining light, and ye were willing for an hour to rejoice in his light.³⁶ But I have greater witness than that of John, for the works which the Father hath given Me to finish—the same works which I do—bear witness of Me that the Father hath sent Me.³⁷ And the Father which hath sent Me, He hath borne witness concerning Me. Ye have neither heard His voice at any time nor seen His shape.³⁸ And His Word ye have not abiding in you, for whom He hath sent, Him ye believe not.³⁹ Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me.⁴⁰ And ye desire not to come to Me in order that ye might have life.⁴¹ Glory from men I receive not;⁴² but I know you, that ye have not the love of God in yourselves.⁴³ I have come in the name of My Father and ye receive Me not. If another shall come in his own name, him ye shall receive.⁴⁵ How can ye believe when ye are receiving glory from each other and the glory that cometh from God only ye seek not? ⁴⁶ Think not that I will accuse you to the Father. There is one who accuseth you—Moses in whom ye have trusted.⁴⁷ For had ye believed Moses, ye would have believed Me because he wrote about Me.⁴⁸ But if ye believe not his writings, how shall ye believe My words?”

[†] See Daniel 12:2

31

John the Baptist's Death
Around Second-Day, Sivan 8, 4005 A.M.
Monday, June 2, A.D. 27

A King Herod Hears of Jesus' Fame
Matthew 14:1&2, Mark 6:14-16, and Luke 9:7-9
t that time, king Herod the tetrarch heard of the fame of Jesus. He even heard of all the things being done by Him, for His name became public. ² He was perplexed, though, because it was said by some that John had risen from the dead ³ and by some that Elijah hath appeared. Others were saying, "He is Elijah." And others were saying, "He is a Prophet or as one of the Prophets." Still others were saying, "A Prophet—one of the ancients—hath arisen."

⁴ Herod said, "John / have beheaded, but who is this of whom I hear such things?!" And he was seeking to see Him. ⁵ Then Herod said unto his servants (and said also to others), "This Jesus is John the Baptist! John the Baptist himself is risen from the dead; therefore, mighty works do operate in Him!" ⁶ When he heard of Him, Herod said, "John, whom I have beheaded, this is He! He is risen from the dead!"

The Death of John the Baptist
Matthew 14:3-12, and Mark 6:17-29

⁷ For Herod himself had sent forth and laid hold upon John, bound him, and put him in prison for Herodias' sake—his brother Philip's wife, for he had married her. ⁸ For John was saying unto Herod, "It is not lawful for thee to have thy brother's wife!" ⁹ Herodias laid wait for him and desired to kill him, but she could not. ¹⁰ For Herod feared John, knowing him to be a man, just and holy, and gave him reverence. When he

heard him, he did many things and heard him gladly. ¹¹ While he desired to kill him, he feared the multitude because they held him as a Prophet.

¹² When a convenient day came that Herod made a supper on his kept birthday for his lords and high captains and chief estates of Galilee, ¹³ and when the daughter of the said Herodias came in and danced before them and pleased Herod and those who sat with him, ¹⁴ the king said unto the damsel, “Ask of me whatsoever thou desirest and I will give it unto thee.” ¹⁵ Whereupon, he promised her with an oath to give her whatsoever she asked. ¹⁶ And he swore unto her, “I will give it thee whatsoever thou shalt ask of me, unto the half of my kingdom.”

¹⁷ And she went forth and said unto her mother, “What shall I ask?”

Her mother said, “The head of John the Baptist.”

¹⁸ So, being fore-instructed by her mother, anon she entered with haste unto the king and asked, saying, “I desire thou give me here at once in a charger the head of John the Baptist!”

¹⁹ The king was exceedingly sorry. Nevertheless, for his oath's sake and the sake of those who sat with him [at the table], he commanded it to be given unto her and desired not to reject her. ²⁰ Immediately, the king sent for a *speculator*^{*} and commanded his head to be brought.

²¹ After he had sent for the scout, the scout went and beheaded John in the prison.

²² His head was brought in a charger and given to the damsel, and the damsel brought it and gave it to her mother.

²³ When his disciples heard of it, they came. And when they came, his disciples took up his body,[†] laid it in a tomb, and buried it. ²⁴ Then they came and told Jesus what had happened.

^{*} Greek: “speculator / σπεκουλάτωρ” Strong’s Number 4688; Latin origin, meaning: *military scout/spy*.

[†] Matthew reads: “body / τὸ σῶμα”

Mark reads: “corps / τὸ πτώμα”

32

The Feeding of the Five Thousand
Fifth-Day & Sixth Day, Sivan 11 &12, 4005 A.M.
Thursday & Friday, June 5 &6, A.D. 27

The Feeding of Five Thousand

Matthew 14:13-22, Mark 6:30-45, Luke 9:10-17, John 6:1-15

After these things—[the Feast of Shavuot]—Jesus went over the Sea of Galilee, [which is called the Sea] of Tiberias. ² The apostles returned and gathered themselves together unto Jesus, and they related unto Him all things—both what they had done and what they had taught. ³ After Jesus heard [of John the Baptist's death], ⁴ He said unto them, “Come ye apart into a desert place and rest a little while.” For there were many coming and going, and they had no leisure so much as to eat. ⁵ Taking them along with Him, Jesus and the apostles departed thence by ship privately into a desert place, belonging to the city called Bethsaida. ⁶ Jesus went up into a mountain and sat there with His disciples. ⁷ (And the Passover, the Feast of the Jews, was most recent.)* ⁸ When the crowds heard and knew [where Jesus was], they followed Him on foot out of the cities. ⁹ A great multitude followed Him because they saw His miracles which He did upon them that were diseased. ¹⁰ For the multitudes saw them departing. Many who knew Jesus ran afoot thither out of all cities. They outwent them and came together unto Him.

¹¹ Going forth, Jesus saw this great crowd and was moved with compassion toward them, for they were as sheep not having a shepherd. And He received them. Receiving them, He began to teach them many things and spoke unto them of the Kingdom of God. ¹² Jesus healed their sick, ¹³ yea, He even cured those who had need of healing.

* Greek: “ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.”

¹⁴ Once evening came, being already a late hour, the day began to wear away. Then His twelve disciples, having come unto Him, said unto Him, ¹⁵ “This is a desert place. The time is far spent. The hour is late. ¹⁶ Dismiss the crowds so that they may go into the surrounding country and into the villages and may lodge, and find themselves bread and food supplies to buy, for they have nothing to eat.”

¹⁷ Jesus answered and said unto them, “**They needn’t depart. Give ye them something to eat.**” ¹⁸ Lifting up His eyes and seeing a great multitude coming unto Him, Jesus quoth unto Philip, “**From whence shall we buy bread so that these may eat?**” ¹⁹ (This He was saying to prove Himself, for He knew what He was about to do.)

²⁰ Philip answered Him, “Two hundred denarii† worth of bread is not enough for them, that everyone of them may receive a little.”

²¹ And they said unto Jesus, “Shall we go and buy two hundred denarii worth of bread, and give [it] to them to eat?”

²² He quoth unto them, “**How many loaves have ye? Go and see!**”

²³ One of his disciples (Simon Peter’s brother Andrew) quoth unto Him, ²⁴ “There is a lad here which hath five barley loaves and two small fishes. But what are they among so many?”

²⁵ Then when the [apostles] knew how much they had, they said, “We have not here more than five loaves and two fishes! Unless indeed, we should go and buy food for all this people.”

²⁶ (For there were about five thousand men.)

²⁷ And He said, “**Bring Me them hither.**”

²⁸ Jesus ordered His disciples, “**Make the entire crowd sit on the green grass in companies by fifties [and hundreds].**”

²⁹ So the disciples did just that. They made everyone sit [on the grass.] ³⁰ (Now there was much grass in the place.) ³¹ They sat down in ranks, by hundreds and by fifties. ³² Therefore, the men [and their families] sat down.

³³ Then Jesus took the loaves. When He took the five loaves

† 200 denarii is worth appoximately \$20,000 USD

and the two fishes, He looked up into Heaven, blessed [His Heavenly Father for] them, and broke the loaves. After giving thanks and breaking them, He distributed the loaves to the disciples to set before the multitude, and the two fishes He divided amongst all. The disciples [distributed the loaves] to the crowds that were sitting down. Likewise, with the small fishes [they distributed] as much as the [people] desired.

³⁴ So all ate and were satisfied.

³⁵ When they were filled, Jesus said unto His disciples, *“Gather up the fragments over and above, so that nothing may be lost.”*

³⁶ Therefore, they gathered together, took up, and filled twelve baskets full of the fragments of the five barley loaves and of the fishes, which remained over and above unto what had eaten. ³⁷ The number of those who ate the loaves was about five thousand men, ³⁸ besides women and children. ³⁹ The people, therefore, having seen the miracle that Jesus did, were saying, “This is truly the Prophet—the one which was to come into the world.”

⁴⁰ Immediately Jesus compelled His disciples to enter into the ship and to go in front of Him unto the other side, toward Bethsaida while He Himself dismissed the multitudes.

Jesus and Peter Walk on Water

Matthew 14:23-33, Mark 6:46-52, and John 6:15-21

⁴¹ Then Jesus knowing that they were about to come and seize Him, so that they might make Him king, * having dismissed the multitudes, and having taken leave of them, departed and withdrew again, and went up into the mountain apart to pray—Himself alone. ⁴² When the evening came, ⁴³ the ship was already in the midst of the sea ⁴⁴ tossed by the waves, for the wind was contrary. ⁴⁵ For His disciples had gone down to the sea. ⁴⁶ When they entered the ship, they went over the sea towards Capernaum. (It already had become dark, but Jesus

had not come to them.)⁴⁷ The sea arose by reason of a great wind that blew.⁴⁸ Yet Jesus was there alone upon the land.⁴⁹ But He saw them toiling in rowing, for the wind was contrary unto them.⁵⁰ About the fourth watch of the night,* then, when they had already rowed about twenty-five or thirty stadii,† Jesus went forth and came unto them, walking upon the sea.

⁵¹ He was willing to pass them by.⁵² And the disciples beheld Jesus walking on the sea and drawing nigh unto the ship. They were afraid.⁵³ Seeing Him walking on the sea, the disciples were troubled and thought Him to be a phantom, saying, “It is a phantom!” They cried out for fear⁵⁴ because they all saw Him and were troubled.

⁵⁵ But straightway Jesus spoke with them, saying, “**Be of good cheer! I am [He]. Fear not!**”

⁵⁶ Answering Him, Peter said, “Lord, if it be Thou, bid me to come to Thee upon the waters.”

⁵⁷ Jesus said, “**Come!**”

Once he had descended from the ship, Peter walked upon the waters to go to Jesus.⁵⁸ But seeing the wind boisterous, he was frightened and began to sink. He cried, “Lord, save me!”

⁵⁹ Immediately when Jesus had stretched forth His hand, He took hold of him and said unto him, “**O [thou of] little faith, wherefore didst thou doubt?**”

⁶⁰ Then the disciples were willing to receive Him into the ship.

⁶¹ When Jesus and Peter entered into the ship, the wind ceased.

⁶² Yea, Jesus went up unto them into the ship and the wind fell.⁶³ And immediately the ship was at the land to which they were going.

⁶⁴ They were amazed in themselves exceedingly beyond measure and marveled.⁶⁵ For they understood not by the loaves of bread because their heart was hardened.⁶⁶ Those who were in the ship, when they came unto Him, worshiped Him, saying, “Truly, Thou art the Son of God!”

Jesus on the Other Side

Matthew 14:34&35, Mark 6:53-55, and John 6:22-24

* About three o'clock in the morning

† Between two and a half to three miles

⁶⁷ When they had passed over, they came into the land of Gennesaret and drew to the shore. ⁶⁸ (This was the day following.) When the people that stood on the other side of the sea saw that there was none other boat there, save that one whereinto His disciples had entered, and that Jesus went not with His disciples into the boat, but that His disciples were gone away alone, ⁶⁹ (howbeit, there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks), ⁷⁰ when the people therefore saw that Jesus was not there, neither his disciples, they also took to shipping and came to Capernaum seeking Jesus. ⁷¹ At the time when Jesus and His disciple's came out of the ship, ⁷² the men of that place sent to the entire surrounding country. ⁷³ Straightway having recognized Him ⁷⁴ and running through that entire surrounding country, ⁷⁵ they began to carry and brought about in beds all who were sick to the place where they heard that Jesus was.

The Bread of Life

John 6:25-71[end]

⁷⁶ When they found Jesus on the other side of the sea, they said unto Him, "Rabbi, when camest Thou hither?"

⁷⁷ Jesus answered them and said, "Amen, amen, I say unto you, ye seek Me, not because ye saw the signs, but because ye ate of the loaves and were satisfied. ⁷⁸ Work not for the food which perisheth, but for that food which endureth unto everlasting life, which the Son of Man will give unto you. For Him hath God the Father sealed."

⁷⁹ They said unto Him, "What should we do in order that we might work the works of God?"

⁸⁰ Jesus answered and said unto them, "This is the work of God, that ye should believe on Him whom He hath sent."

⁸¹ They said unto Him, "What sign showest Thou then, so that we might see and believe Thee? What workest? ⁸² Our fathers



The Sea of Galilee
Photo taken from the shores of Capernaum
on October 15, 2014

ate manna in the wilderness, according as it standeth written,
‘BREAD FROM HEAVEN HE GAVE THEM TO EAT’ ”*

⁸³ Jesus said unto them, “Amen, amen, I say unto you, Moses hath not given you the bread from Heaven, but My Father is giving you the bread from Heaven—the true bread. ⁸⁴ For the bread of God is that which descendeth from Heaven and giveth life unto the world.”

⁸⁵ They said unto Him, “Lord, give us this bread continuously.”

⁸⁶ Jesus said unto them, “I am the bread of life; he that cometh unto Me shall never hunger, and he that believeth on Me shall never thirst. ⁸⁷ But I said unto you that ye also have seen Me and believe not. ⁸⁸ All that the Father giveth to Me shall come to Me, and him that cometh unto Me I will in no wise cast out. ⁸⁹ For I have come down from Heaven, not that I might do My will, but the will of Him that sent Me. ⁹⁰ This is the will of the Father which hath sent Me, that of all those He hath given Me,

* Nehemiah 9:15a



Ruins of the Synagogue in Capernaum
Photo taken October 15, 2014

I should not lose any of them, but I should raise them up again at the last day. ⁹¹ This is the will of Him that sent Me, that everyone that seeth the Son and believeth on Him may have everlasting life, and I will raise him up at the last day.”

⁹² Therefore, the Jews murmured at Him because He said, “I am the bread which came down from Heaven.” ⁹³ And they were saying, “Is not this Jesus, the Son of Joseph, whose father and mother we know? How is it then that He saith, *‘From Heaven I have come down?’*”

⁹⁴ Jesus answered and said unto them, “Murmur not among yourselves. ⁹⁵ No one can come to Me unless the Father which hath sent Me shall draw him, and I will raise him up at the last day. ⁹⁶ It is written in the Prophets, ‘AND THEY SHALL ALL BE TAUGHT OF GOD’* Therefore, everyone that hath heard and learned from the Father cometh unto Me. ⁹⁷ Not that any man hath seen the Father, save he who is of God, he hath seen the Father. ⁹⁸ Amen, amen, I say unto you, he that believeth on Me hath everlasting life. ⁹⁹ I am that bread of life. ¹⁰⁰ Your fathers ate manna in the wilderness and died. ¹⁰¹ This is the bread which cometh down from Heaven in order that anyone may eat of it and not die. ¹⁰² I am the living bread which came down from Heaven. If any doth eat of this bread, he shall live for all eternity. And the bread that I will give is My flesh, which I will give for the life of the world.”

¹⁰³ Therefore, the Jews were striving among themselves, saying, “How is this Man able to give us His flesh to eat?”

¹⁰⁴ Jesus said unto them, “Amen, amen, I say unto you, except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you. ¹⁰⁵ He that eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day. ¹⁰⁶ For My flesh truly is food and My blood truly is drink. ¹⁰⁷ He that eateth My flesh and drinketh My blood abideth in Me, and I in him. ¹⁰⁸ As the living Father hath sent Me and I live through the Father, so he that eateth Me, the same shall live by Me. ¹⁰⁹ This is the bread which came down from Heaven, not as your fathers ate manna and died. He that eateth of this bread shall live forever.”

¹¹⁰ These things He said in the Synagogue, teaching in Capernaum. ¹¹¹ Many therefore of His disciples, having heard, said, “Hard is this saying. Who can hear it?”

¹¹² But Jesus, knowing in Himself that His disciples murmured about this, said unto them, “Doth this offend you? ¹¹³ What if then ye shall see the Son of Man go up where He was before?

¹¹⁴ The spirit is He which maketh live. The flesh profiteth

* Isaiah 54:13a

nothing. The words that I speak unto you, they are spirit and they are life. ¹¹⁵ But there are some of you which believe not.” (For from the beginning Jesus knew who they were that believed not and who the one betraying Him was.) ¹¹⁶ And He was saying, “Because of this I have said unto you that no one can come unto Me, unless it be already given unto him from My Father.”

¹¹⁷ From that time many of His disciples went back and no longer walked with Him.

¹¹⁸ Jesus said unto the twelve, “Don’t ye also desire to go away?”

¹¹⁹ Simon Peter answered Him, “Lord, to whom shall we go? Thou hast the words of eternal life. ¹²⁰ We have believed and continue to believe, and have known and continue to know, that Thou art the Anointed* Son of the Living God.”

¹²¹ Jesus answered them, “Haven’t I chosen you twelve? And one of you is a devil.”

¹²² He was speaking of Judah Iscariot, the son of Simon, for this man was to betray Him, being one of the twelve.

Jesus in Judea

Matthew 14:36[end], Mark 6:56[end] and John 7:1[beginning]

¹²³ After these things, Jesus was walking in Galilee, for He would not to walk in Judea because the Jews were seeking to kill Him. ¹²⁴ Whithersoever He entered (into villages or cities or country) they laid the sick in the streets at the market places, ¹²⁵ and they besought Him that they might touch if it were only of the tzitzit† of His garment. As many as touched Him were thoroughly healed.

What Defileth a Man

Matthew 15:1-20 and Mark 7:1-23

¹²⁶ Then some of the scribes and Pharisees came to Jesus from Jerusalem and gathered together unto Him. ¹²⁷ Seeing some of

* Greek word: “christos / ὁ χριστός” Strong’s Number 5547

† See Numbers 15:38&39

His disciples eating bread with defiled hands (that is to say, unwashed hands), they found fault. ¹²⁸ For the Pharisees and all the Jews, unless they wash their hands, eat not, holding the tradition of the elders. ¹²⁹ When they come from the market, unless they wash themselves, they eat not. Many other things there be which they received to hold—as the washing of the cups, vessels, brazen utensils, and couches.

¹³⁰ Then the Pharisees and scribes asked Him, ¹³¹ saying, ¹³² “Why do Thy disciples walk not according to, but instead transgress, the tradition of the elders? But with unwashed hands they eat bread. For they wash not their hands when they eat bread.”

¹³³ But answering, Jesus said unto them, ¹³⁴ “Why do ye also transgress the commandment of God by your tradition?

¹³⁵ Isaiah prophesied well of you hypocrites, as it is written, ‘THIS PEOPLE WITH THEIR LIPS DOTH HONOUR ME, BUT THEIR HEART IS FAR AWAY FROM ME. ¹³⁶ BUT IN VAIN THEY WORSHIP ME, TEACHING THE INJUNCTIONS OF MEN AS TEACHINGS.’ ‡ ¹³⁷ For laying aside the commandment of God, ye hold the tradition of men—as the washing of vessels and cups, and many other such like things ye do.”

¹³⁸ And Jesus was saying unto them, “Well do ye reject the commandment of God, so that ye may observe your own tradition. ¹³⁹ For Moses said—[nay,] God commanded—saying, ‘HONOUR THY FATHER AND THY MOTHER,’ § ¹⁴⁰ and, ‘HE THAT SPEAKETH EVIL OF HIS FATHER OR HIS MOTHER, LET HIM DIE THE DEATH.’ ¶ ¹⁴¹ But ye say, whosoever saith unto his father or his mother *Korban* ** by whatsoever thou mightest be profited by me [is free from obligations] ¹⁴² and in no wise should honor his father or his mother. And ye no longer suffer him to do anything to his father or his mother, ¹⁴³ making void the commandment and word of God by your tradition which ye have delivered,

‡ Isaiah 29:13

§ Exodus 20:12a, Deuteronomy 5:16a

¶ Exodus 21:17, Leviticus 20:9a

** *a gift*

and many such like things do ye. ¹⁴⁴ Hypocrites, well did Isaiah prophesy concerning you, saying, ¹⁴⁵ ‘THIS PEOPLE DRAWETH NIGH ME WITH THEIR MOUTH, AND WITH THEIR LIPS THEY DO HONOUR ME, BUT THEIR HEART IS FAR AWAY FROM ME. ¹⁴⁶ BUT IN VAIN THEY WORSHIP ME, TEACHING THE INJUNCTIONS OF MEN AS TEACHINGS.’ *

¹⁴⁷ When He had called to Him all the multitude, He was saying unto them, “Hear Me every one [of you], and understand! ¹⁴⁸ It is not that which goeth into the mouth that defileth a man. But that which goeth forth out of the mouth, this defileth a man.”

¹⁴⁹ [And He said again], “There is nothing from without a man that, entering into him, can defile him. But the things which come out of him, those are they that defile the man. ¹⁵⁰ If any man have ears to hear, let him hear!”

¹⁵¹ Then, having come to Him, His disciples said unto Him, “Knowest that the Pharisees were offended after they heard this saying?”

¹⁵² But He answered and said, “Every plant which My celestial Father hath not planted shall be uprooted. ¹⁵³ Let them alone. They are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” †

¹⁵⁴ When He had entered into the house away from the multitude, His disciples asked Him concerning the parable.

¹⁵⁵ Peter asked Him, “Declare unto us this parable.”

¹⁵⁶ Jesus said unto them, “Still thus are ye also without understanding? ¹⁵⁷ Don’t ye yet perceive that everything from without that entereth into the mouth of man cannot defile him, ¹⁵⁸ for it entereth not into his heart, but entereth into his stomach and exiteth [his body], cleansing all foods, and is cast forth into the drain?”

¹⁵⁹ And He was saying, “But the things going forth out of the mouth of men come forth from the heart. Those things defile the man. ¹⁶⁰ For from within [us], out of the heart of

* Isaiah 29:13

† See AJW 24:37

men, proceed evil thoughts, murders, adulteries, fornications,
¹⁶¹ thefts, pseudo-witnessing, covetousness, evilness, guile,
lasciviousness, an evil eye, blasphemy, pride, foolishness.‡ ¹⁶²
All these evils from within [us] go forth and are the things
which defile the man. ¹⁶³ But to eat with unwashed hands
defileth not the man.”

‡ Matthew – “evil thoughts, murders, adulteries, fornications,
thefts, pseudo-witnessing, blasphemies”

Mark – “evil thoughts, adulteries, fornications, murders, thefts,
covetousness, wickedness, deceit, lasciviousness, an evil eye,
blasphemy, pride, foolishness.”

33

The Syrophenician Woman Around Third-Day, Tammuz 1, 4005 A.M. Tuesday, June 24, A.D. 27

The Faith of the Canaanite Woman

Matthew 15:21-28 and Mark 7:24-30

Rising up and going forth from thence, Jesus went away and withdrew to the borders of the parts of Tyre and Zidon. ² When He had entered into a house, He desired that no man know it. Yet He could not be hid. ³ For behold, a certain woman of Canaan whose little daughter had an unclean spirit, having heard of Jesus, ⁴ came out of the same borders. ⁵ She went to Jesus and fell at His feet. ⁶ (The woman was Greek, a Syrophenician by nation.) She besought Him that He might cast forth the demon out of her daughter. ⁷ She cried out unto Him, saying: *Eleeson me, Kurie, Huie David! He thugater mou kakos daimonizetai!* *

⁸ But He answered her not a word.

His disciples came to Him and besought Him, saying, "Send her away, for she crieth after us."

⁹ But He answered and said: "I was not sent but unto the lost sheep of the house of Israel."

¹⁰ Then she came and bowed down unto Him, crying: *Kurie, boethei moi!* †

¹¹ Jesus answered her, saying: *Aphes proton chortasthenai ta tenka; ou gar estin kalon labein ton arton ton teknon kai tois kunariois balein.* ‡

¹² She answered and said unto Him: *Nai, kurie; kai gar ta*

* "Greek: Have mercy on me, O Lord, Son of David. My daughter is grievously demon possessed."

† Greek: "Sir, help me!"

‡ Greek: "Suffer first the children to be satisfied, for it is not good to take the children's bread and cast it unto the little dogs."

kunaria hupokato tes trapezes esthieï § apo ton psichion ton paidion ton piptonton apo tes trapezes ton kurion auton![¶]

¹³ Then Jesus answered and said unto her: *O gunai, megale sou he pistis; genetheto soi hos theleis. Dia touton ton logon hupage! Exeleluthe to daimonion ek tes thugatros sou.*^{**}

¹⁴ Her daughter was cured from that very hour. ¹⁵ When she came to her house, she found that the demon already gone out, and her daughter was laid upon the bed.

§ or *esthiousin*

¶ Greek: “Yea, Lord, yet even the little dogs under the table eat the crumbs of the children that fall from their master’s table.”

** Greek: “O woman, great is thy faith; let it be done unto thee as thou desirest. Because of this word, go thy way. The demon hath gone forth out of thy daughter.”

34

The Feeding of Four Thousand
Approximately: Fifth-Day, Av 1, 4005 A.M.
Thursday, July 24, A.D. 27

The Deaf and Mute Healed

Matthew 15:29-31 and Mark 7:31-37[end]

Again Jesus departed from thence (which was the coasts of Tyre and Zidon) and came nigh unto the Sea of Galilee, through the midst of the coasts of Decapolis. ² He went up into a mountain and sat down there. ³ Great multitudes came unto Him, having with them those who were lame, blind, dumb, crippled in their hands, and many others. They cast them down at Jesus' feet and He healed them, ⁴ insomuch that the multitudes were amazed, seeing the dumb speaking, the crippled well, the lame walking, the blind seeing; and they glorified the God of Israel.

⁵ They brought unto Him one that was deaf and had an impediment in his speech. They besought Him to put His hand upon him. ⁶ So He took him aside from the multitude and put His fingers into his ears. He spit and touched his tongue. ⁷ Looking up to Heaven, He sighed and quoth unto him, *Hipatach!* * ⁸ And straightway his ears were opened, the string of his tongue was loosed, and he spoke plainly. ⁹ Jesus charged them that they should tell no man, but the more He charged them, so much the more a great deal they published it ¹⁰ and were beyond measure astonished, saying, "He hath done all things well! He maketh both the deaf to hear and the dumb to speak!"

* Aramaic: *Be opened!*

The Feeding of the Four Thousand

Matthew 15:32-39 and Mark 8:1-9

¹¹ In those days the multitude being very great and having nothing to eat, ¹² even then, Jesus called His disciples unto Him and said unto them, ¹³ “I have compassion on the multitude, for already three days they have stayed with Me, yet they have nothing that they might eat. ¹⁴ And if I send them away to their home[†] fasting, they will faint along the pathway, for some of them came from far away. ¹⁵ I desire not to send them away fasting, lest they faint on the pathway.”

¹⁶ His disciples answered Him, saying, “Whence shall any of us satisfy this very great multitude with so many loaves of bread here in the desert?” [‡]

¹⁷ Jesus asked and said unto them, “How many loaves have ye?”

They said, “Seven and a few little fishes.”

¹⁸ Jesus commanded the multitude to sit down on the ground.

¹⁹ He took the seven loaves, gave thanks, broke them, and gave them to His disciples to set before the multitude. Then the disciples set them before the multitude. ²⁰ With the few small fishes they had, He blessed them and commanded to set them also before the multitude. ²¹ So they all ate and were filled, and they took up of the broken food that was left seven baskets full. ²² Those who ate were about four thousand men, beside women and children. ²³ Then Jesus sent the multitude away ²⁴ and straightway entered into a ship with His disciples,

[†] Greek: singular, “their home” which means “their homes”.

[‡] Matthew reads: “Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον;”

Whence should we have so much bread in the wilderness, as to fill so great a multitude?

Mark reads: “Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ’ ἐρημίας;”

“Whence can a man satisfy these men with bread here in the wilderness?”

and they came into the coasts of Magdala and into the parts of Dalmanutha.

The Pharisees ask for a Sign

Matthew 16:1-4 and Mark 8:11-13

²⁵ The Pharisees also with the Sadducees came forth and began to dispute with Jesus. They questioned Him, seeking of Him a sign from Heaven, tempting Him. ²⁶ Jesus sighed deeply in His spirit and answered them, ²⁷ “When it is evening, ye say, It will be fair weather, for the sky is red. ²⁸ And in the morning, It will be foul weather today, for the sky is red and lowering. Hypocrites, ye can discern the face of the sky, but the signs of the appointed times ye are not able [to discern]? ²⁹ A wicked and adulterous generation seeketh after a sign. ³⁰ Why doth this generation seek after a sign? Truly, I say unto you, no sign shall be given unto this generation ³¹ but the sign of the Prophet Jonah.”

³² Then Jesus left them. Entering into the ship again, He departed to the other side.

They Forgot Bread

Matthew 16:5-12 and Mark 8:14-21

³³ Now His disciples, having come to the other side, ³⁴ had forgotten to take bread, ³⁵ neither had they in the ship with them more than one loaf.

³⁶ Jesus charged them, saying, “Take heed and beware of the leaven of the Pharisees ³⁷ and the Sadducees, ³⁸ and of the leaven of Herod.”

³⁹ They reasoned among themselves, saying, “It is because we have not brought bread.”

⁴⁰ Knowing [that they said this], Jesus said unto them, “O ye of little faith, why reason ye that because ye have no bread neither took ye any along? ⁴¹ Perceive ye not yet, neither understand? Have ye your heart yet hardened? ⁴² Having eyes, see ye not?

And having ears, hear ye not? And do ye not remember? ⁴³
When I broke the five loaves of bread among five thousand,
how many baskets full of fragments took ye up?"

They said unto Him, "Twelve."

⁴⁴ "And when I broke the seven loaves of bread among four
thousand, how many baskets full of fragments took ye up?"

They said, "Seven."

⁴⁵ He said unto them, "How is it that ye do not understand
⁴⁶ that I spake it not to you concerning bread, to beware of
the leaven of the Pharisees and of the Sadducees, [and of the
leaven of Herod]?"

⁴⁷ Then they understood how that He bade them, not beware
of the leaven of bread, but of the teaching of the Pharisees and
the Sadducees, [and of the teaching of Herod].

A Blind Man Healed

Mark 8:22-26

⁴⁸ Jesus came to Bethsaida. They brought a blind man unto
Him and besought Him to touch him. ⁴⁹ Jesus took the blind
man by the hand and led him out of the town. When He had
spit on his eyes and put His hands upon Him, He asked him if
he saw anything.

⁵⁰ The man looked up and said, "I see men, for I see them
walking as they were trees."

⁵¹ After that Jesus put His hands again upon the man's eyes
and made him look up. Then the man was restored and saw
every man clearly. ⁵² Jesus sent him away to his house, saying,
"Neither go into the town nor tell it to any in the town."

35

Cæsarea Philippi

Approximately: Sixth-Day, Elul 1, 4005 A.M.

Friday, August 22, A.D. 27

Feast of Sukkot Nigh

John 7:2-8

The Jew's Feast of Sukkot was nigh. ² Therefore, Jesus' brethren said unto Him, "Depart hence and go into Judæa so that Thy disciples also may see the works that Thou doest. ³ For there is no one that doeth anything in secret and he himself seeketh to be known openly. If Thou do these things, show Thyself to the world." ⁴ (For neither did His brethren believe in Him.)

⁵ Then Jesus said unto them, "My time is not yet come, but your time is ready at all times. ⁶ The world cannot hate you, but Me it hateth because I bear witness concerning it that the works thereof are evil. ⁷ Ye go up unto this Feast. I go not up yet unto this Feast, for My time has not been fulfilled."

⁸ Having said these words unto them, He remained in Galilee.

Peter's Confession of Faith

Matthew 16:13-28, Mark 8:27-38[end], 9:1 and Luke 9:18-27

⁹ Then Jesus and His disciples went out [of Galilee] toward the towns of Cæsarea Philippi. And it came to pass when He was come into the coasts of Ceasarea Philippi, as He was alone praying on the pathway, the disciples were with Him, and Jesus asked His disciples, saying unto them, "Whom do the multitudes say that I, the Son of Man, am?" *

¹⁰ They replied, "Some say John the Baptist, but some say Elijah, and others Jeremiah, or that one of the old Prophets is risen again."

* Literally, "Whom do men say [or claim] me, the Son of Man, to be?"



The Falls at Cæsarea Philippi
Photo taken October 15, 2014

¹¹ Jesus said unto them, “**But ye, whom do ye say that I am?**”

¹² Simon Peter answered and said unto Him, “*Thou* art the Messiah—the Son of the Living God.”

¹³ Jesus replied, “**Blessed art *thou*, Simon son of Jonah, for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven.**” ¹⁴ And I say also unto thee, that thou art Peter, the Rock,[†] and upon this massive rock[‡] will I build My congregation. And the gates of hades shall not prevail against it. ¹⁵ And I will give unto thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind on earth shall be bound Heaven. And whatsoever thou shalt loose on earth shall be loosed in Heaven”

¹⁶ Then He straightly charged, warned, and commanded His disciples that they should tell no one that He Himself is Jesus

[†] Greek “*petros* / ὁ Πέτρος ” Strong’s Number 4074

[‡] Greek: “*petra* / ὁ πέτρα” Strong’s Number 4073



The Ruins of the Temple to Pan, also called the Gate of Hades
Photo taken October 15, 2014

the Messiah. ¹⁷ From that time He began to show His disciples and to teach them, saying, “It is inevitable for the Son of Man to go away to Jerusalem and to suffer many things from the elders and the High Priests and the scribes, and be rejected of the elders, and of the High Priests, and of the scribes, and to be killed, and both after three days to rise and the third day to be resurrected.”

¹⁸ And He spoke that saying openly.

¹⁹ Then Peter took Jesus and began to rebuke Him ²⁰ saying, “Master, favor Thyself! This shall not come upon Thee!”

²¹ When He had turned around and looked on His disciples, Jesus rebuked Peter, saying, “Get thee behind Me, Satan! Thou art Mine offence, for thou perceivest not Godly things but worldly things.”

²² When Jesus called the multitude unto Him with His disciples, even then He said unto them all, “If anyone desire to come after Me, let him deny himself, take up his cross daily, and follow Me. ²³ For whosoever desireth to save his life shall lose it. But whosoever loseth his life for My sake and the Gospel’s, the same shall find it and save it. ²⁴ For what shall it profit a man if he gain the whole world and destroy or lose his own soul? ²⁵ Or what shall a man give as an exchange for his soul? ²⁶ For whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in His glory and in the glory of His Father with the holy angels. ²⁷ For the Son of Man shall come in the glory of His Father with His angels, then He shall reward everyone according to his works.

²⁸ And Jesus said unto them, “Amen, I say unto you truly, that there are some of them who are standing here who shall in no wise taste of death, until they have seen the Son of Man coming in His Kingdom and the Kingdom of God having come with power.”

36

The Transfiguration

Approximately: Sixth-Day, Elul 8, 4005 A.M.

Friday, August 29, 27 A.D.

The Transfiguration of the Messiah Jesus

A Matthew 17:1-13, Mark 9:2-13, Luke 9:28-36, II Peter 1:17&18

And it came to pass, after six days after these sayings, but not quite eight days [after], Jesus took Peter and Jacob and John his brother, and He went up into a mountain to pray. He brought them up into the high mountain apart by themselves.

² And it came to pass that while Jesus was praying, ³ He was transfigured before them. ⁴ The fashion of His countenance was altered. ⁵ His countenance shone as the sun. ⁶ His garment became as white as the light. ⁷ His garment was glistening white. ⁸ His garment became shining, exceedingly white as snow, so as no fuller on earth can whiten them.

⁹ And behold, two men, Moses and Elijah, appeared unto them and were talking with Jesus. ¹⁰ These who appeared in glory were speaking of His decease which He was going to accomplish at Jerusalem.

¹¹ But Peter and those who were with him were heavy with sleep, but after they fully awoke, they saw His glory and the two men who stood with Him.

¹² And it came to pass while they were departing from Him, Peter answered and said unto Jesus, "Lord, Rabbi, Master, it is good for us to be here. If Thou desirest, let us make three sukkot* one for Thee, and one for Moses, and one for Elijah,"

* The Feast of Sukkot was coming up in the relatively near future, but Jesus decided to travel to this mountain instead of toward Jerusalem. Therefore, Peter thought that Jesus wanted to keep the Feast of Sukkot here with Moses and Elijah. Later on Jesus and His disciples did go to Jerusalem, and keep the Feast in Jerusalem.



Some Mountains near Mt. Hermon,
Where upon one of them, Jesus was transfigured
Photo taken October 15, 2014

¹³ He knew not what he was saying, ¹⁴ for he knew not what he should say because they were sore afraid.

¹⁵ While he spoke these things, behold, a bright cloud came and overshadowed them. They feared as they entered into the cloud. ¹⁶ And behold, a voice came to Him out of the cloud from the excellent glory, saying, “**This is My Beloved Son, in whom I am well pleased! Hear Him!**” ¹⁷ (For Jesus received from God the Father honor and glory when such a voice came to Him. ¹⁸ And this voice which came from Heaven we heard when we were with Him in the holy mount.)[†]

¹⁹ When the disciples heard it, they fell on their face and were sore afraid.

²⁰ Then Jesus came and touched them. He said, “**Arise, and be not afraid!**”

²¹ And suddenly as soon as the voice happened, they looked round about, lifting up their eyes, and saw no longer anyone except Jesus, who was found alone with themselves.

²² As they came down from the mountain, Jesus charged them that they should tell no one what things they had seen except when the Son of Man be risen from the dead [then they may

[†] Text taken from 2 Peter 1:17&18

tell], saying, “Tell no one the vision until the Son of Man be risen from the dead.”

²³ They were silent and told no one in those days anything of what they had seen. ²⁴ They kept that saying with themselves, questioning among themselves what the rising from the dead was. ²⁵ Jesus’ disciples asked Him, saying, “Why then do the scribes say that Elijah must inevitably come first?”

²⁶ Jesus answered and said unto them, “Elijah, indeed cometh first and shall restore all things. ²⁷ And O, how it is written of the Son of Man that He must suffer many things and be esteemed as nothing. ²⁸ But I say unto you, Elijah hath indeed come, and they knew him not, but have done unto him whatsoever they listed,* as it is written of him. ²⁹ So shall also the Son of Man suffer by them.”

³⁰ Then the disciples understood how that He spoke unto them of John the Baptist.

The Next Day: A Demon Possessed Boy Healed

Matthew 17:14-21, Mark 9:14-29 and Luke 9:37-45

³¹ And it came to pass on the next day that they came down from the mountain to the multitude. ³² Coming unto the [rest of His] disciples, ³³ a great multitude met Him. ³⁴ This great multitude Jesus saw compassed around them, and He also saw the scribes questioning with His disciples. ³⁵ Straightway all the multitude, when they beheld Him, were greatly amazed. Running to Him, they greeted Him.

³⁶ Jesus asked the scribes, “What question ye with them?”

³⁷ One man from the multitude came unto Jesus, kneeling unto Him. Answering [Jesus], he cried out, saying, ³⁸ “Teacher, I beseech Thee, look upon my son, for he is an only child to me.” ³⁹ And saying, “O Lord, have mercy on my son, for he is mad and suffereth miserably. For often he falleth into the fire and often into the water. ⁴⁰ Teacher, I have brought my son unto Thee, which hath a dumb spirit. ⁴¹ Look, this spirit taketh him and suddenly he crieth out. ⁴² And wheresoever it doth

* desired, wanted

seize him, it dasheth him down and he foameth. ⁴³ It throweth him into convulsions with foaming. ⁴⁴ He gnasheth with his teeth. ⁴⁵ With much pain it departeth from him, bruising him. ⁴⁶ And he pineth away. ⁴⁷ I brought him unto Thy disciples. ⁴⁸ And I spoke unto and besought Thy disciples that they might cast it out, ⁴⁹ but they had not the strength ⁵⁰ and were not able ⁵¹ to heal him.”

⁵² Jesus answered him and said, “O faithless and perverse generation, until when shall I be with you? And until when shall I suffer you? Bring to Me hither thy son!”

⁵³ Then they brought the boy unto Jesus. ⁵⁴ While the boy was still coming, ⁵⁵ the spirit saw Jesus. ⁵⁶ The demon immediately dashed him down and threw him into convulsions. ⁵⁷ Falling upon the earth, he rolled foaming.

⁵⁸ Jesus asked his father, “How long ago is it since this happened unto him?”

His father replied, “From childhood. ⁵⁹ And often it doth cast him into the fire and into the waters to destroy him. But if Thou canst do anything, help us by having compassion on us.”

⁶⁰ Jesus said unto him, “If thou canst believe, all things are possible unto him that believeth.”

⁶¹ Straightway the father of the child cried out with tears and said, “I believe, Lord! Help mine unbelief.”

⁶² When Jesus saw that the multitude came running together, He rebuked demon, that unclean spirit, ⁶³ and cured the child, ⁶⁴ saying unto it, “Dumb and deaf spirit, I charge thee, come out of him. Thou mayest never again enter into him.”

⁶⁵ It cried and threw him into much convulsions. ⁶⁶ The demon came out of him, ⁶⁷ and he became as one dead, so much so that many said that he was dead.

⁶⁸ But Jesus took him by the hand and lifted him up. The boy arose. ⁶⁹ Jesus gave him again to his father. ⁷⁰ And the boy was healed from that very hour. ⁷¹ They were all amazed at the majesty of God. While they wondered everyone at all things which Jesus did, Jesus said unto His disciples, ⁷² “Let these

words sink down into your ears, for the Son of Man is about to be delivered into the hands of men.”

⁷³ But they understood not this saying. It was hid from them so that they perceived it not. They feared to ask Him of that saying.

⁷⁴ Jesus went into a house.

Then His disciples came to Jesus and asked Him privately, “Why couldn’t we cast it out?”

⁷⁵ Jesus said unto them, ⁷⁶ “Because of your unbelief. For truly I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain: *Remove hence to yonder place!* And it shall remove and nothing shall not be impossible for you. ⁷⁷ But this kind is possible to go out by nothing, except by prayer and fasting.”

37

Back in Galilee

Approximately: Sixth-Day, Elul 15, 4005 A.M.

Friday, September 5, A.D. 27

In Galilee: The Son of Man is about to be Betrayed

Matthew 17:22&23 and Mark 9:30-32

Going forth from thence, they went through Galilee. Jesus would have no man know it. ² For He was teaching His disciples. ³ Jesus was saying unto them ⁴ while they abode in Galilee, ⁵ “The Son of Man is about to be betrayed into the hands of men. ⁶ They shall kill Him. ⁷ Having been killed, ⁸ He shall rise the third day. ⁹ [Yea,] the third day He shall be raised up.”

¹⁰ The disciples were greatly grieved. ¹¹ But they understood not that saying and were afraid to ask Him.

At Capernaum: The Didrachma

Matthew 17:24-27 and Mark 9:33

¹² Then Jesus came to Capernaum. ¹³ When He came to Capernaum, they that received the didrachma¹ came to Peter and said, “Doth your Teacher pay the didrachma?”

¹⁴ He said, “Yea.”

When he came into the house, Jesus anticipated him, saying, “What seemeth it to thee, Simon? From whom do he kings of the earth receive custom or taxes? From their sons or from strangers?”

¹⁵ Peter said unto Him, “From strangers.”

Jesus said unto him, “Then the sons are free. ¹⁶ But in order that we offend them not, when thou goest unto the sea, cast a hook and take up the fish that first cometh up. When thou hast opened its mouth, thou shalt find a stater.² Take that and give it

¹ Greek Coin: worth roughly two denarii or \$200 USD

² Greek Coin: worth two didrachma or \$400 USD



The Sea of Galilee
 Photo taken from the shores of Capernaum
 on October 15, 2014

unto them for Me and thee.”

Greatest in the Kingdom and Offenses

Matthew 18:1-9, Mark 9:33-50[end] and Luke 9:46-50

¹⁷ In that hour the disciples came unto Jesus, saying, “Who is the greatest in the Kingdom of Heaven?” ¹⁸ (For there had come up a reasoning among them, which of them should be greatest.)

¹⁹ Jesus, seeing the thought of their heart ²⁰ and being in the house, asked them, “What was it that ye disputed among yourselves on the way?”

²¹ But they held their peace because on the way they had disputed among themselves about who [should be] the greatest.

²² Jesus sat down, then called the twelve and said unto them, “If anyone desire to be first, he shall be last of all and servant of all.”

²³ Calling a little child, Jesus took him and set him by Himself in their midst. ²⁴ Having taken him in His arms, ²⁵ He said unto them, ²⁶ “Amen, I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven. ²⁷ Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven. ²⁸ Whosoever shall receive this little child, or one of such little children, in My Name receiveth Me. ²⁹ And whosoever shall receive Me ³⁰ receiveth not Me ³¹ but Him that sent Me. ³² For he that is least among you all, the same shall be great.”

³³ John answered Him, saying, “Master, Teacher, we saw one casting out demons in Thy Name. ³⁴ He followeth us not ³⁵ and we forbade him, for he followeth not with us.”

³⁶ But Jesus said to him, “Forbid him not, ³⁷ for there is no one who shall do a work of power in My Name and still be able swiftly to speak evil of Me. ³⁸ For whosoever is not against us is for us. ³⁹ For whosoever may give you a cup of water to drink in My Name, because ye are the Messiah’s, truly, I say unto you, he shall not lose his reward. ⁴⁰ But whosoever shall offend one of these little ones who believe in Me, it is profitable and better for him if that rather a millstone that turneth by a donkey were placed and hanged around his neck, and that he were cast and drowned in the depth of the sea. ⁴¹ Woe unto the world because of offenses! For it must needs be that offenses come. But woe to that man by whom the offense cometh! ⁴² And if thy hand offendeth thee, cut it off and cast it from thee. For it is better for thee to enter into life without the use of a hand than having two hands to go into the Hinnom Valley into the eternal fire that never shall be quenched, ⁴³ where their worm dieth not and the fire is not quenched. ⁴⁴ And if thy foot offend thee, cut it off and cast it from thee. For it is better for thee to enter into life lame than having two feet to be cast into the Hinnom Valley into the eternal fire that never shall be quenched, ⁴⁵ where their worm dieth not and the fire is not quenched. ⁴⁶ And if thine eye offend thee, pluck it

3 Mark reads: “...against you is for you...” Luke reads: “... against us is for us...”

out and cast it from thee. For it is better for thee to enter into life in the Kingdom of God with one eye than having two eyes to be cast into the fiery Hinnom Valley, ⁴⁷ where their worm dieth not and the fire is not quenched. ⁴⁸ For everyone shall be salted with fire. And every sacrifice shall be salted with salt. ⁴⁹ Salt is good. But if the salt become saltless, what shall be salted therewith? Have salt in yourselves, and have peace one with another.

Parable of the Lost Sheep

Matthew 18:10-14

⁵⁰ See that ye despise not one of these little ones. For I say unto you, their angels in Heaven continually behold the face of My Father who is in Heaven. ⁵¹ For the Son of Man came to save the lost. ⁵² How think ye? If there should be to a man a hundred sheep and one of them should go astray, doth he not leave the ninety-nine, then goeth into the mountains and seeketh that which was gone astray? ⁵³ And if it might be that he find it, truly, I say unto you, he rejoiceth over it more than over the ninety-nine which have not gone astray. ⁵⁴ Likewise it is not the will in front of your Father who is in Heaven that one of these little ones should perish.

Sin and Forgiveness

Matthew 18:15-20

⁵⁵ Moreover, if thy brother shall sin against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. ⁵⁶ But if he will not hear thee, take with thee one or two more so that in the mouth of two witnesses or three every word may be established. ⁵⁷ But and if he shall neglect to hear them, tell it unto the congregation. But if he also neglect to hear the congregation, let him be unto thee as the heathen and the tax collectors. ⁵⁸ Verily, I say unto you, whatsoever ye shall bind on earth shall be already bound

in Heaven and whatsoever ye shall loose on earth shall be already loosed in Heaven. ⁵⁹ Again I say unto you, if two of you shall agree on earth as touching every matter, whatsoever they shall ask, it shall be done for them by My Father who is in Heaven. ⁶⁰ For where two or three are gathered together in My Name, there am I in the midst of them.”

Parable of the Unforgiving Servant

Matthew 18:21-35[end]

⁶¹ Then Peter came to Him and said, “Lord, how often shall my brother sin against me and I forgive him? Till seven times?”

⁶² Jesus said unto him, “I say not unto thee, till ‘SEVEN TIMES’ but till ‘SEVENTY TIMES SEVEN.’” ⁶³ Because of this, the Kingdom of Heaven is likened unto a man who is a king, who desired to take account of his servants. ⁶⁴ When he begun to reckon, one was brought unto him who owed him ten talents. ⁶⁵ When he had nothing to pay, his lord commanded him and his wife and children and all that he had to be sold, and payment to be made. ⁶⁶ Then the servant fell down and worshiped him, saying, ‘Lord, have patience with me, and I will pay thee all.’ ⁶⁷ Then being moved with compassion, the lord of that servant loosed him and forgave him his debt. ⁶⁸ But that servant went forth and found one of his fellow servants who owed him a hundred denarii. When he had seized him, he throttled him, saying, ‘Pay me that which thou owest!’ ⁶⁹ Then his fellow servant fell down at his feet and besought him, saying, ‘Have patience with me, and I will pay thee all.’ ⁷⁰ But he desired not [to have patience], but went and cast him into prison till he should pay the debt he owed. ⁷¹ His fellow servants, seeing what had happened, were greatly grieved. They went forth and narrated unto their lord all that happened. ⁷² Then his lord called him and said unto him, ‘O wicked servant, I forgave thee all that debt because thou besoughtest me!’ ⁷³ Was it not inevitable for thee also to have had compassion on thy fellow servant, even as I had compassion on thee?’ ⁷⁴

4 Genesis 4:24

5 Roughly, 750,000 lb of silver

And being angry, his lord delivered him to the tormentors till he should pay everything that he owed. ⁷⁵ Likewise also shall My Heavenly Father do also unto you, unless ye forgive from your hearts everyone his brother their trespasses.”

38

Leaving for Jerusalem
Around Elul 17-26, 4005 A.M.
September 7-16, A.D. 27

Jesus Leaves

Matthew 19:1a&b and Mark 10:1a

And it came to pass when Jesus had finished these sayings, ² arising from thence, ³ He withdrew Himself from Galilee,

Jesus Rebukes Jacob & John

Luke 9:51-56 and John 7:10

⁴ And it came to pass when the days of His receiving up were fulfilled [that He should go unto the Feast], Jesus steadfastly set His face to go to Jerusalem. ⁵ After His brethren had already gone up, then He Himself went also up unto the Feast—not openly, but as it were in secret.

⁶ Jesus sent messengers before His face. They went and entered into a village of the Samaritans, so as to make ready for Him. ⁷ But they did not receive Him because the countenance of His face was that He was going to Jerusalem.

⁸ Seeing this, His disciples, Jacob and John, said, “Lord, desirest Thou that we should command fire to come down from Heaven and consume them even as Elijah did?”

⁹ Turning around, Jesus rebuked them and said, “**Ye know not of what spirit ye are. ¹⁰ For the Son of Man came not to destroy the lives of men but to save them.**”

Then they went to another village.

True Discipleship

Luke 9:57-62[end]

¹¹ And it came to pass on the way while they went, a certain one said unto Jesus, "I shall follow Thee whithersoever Thou goest, Lord."

¹² Jesus said unto him, "The foxes have holes and the birds of the sky have nests, but the Son of Man hath not [a place] where He may lay His head."

¹³ He said unto another, "Follow Me."

But he said, "Sir, suffer me, going away first, to bury my father."

¹⁴ Jesus said unto him, "Suffer the dead to bury their own dead; but thou, when thou hast gone forth, declare the Kingdom of God."

¹⁵ Another also said, "I shall follow Thee, Lord, but first suffer me to take leave of those at my house."

¹⁶ Jesus said unto him, "No man, having laid his hand upon the plow and looking upon the things behind him, is fit for the Kingdom of God."

39

Jesus at the Feast of Sukkot
 Third-Day, Tishri 18, 4005 A.M.
 Tuesday, October 7, A.D. 27

Jesus at the Feast of Sukkot

John 7:11-36

Therefore, [because Jesus went to the Feast in secret and not openly,] the Jews were seeking Him at the Feast. They were saying, “Where is Jesus?” ² There was much murmuring about Him among the crowds, for some were saying, “He is a good man,” while others were saying, “Nay, but He deceiveth the people.”

³ Howbeit no one spoke openly about Him because of fear of the Jews.

⁴ About the middle of the Feast, Jesus went up into the Temple and taught. ⁵ The Jews marveled, saying, “How knoweth this man letters, not having learned?”

⁶ Jesus answered them and said, “My teaching is not of Me, but of the One who sent Me. ⁷ If anyone should desire to do His will, he shall know of the teaching, whether it is from God or whether I speak from Myself. ⁸ He that speaketh from himself seeketh his own glory. But he that seeketh the glory of Him that sent him, he is true and there is none unrighteous in him. ⁹ Didn’t Moses give you the *Torah* and none of you do the *Torah*? Why Me do ye seek to kill?”

¹⁰ The crowd answered and said, “A demon Thou hast. Who seeketh to kill Thee?”

¹¹ Jesus answered and said unto them, “I did one work and all ye marvel. ¹² Because of this, Moses hath given you circumcision—not that it is of Moses but of the fathers—and on the Sabbath day ye circumcise a man. ¹³ If circumcision a

man receiveth on the Sabbath day in order that the *Torah* of Moses might not be broken, are ye angry with Me because I have made a man all the way well on the Sabbath? ¹⁴ Judge not according to the appearance, but judge righteous judgment.”

¹⁵ Therefore, some of them of Jerusalem were saying, “Is not this He whom they are seeking to kill? ¹⁶ But, look! He speaketh openly and nothing unto Him do they speak. Do the rulers truly know that this is truly the Messiah? ¹⁷ Howbeit we know this Man whence He is. But when the Messiah cometh, no man knoweth whence He is.” *

¹⁸ Therefore, Jesus cried in the Temple while He was teaching, saying, “Both Me ye know and ye know whence I am, and from Myself I have not come. But He who sent Me is true, whom ye know not. ¹⁹ But I know Him because I am from Him and He hath sent Me.”

²⁰ Then they were seeking to take Him. Yet no one laid hands on Him because His hour had not yet come.

²¹ Many of the people believed on Him and were saying, “The Messiah, when He cometh, He will not do more miracles than these which this Man did, will He?”

²² The Pharisees heard the crowd murmuring these things about Him. So the Pharisees and the chief Priests sent officers in order that they might take Him.

²³ Jesus said unto them, “Yet a little time am I with you and I go unto Him that sent Me. ²⁴ Ye will seek Me and shall not find Me, and where I am ye cannot come.”

²⁵ The Jews said among themselves, “Where will He go that we will not find Him? He will not go to the dispersed among the Greeks to teach the Greeks, will He? ²⁶ What manner of saying is this that He said, Ye shall seek Me and shall not find Me, and where I am, ye cannot come?”

* See John 9:29-30 (AJW 40:93-94)

40

The Last Great Day
Shabbat, Tishri 22, 4005 A.M.
Saturday, October 11, AD. 27

The Last Day of the Feast

John 7:37-52

On the last day, that great day of the Feast, Jesus stood and cried out, “If any man thirst, let him come unto Me and drink! ² He that believeth on Me, as the Scripture hath said, * out of his belly shall flow rivers of living water.”

³ This He spoke of the Spirit, which those who believe on Him should receive, for the Holy Ghost had not yet been given because Jesus had not yet been glorified. ⁴ Then many from the crowd, when they heard this declaration, were saying, “This is truly the Prophet.” ⁵ Others were saying, “This is the Messiah.” But others were saying, “For the Messiah cometh not out of Galilee, doth He? ⁶ Hath not the Scripture declared that the Messiah should come of the seed of David and from the town of Bethlehem—the town where David was?” †

⁷ Therefore there occurred division among the crowd because of Him. ⁸ Some of them wished to take Him, but no one laid hands on Him. ⁹ Therefore the officers came to the chief Priests and Pharisees and said unto them, “Why did ye not bring Him?” ¹⁰ The officers answered, “Never hath a man spoken as this man.”

¹¹ The Pharisees answered them, “Ye aren’t also deceived, are ye? ¹² None of the rulers or Pharisees hath believed on Him, have they? ¹³ But this crowd which knoweth not the *Torah*, cursed are they.”

¹⁴ Nicodemus—the one who came unto Jesus by night who was one of them—said unto them, ¹⁵ “Our *Torah* judgeth no

* See Deuteronomy 18:15

† See Jeremiah 23:5, 33:15, Ezekiel 34:23, 37:24&25 and Micah 5:2

one unless it heareth him and knoweth what he doeth, doth it not?

¹⁶ They answered and said unto him, “Thou art not also of Galilee, art thou? Search and look. No Prophet hath arisen out of Galilee.”

[The following story of “The Lady Caught in Adultery” is not found in any text prior to the year 400 AD. I, Nathanael Kuechenberg, have chosen in this work to leave this part unversed because of the lack of textual evidence that it really was part of the original.]

They All Go Home

John 7:53[end], 8:1

And each went to his own house; but Jesus went into the Mount of Olives.

Lady Caught In Adultery

John 8:2-11

At the break of day, Jesus arrived again into the Temple, and all the people came unto Him. Once He sat down, He taught them.

The scribes and Pharisees bring unto Him a lady taken in adultery; and having set her in the midst, they say unto Jesus, “Teacher, this lady was taken in adultery in the very act. In the Torah Moses commanded us such to be stoned. Therefore, what sayest [Thou]?” This they were saying, tempting Him, so that they might have [whereof] to accuse Him.

But Jesus, having stooped down, wrote with his finger on the ground. As they continued asking Him, having lifted Himself up, He said unto them, “[Let the sinless one among you cast* the first stone at her.](#)”

* Greek: βαλέτω, 3rd pers. sing. aorist active imperative. “He cast!” (We don’t really have this tense in English. We only say, “You cast!”)

The Light of the World

John 8:12-20

¹⁷ Again Jesus spoke unto them, saying, “I am the light of the world. He that followeth Me shall never walk in darkness but shall have the light of life.”

¹⁸ The Pharisees said unto Him, “Thou bearest witness of Thyself. Thy witness is not true.”

¹⁹ Jesus answered and said unto them, “Though I bear witness of Myself, My witness is true because I know whence I came and whither I go. But ye know not whence I came and whither I go. ²⁰ Ye judge according to the flesh. I judge no one. ²¹ And yet if I judge, My judgment is true, for I am not alone, but I and the Father that sent Me. ²² In your Torah also is written that of two men the witness is true.† ²³ I am the one that beareth witness of Myself, and the Father that sent Me beareth witness of Me.”

²⁴ Therefore they were saying unto Him, “Where is Thy Father?”

Jesus answered, “Ye know neither Me nor My Father. If ye had known Me, ye would have known My Father also.”

²⁵ These words Jesus spoke in the treasury while He was teaching in the Temple. And no one took Him, for His hour had not yet come.

Jesus Warns Against Unbelief

John 8:21-30

²⁶ Then Jesus said again unto them, “I go away. Ye shall seek me and die in your sins. Whither I go ye cannot come.”

²⁷ So the Jews were saying, “He won’t kill Himself, will He? because He saith, *Whither I go, ye cannot come.*”

²⁸ And Jesus said unto them, “Ye are from beneath. I am from above. Ye are of this world. I am not of this world. ²⁹ Therefore I said unto you that ye shall die in your sins. For if ye believe not that I am [He], ye shall die in your sins.”

³⁰ Therefore, they were saying unto Him, “Who art Thou?”

† Deuteronomy 17:6, 19:15

Jesus said unto them, “Even the very same thing that I say unto you. ³¹ I have many things concerning you to say and to judge. But He that sent Me is true. And that which I heard from Him, these things I speak to the world.”

³² They understood not that He was speaking to them of the Father.

³³ So Jesus said unto them, “When ye shall have lifted up the Son of Man, then ye shall know that I am [He] and from Myself I do nothing, but according as My Father taught Me, these things I speak.³⁴ He that sent Me is with Me. And the Father hath not left Me alone, for I always do those things which are pleasing to Him.”

³⁵ While He spoke these things, many believed on Him.

“If Ye Abide In My Word”

John 8:31-47

³⁶ Therefore Jesus was saying to those Jews who had believed on Him, “If ye abide in My word, ye are truly My disciples. ³⁷ And ye shall know the truth, and the truth shall free you.”

³⁸ They answered Him, “We are Abraham’s seed. We have *never* been in bondage to anyone.* How sayest Thou, *Ye shall become free?* ”

³⁹ Jesus answered them, “Verily, verily, I say unto you, everyone that committeth sin is the bondman of sin. ⁴⁰ And the bondman remaineth not in the house forever. The son remaineth forever. ⁴¹ If therefore the Son shall free you, ye shall be free indeed. ⁴² I know that ye are Abraham’s seed, but ye seek to kill Me because My word hath no place in you. ⁴³ I speak that which I have seen with My Father. Therefore ye do that which ye have seen with your father.”

⁴⁴ They answered and said unto Him, “Our father is Abraham.”

Jesus said unto them, “If ye were Abraham’s children, ye would do the works of Abraham. ⁴⁵ But now ye seek to kill Me—one who hath spoken unto you the truth, which I heard

* Literally: “To *no* one we have been in bondage *never*.”

from God! This Abraham did not. ⁴⁶ Ye do the deeds of your father.”

Therefore they said unto Him, “We have not been born from fornication. One Father we have—God.”

⁴⁷ Jesus said unto them, “If God were your Father, ye would have loved Me, for I proceeded forth and came from God, for neither have I come from Myself, but He sent Me. ⁴⁸ Why do ye not understand My speech?—Because ye are not able to hear My word. ⁴⁹ Ye are of your father the devil, and the lusts of your father ye desire to do. He was a murderer from the beginning and stood not in the truth because there is no truth in him. When he speaketh a lie, he speaketh from his own self, for he is a liar and the father thereof. ⁵⁰ And because I speak the truth, ye believe Me not. ⁵¹ Which one of you convinceth Me of sin? And if I speak the truth, why do ye not believe Me? ⁵² He that is of God heareth the words of God; because of this ye hear not, for ye are not of God.”

Controversy With The Jews

John 8:48-59[end]

⁵³ Then the Jews answered and said unto Him, “Say we not well that Thou art a Samaritan and hast a demon?”

⁵⁴ Jesus answered, “I have no demon, but I honor My Father and ye dishonor Me. ⁵⁵ And I seek not Mine own glory. There is one that seeketh and judgeth. ⁵⁶ Amen, amen, I say unto you, if any man keep My word, he shall never see death.”

⁵⁷ Therefore the Jews said unto Him, “Now we know that Thou hast a demon. Abraham is dead, and the Prophets are dead. Yet Thou sayest, *If any man keep My word, he shall never taste of death.* ⁵⁸ Art Thou greater than our father Abraham who is dead? and the Prophets are dead; whom makest Thou Thyself?”

⁵⁹ Jesus answered, “If I glorify Myself, My glory is nothing. It is My Father which glorifieth Me, whom ye say, He is your God, ⁶⁰ yet ye have not known Him, but I know Him. If I should



The Pool of Shiloach, also called Siloam
Photo taken October 9, 2014

say I know Him not, I will be like you—a liar, but I know Him and keep His word. ⁶¹ Your father Abraham rejoiced that he might see My day, and he saw it and was glad.”

⁶² Then the Jews said unto Him, “Thou hast not yet [been alive] fifty years, and hast Thou seen Abraham?”

⁶³ Jesus said unto them, “Amen, amen, I say unto you, before Abraham was I am.”

⁶⁴ Then they took up stones that they might cast at Him; but Jesus hid Himself and went out of the Temple, going through the midst of them, and thus passed on.

The Man Born Blind

John 9:1-10:21

⁶⁵ Passing on, Jesus saw a man who was blind from birth. ⁶⁶ His disciples asked Him, “Rabbi, who sinned—this man or his parents—so that he was to be born blind?”

⁶⁷ Jesus answered, “Neither this man sinned nor his parents, but it was so, that the works of God might be made manifest in him. ⁶⁸ It is inevitable for me to work the works of him who sent me while it is day. But the night cometh when no one will be able to work. ⁶⁹ While I am in the world, I am the light of the world.”

⁷⁰ These things having spoken, He spit on the ground and made mud out of His spit. Then He applied the mud to the eyes of the blind man ⁷¹ and said unto him, “Go, wash in the Pool of Shiloach, * (which is by interpretation, Sent.)” He then went and washed, and came back seeing.

⁷² Then the neighbors and those who before had seen him, that he was blind, were saying, “This isn’t he who sat and begged, is it?”

⁷³ Others were saying, “This is he.” And others, “He is like him.” He himself was saying, “I am he.”

⁷⁴ Therefore, they were saying unto him, “How were thine

* Greek: ὁ Σιλωάμ / Siloam

eyes opened?”

⁷⁵ He answered and said, “A man that is called Jesus made mud and applied it to mine eyes. Then He said unto me, ‘*Go to the Pool of Shiloach and wash.*’ And I went and washed and received my sight.

⁷⁶ Therefore, they said unto him, “Where is He?”

He said, “I know not.”

⁷⁷ Then they brought him who once was blind to the Pharisees.

⁷⁸ Now it was the Sabbath when Jesus made the mud and opened his eyes. ⁷⁹ For which reason, the Pharisees asked him again how he had received his sight.

And he said unto them, “He put mud upon mine eyes and I washed and I see.”

⁸⁰ Therefore some of the Pharisees were saying, “This man is not from God because He keepeth not the Sabbath.”

Others were saying, “How is a man that is a sinner able to do such miracles?”

And a division was among them.

⁸¹ They said unto the blind man again, “What sayest thou about Him, for He opened thine eyes?”

He said, “He is a Prophet.”

⁸² Therefore the Jews believed not concerning him, that he was blind and received his sight, until they called the parents of him that had received his sight. ⁸³ They asked them, saying, “Is this your son whom ye say was born blind? How then doth he now see?”

⁸⁴ His parents answered them and said, “We know that this is our son and that he was born blind, ⁸⁵ but how he now seeth we know not, or who hath opened his eyes we know not. He is of age. Ask him. He shall speak for himself.”

⁸⁶ These words his parents spoke because they feared the Jews, for the Jews already had agreed that if any man did confess Him to be the Messiah, he should be put out of the Synagogue. ⁸⁷ Because of this his parents said, ‘*He is of age. Ask him.*’

⁸⁸ They called a second time the man that was blind and said unto him, "Give glory to God. We know that this man is a sinner."

⁸⁹ He answered and said, "Whether He is a sinner I know not. One thing I know: whereas I was blind, now I see."

⁹⁰ Therefore they said to him again, "What did He do to thee? How did He open thine eyes?"

⁹¹ He answered them, "I have told you already, and ye did not hear. Wherefore desire ye to hear it again? Ye do not also desire to become His disciples, do ye?"

⁹² Then they reviled him and said, "Thou art His disciple, but we are Moses' disciples. ⁹³ We know God hath spoken unto Moses, but this man we know not from whence He is." *

⁹⁴ The man answered and said unto them, "Is this is indeed a marvelous thing that ye know not from whence he is and He hath opened mine eyes. ⁹⁵ Now we know that God heareth no sinners, but if any man be God fearing and do His will, him He heareth. ⁹⁶ Since the world began it hath not been heard that any man opened the eyes of one born blind. ⁹⁷ If this Man were not of God, he would be able to do nothing." †

⁹⁸ They answered and said unto him, "In sin wast thou entirely born, and dost thou teach us?"

Then they cast him out.

* See back to John 7:27-29 (AJW 39:17-19)

† Some of the alternative translations possible for John 9:33 include:

"Unless this man were from God, He could not do anything."

"Unless this man were from God, He could do nothing."

"If this man were not from God, He could not do anything."

"If this man were not from God, He could do nothing."

"If this man were not from God, He would not be able to do anything."

"If this man were not of God, He would not have the ability to do anything."

"If this man were not with God, He could not have the strength to do anything."

⁹⁹ Jesus heard that they had cast him outside. When He found him, He said unto him, “[Believest thou on the Son of God?](#)”

¹⁰⁰ That man answered and said, “Sir, who is He, so that I might believe on Him?”

¹⁰¹ Jesus said unto him, “[Both thou hast seen Him and it is He that talketh with thee.](#)”

¹⁰² He said, “Lord, I believe.” And he worshiped Him.

¹⁰³ Jesus said, “[For judgment I came into this world, so that they which see not might see and that they which see might become blind.](#)”

¹⁰⁴ Some of the Pharisees who were with Him heard these words and said unto Him, “We aren’t blind, are we?”

¹⁰⁵ Jesus said unto them, “[If ye were blind, ye would have no sin. But now ye say, ‘We see.’ Therefore your sin remaineth.](#)” ¹⁰⁶ Amen, amen, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. ¹⁰⁷ But he that entereth in by the door is the shepherd of the sheep. ¹⁰⁸ To him the doorkeeper openeth. And the sheep hear His voice,* and He calleth His own sheep by name and leadeth them out. ¹⁰⁹ When He putteth forth His own sheep, He goeth in front of them. And the sheep follow Him, for they know His voice. ¹¹⁰ A stranger they will never follow, but will flee from him because they know not the voice of strangers.”

¹¹¹ This allegory Jesus spoke unto them, but they understood not what it was that He told them. ¹¹² Therefore, Jesus said again unto them, “[Amen, amen, I say unto you, I am the door of the sheep.](#)” ¹¹³ All as many as came before Me are thieves and robbers, but the sheep heard them not. ¹¹⁴ I am the door—through Me if any man enter in, he shall be saved, and shall go in and come out and find pasture. ¹¹⁵ The thief cometh not but for to steal and kill and destroy. I came that they might have life, and that they might have it more abundantly. ¹¹⁶ I am the Good Shepherd—the good shepherd layeth down His life for

* See AJW 46:14 (John 10:26)

41

Sending Forth the Seventy

Approximately: Second-Day, Cheshvan 1, 4005 A.M.

Monday, October 20, A.D. 27

The Mission of the Seventy

Luke 10:1-16

After these things the Lord also appointed seventy others. He sent them by two's before His face into every city and place whither He Himself should come.

² Therefore He was saying unto them, "The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest. ³ Go your ways. Behold, I send you forth as lambs in the midst of wolves. ⁴ Carry neither a money bag, nor leather sack to carry provisions, nor [more than one pair of] sandals, and salute no one along the way. ⁵ Into whatsoever house ye enter, first say: *Peace be to this house.* ⁶ If the son of peace be there, your peace shall rest upon it. If not, it shall turn to you again. ⁷ Now remain in the same house, eating and drinking that which is supplied by them, for the laborer is worthy of his reward.* Go not from house to house. ⁸ Into whatsoever city ye enter and they receive you, eat that which is set before you, ⁹ heal the sick that are therein, and say unto them: *The Kingdom of God hath drawn nigh unto you.* ¹⁰ But into whatsoever city ye enter and they receive you not, go your ways out into its streets and say: ¹¹ *Even the very dust of your city, which cleaveth on us, we do wipe off against you. Notwithstanding know this, the Kingdom of God hath drawn nigh unto you.* ¹²

* Paul quotes this phrase in 1 Timothy 5:18. See also the first time Jesus tells His disciples this Matthew 10:10 (AJW 28:26)

But I say unto you, it shall be more tolerable in that day for Sodom than for that city. ¹³ Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if in Tyre and Zidon had been done the mighty works which were done in you, they would have repented long ago sitting in sackcloth and ashes. ¹⁴ But it shall be more tolerable for Tyre and Zidon at the judgment than for you. ¹⁵ And thou, Capernaum, which art exalted to the Heaven, shalt be thrust down to hell.* ¹⁶ He that heareth you heareth Me. He that rejecteth you rejecteth Me. And He that rejecteth Me rejecteth Him that sent Me.”

* Greek: “ὁ ᾗδης / hades” Strong’s Number 86

42

The Seventy Return
 Around Second-Day, Cheshvan 22, 4005 A.M.
 Monday, November 10, A.D. 27

The Seventy Return

Luke 10:17-24

The seventy returned again with joy, saying, “Lord, even the demons are subject unto us through Thy name!”

² The Lord said unto them, “I beheld Satan as lightning falling from Heaven. ³ Behold, I give unto you authority to tread on serpents and scorpions, and [authority] over all the power of the enemy. Nothing shall by any means hurt you. ⁴ Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in Heaven.”

⁵ In that hour Jesus rejoiced in spirit and said, “I confess Thee fully, O Father, Lord of Heaven and earth because Thou hast hid these things from the wise and prudent, and hast revealed them unto babies. Yea, Father, for thus it was well pleasing before Thee.”

⁶ Turning unto the disciples He said, “All things were delivered unto Me by My Father, and no man knoweth who the Son is but the Father, and who the Father is but the Son and he to whomsoever the Son desireth to reveal Him.”

⁷ Turning unto the disciples, He said privately, “Blessed are the eyes which see what ye see, ⁸ for I tell you, many Prophets and kings have desired to see what ye see and saw them not, and to hear what ye hear and heard them not.”

The Good Samaritan

Luke 10:25-37

⁹ Behold, a teacher of the *Torah* stood up, tempting Jesus and saying, “Teacher, what shall I do to inherit eternal life?”

¹⁰ Jesus said unto him, “*In the Torah what is written? How readest?*”

¹¹ He answered and said, “‘THOU SHALT LOVE YHWH THY GOD WITH ALL THY HEART AND WITH ALL THY SOUL AND WITH ALL THY STRENGTH AND WITH ALL THY MIND,’ *and ‘THY NIEGHBOUR AS THYSELF’ ” †

¹² Jesus said unto him, “*Thou hast answered rightly; this do, and thou shalt live.*”

¹³ But he, desiring to justify himself, said unto Jesus, “And who is my neighbor?”

¹⁴ Jesus, taking up [the question], said, “*A certain man went down from Jerusalem to Jericho, and he fell among thieves, who, having stripped him and having afflicted him with wounds, went away, leaving him half dead.* ¹⁵ By a coincidence a certain Priest went down on that pathway. When he saw him, he passed by on the other side. ¹⁶ And likewise also a Levite, being at the place, having come and having seen, passed by on the other side. ¹⁷ But a certain Samaritan, while he was journeying, came upon him. When he saw him, he was moved with compassion, ¹⁸ And when he approached him, he bound up his wounds, pouring on oil and wine. And when he had placed him on his own beast, he brought him to an inn and took care of him. ¹⁹ On the morrow, as he was departing, he took out two denarii and gave them to the innkeeper, then he said unto him: *Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.* ²⁰ Therefore, which of these three seemeth to thee to have been a neighbor unto him that fell among the thieves?”

²¹ He said, “He that showed compassion on him.”

Therefore, Jesus said unto him, “*Go, and do thou likewise.*”

* Deuteronomy 6:5

† Leviticus 19:18b, 34

43

Jesus Visits Bethany Again
Around Second-Day, Cheshvan 28, 4005 A.M.
Monday, November 17, A.D. 27

Jesus Visits Bethany

Luke 10:38-42[end]

As they went, it came to pass that Jesus entered into a certain village, and a certain woman, Martha by name, received Him into her house. ² She had a sister called Mary, who also, having sat down at the feet of Jesus, was listening to His word. ³ But Martha was cumbered about much service. Coming up to Him, she said, "Lord, art Thou not concerned that my sister hath left me alone to serve? Therefore, speak to her that she should help me."

⁴ But Jesus answered and said unto her, "Martha, Martha, thou art full of cares and art troubled about many things. ⁵ But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her."

Jesus' Teaches On Prayer

Luke 11:1-13

⁶ And it came to pass that as He was in a certain place praying, when He ceased, a certain one of His disciples said unto Him, "Lord, teach us to pray, as John also taught his disciples."

⁷ Jesus said unto them, "When ye pray, say: Our Father which art in Heaven, hallowed be Thy name. Let Thy Kingdom come. Thy will be fulfilled, even in earth as in Heaven. ⁸ Our daily bread give us this day. ⁹ And forgive us our sins. For even we forgive every man that trespasseth against us. And lead us not into temptation, but deliver us from evil. Amen."

¹⁰ And He said unto them, "Which of you shall have a friend

and shall go unto him at midnight, and say unto him: *Friend, lend me three loaves* ¹¹ *because a friend of mine came to me on his journey and I have nothing to set before him.* ¹² And he from within [his house] shall answer and say: *Cause me not trouble. The door is now shut, and my little children are with me in bed. I cannot rise and give them to thee.* ¹³ I say unto you, though he will not rise up and give to him because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth. ¹⁴ And I say unto you: Ask, and it shall be given to you. Seek, and ye shall find. Knock, and it shall be opened unto you. ¹⁵ For everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. ¹⁶ If the son ask bread of any of you that is a father, will he proffer him a stone? Or if he ask for fish, will he give him a serpent? ¹⁷ Or if he ask for an egg, will he proffer him a scorpion? ¹⁸ If ye then which are evil, know how to give good gifts unto your children, how much more shall your celestial Father give a good spirit* to them that desire it of Him?"

Jesus Casts Out A Dumb Demon

Luke 11:14-28

¹⁹ And He was casting out a demon, and it was dumb. And it came to pass, when the demon had gone forth, the dumb man spoke, and the multitudes wondered. ²⁰ Some of them said: "He casteth out demons by the power of Beelzebub, the Prince of the Demons."

²¹ And others tempted Him, seeking of Him a sign from Heaven.

²² He knew their thoughts and said unto them: "Every kingdom at debate within itself shall be desolate, and one house shall fall upon another. ²³ So if Satan be at variance within himself, how shall his kingdom endure? Because ye say that I cast out demons through Beelzebub. ²⁴ If I by the power of Beelzebub cast out demons, by whose power do your sons cast them out? Therefore, they shall be your judges. ²⁵ But if I with the finger

* Greek reads: "πνεῦμα ἅγιον / a holy spirit"; Latin reads: "spiritum bonum / a good spirit"

of God cast out demons, then no doubt the Kingdom of God hath come upon you. ²⁶ When a strong man armed watcheth his house, his goods are in peace. ²⁷ But when a stronger than he cometh upon him and overcometh him, he taketh from him all his panoply,[†] wherein he trusted, and divideth his goods. ²⁸ He that is not with Me is against Me, and he that gathereth not with Me scattereth. ²⁹ When the unclean spirit goeth forth out of a man, he goeth through waterless places. Seeking rest and finding none, he saith: *I will return unto my house whence I came out.* ³⁰ And having come, he findeth it [having been] swept and [having been] garnished. ³¹ Then he goeth and taketh along with him seven other spirits more wicked than himself, and when they have entered, they dwell there. And the last state of that man becometh worse than the first.”

³² And it came to pass while He spoke these things, a certain woman from the multitude lifted up her voice and said unto Jesus, “Blessed is the womb that bore Thee and the paps which Thou didst suck!”

³³ But Jesus said, “Blessed are they that hear the word of God and keep it!”

The Sign of Jonah The Prophet

Luke 11:19-32

³⁴ When the multitudes were gathered together thick, He began to say, “This is an evil generation. They seek a sign, and no sign shall be given unto them but the sign of Jonah the Prophet. ³⁵ For as Jonah was a sign unto the Ninevites, so shall also the Son of Man be to this generation. ³⁶ The queen of the south shall rise up in the judgment with the men of this generation and condemn them, for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. ³⁷ The men of Nineveh shall rise up in the judgment with this generation and shall condemn it, for they repented at the preaching of Jonah: and behold, a greater than Jonah is here.”

[†] panoply = full armor

Parable of the Lighted Lamp

Luke 11:33-36

³⁸ “No man lighteth a candle and putteth it in a secret place, neither under a bushel, but on a candlestick, so that they which enter in may see the light. ³⁹ The light of the body is the eye. Therefore, when thine eye is single, then all thy body is full of light. But if thine eye is evil, then shall all thy body be full of darkness. ⁴⁰ Therefore take heed that the light which is in thee be not darkness. ⁴¹ For if all thy body is full of light, having no part dark, then shall all be full of light, even as when a candle doth light thee with its brightness.”

The Warning Against Pharisaism

Luke 11:37-54[end]

⁴² While He was speaking, a certain Pharisee besought Him to dine with him. And Jesus went in and sat down at the table.

⁴³ Seeing this, the Pharisee marveled that He washed not first before dinner.

⁴⁴ The Lord said unto him, “At this time, do ye, O Pharisees, make clean the outside of the cup and of the platter, but your inward parts are full of ravening* and wickedness. ⁴⁵ Ye fools, did not He which made that which is without also make that which is within? ⁴⁶ Nevertheless, ye give of that that ye have, and behold, all things are clean to you. ⁴⁷ But woe unto you, Pharisees! for ye tithe the mint and rue and every manner of herbs, and pass over the judgment and the love of God. These things ought ye to have done, and not to have left the other undone.

⁴⁸ Woe unto you, Pharisees! for ye dearly love the first seat in the Synagogues and greetings in the markets. ⁴⁹ Woe unto you, scribes and Pharisees, hypocrites! For ye are as graves which appear not, and men that walk over them are not aware of them.”

⁵⁰ A certain one of the teachers of the *Torah* answered and said unto Him, “Teacher, saying these things Thou also reproachest us.”

* Webster’s 1828 Definition: “Eagerness for plunder. Luke xi.”

⁵¹ And He said, “And woe unto you, teachers of the *Torah*! for ye burden men with burdens which are heavy to bear and ye yourselves touch not the burdens with one of your fingers. ⁵² Woe unto you! for ye build the sepulchers of the Prophets, and your fathers killed them. ⁵³ Truly, ye bear witness that ye allow the deeds of your fathers, for they killed them and ye build their sepulchers. ⁵⁴ Therefore the wisdom of God hath said: *I will send them Prophets and Apostles, and of them they shall slay and persecute,* ⁵⁵ *so that the blood of all the Prophets, which was shed from the foundation of the world, may be required from this generation,* ⁵⁶ *from the blood of Abel unto the blood of Zechariah who perished between the Altar and the Temple—*verily, I say unto you, it shall be required of this generation. ⁵⁷ Woe unto you, teachers of the *Torah*! for ye took away the key of knowledge. Ye yourselves entered not in, and them that were entering in ye forbade.”

⁵⁸ While He thus spoke unto them, the scribes and the Pharisees began to wax busy about him and to stop his mouth with many questions, ⁵⁹ laying wait for Him, and seeking to catch something out of His mouth, whereby they might accuse Him.

The Value of Life

Luke 12:1-12

⁶⁰ In the meantime, being gathered together thick myriads of people of the multitude, insomuch as to trample upon each other, Jesus began to say unto His disciples first of all, “Take heed to yourselves of the leaven of the Pharisees, which is hypocrisy. ⁶¹ For there is nothing covered that shall not be uncovered, neither hid that shall not be known. ⁶² Therefore, as much as ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. ⁶³ And I say unto you My friends, ye should not fear because of them which kill the body, and after these things have no more to do. ⁶⁴ But I will

show you whom ye should fear: Fear Him, who after He hath killed, hath authority to cast into the valley of Hinnom. Yea, I say unto you, fear Him. ⁶⁵ Are not five sparrows sold for two assaria,* and not one of them is forgotten in God's sight? ⁶⁶ But even the hairs of your head are all numbered. Fear ye not therefore. Ye are of more value than many sparrows. ⁶⁷ I say unto you, whosoever shall confess Me before men, the Son of Man shall confess him in the presence of the angels of God. ⁶⁸ But he that denieth Me before men will be denied in the presence of the angels of God. ⁶⁹ Whosoever speaketh a word against the Son of Man, it shall be forgiven him. But unto him who hath blasphemed against the Holy Ghost it shall not be forgiven. ⁷⁰ When they bring you unto the Synagogues and unto the rulers and unto the authorities, be not worried about how or what ye should make a defense or what ye should say. ⁷¹ For the Holy Ghost shall teach you in the same hour what is needful for you to speak."

Parable of the Rich Fool

Luke 12:13-21

⁷² A certain one from the multitude said unto Jesus, "Teacher, speak to my brother, that he divide with me the inheritance."

⁷³ Jesus said unto him, "Sir,† who made Me a judge or a divider over you?"

⁷⁴ Then He said unto them, "See that ye guard yourselves from covetousness, for one's life is not in the abundance of his possessions."

⁷⁵ And He spoke a parable unto them, saying, "A certain rich man's ground brought forth in abundance. ⁷⁶ And so, he reasoned within himself, saying: *What should I do, for I have no room anywhere to bestow my fruits?* ⁷⁷ And he said: *This will I do: I will pull down my barns and build greater ones, and I will bring together there all my produce and my goods.* ⁷⁸ *And I will say to my soul, Soul, thou hast much good things laid up for many years: take thine ease, eat, drink, and be*

* An ancient coin

† Literal Greek: man/human being/person/ ὁ ἄνθρωπος
Strong's Number 444

merry. ⁷⁹ But God said unto him: *Thou fool, this night thy soul shall be required of thee.* Then to whom shall the things which thou didst prepare be given to? ⁸⁰ So is he that treasureth up for himself and is not rich toward God.”

The Teaching About Anxiety

Luke 12:22-34

⁸¹ Jesus said unto His disciples, “Therefore, I say unto you, be not worried for your life, what ye shall eat, neither for the body, what ye shall put on. ⁸² The life is more than food, and the body is more than clothing. ⁸³ Mark well the ravens, for they neither sow nor reap, which neither have storehouse nor barn, and yet God feedeth them. How much are ye better than the fowls? ⁸⁴ And which of you by being worried can add to his stature one cubit?† ⁸⁵ Therefore, if ye cannot do that which is least, why are ye worried about the rest? ⁸⁶ Consider the lilies how they grow. They toil not, neither do they spin. Yet I say unto you, not even Solomon in all his glory was arrayed like one of these. ⁸⁷ And if God doth thus array the grass, which is in the field today, and tomorrow is cast into the oven, how much more will He clothe you, O ye of little faith? ⁸⁸ And ask ye not what ye shall eat or what ye shall drink, neither climb ye up on high. ⁸⁹ For all such things the heathen people of the world seek, and your Father knoweth that ye have need of these things. ⁹⁰ Wherefore, seek ye after the Kingdom of God, and all these things shall be ministered unto you. ⁹¹ Fear not, little flock, for it is your Father’s pleasure to give you the Kingdom.

⁹² Sell your possessions and give alms. Make yourselves money bags which grow not old, an unfailing treasure in the heavens, where a thief doth not approach, neither moth doth corrupt. ⁹³ For where your treasure is, there will your heart be also.”

† 1 cubit = 1 ½ feet

Parable of The Watching Servants

Luke 12:35-48

⁹⁴ “Let your loins be girded about, and your candles be burning, ⁹⁵ and be ye yourselves like unto men that watch for their master, when He will return from a wedding, so that as soon as He cometh and knocketh, they may open unto him. ⁹⁶ Happy are those servants, whom their lord, when he cometh, shall find watching. Amen, I say unto you, he will gird himself and make them sit down; and when He cometh forth, He will serve them. ⁹⁷ And if he should come in the second watch or come in the third watch and should find them so, happy are those servants. ⁹⁸ This know, if the master of the house had known what hour the thief would have come, he would surely have watched and not have suffered his house to be broken up. ⁹⁹ Be ye prepared therefore, for the Son of Man will come at an hour when ye think not.”

¹⁰⁰ Peter said unto Him, “Lord, tellest Thou this similitude unto us, or to all men?”

¹⁰¹ The Lord said, “Who then is a faithful and prudent steward, whom his master shall make ruler over his household, to give the portion of grain in the appointed time? ¹⁰² Happy is that servant, whom his master, when he cometh, shall find so doing. ¹⁰³ Of a truth, I say unto you, he will make him ruler over all that he hath. ¹⁰⁴ But and if that servant should say in his heart: *My master delayeth in his coming*, and shall begin to beat the servants and maidens, and eat and drink and be drunken, ¹⁰⁵ the master of that servant will come in a day when he looketh not for him and in an hour which he knoweth not. Then will he cut him in two and appoint him his portion with the unbelievers. ¹⁰⁶ The servant, who knew his master’s will and prepared not himself, neither did according to His will, shall be beaten with many stripes. ¹⁰⁷ But he, who knew not and hath committed things worthy of stripes, shall be beaten with few stripes. For unto whom much is given, much shall be required of him. And to whom men committed much, the more

they shall ask of him.”

Jesus the Divider

Luke 12:49-53

¹⁰⁸ “Fire I came to cast on the earth. And what is my desire but that it were already kindled? ¹⁰⁹ Notwithstanding, I must be baptized with a baptism. And how am I pained till it be ended! ¹¹⁰ Suppose ye I came to send peace on the earth? I tell you, nay, but rather debate. ¹¹¹ For henceforth there shall be five in one house divided, three against two, and two against three. ¹¹² The father shall be divided against the son, and the son against the father. The mother against the daughter, and the daughter against the mother. The mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.”

Interpreting the Present Time

Luke 12:54-59[end]

¹¹³ Then He was saying to the people, “When ye see a cloud rise out of the west, straightway ye say, We shall have a shower’, and it cometh to pass. ¹¹⁴ And when ye see a south wind blow, ye say, ‘We shall have heat’, and it cometh to pass. ¹¹⁵ Hypocrites, ye can discern the appearance of the earth and of the sky, but how is it that ye cannot discern this time? ¹¹⁶ Yea, and why judge ye not of yourselves even what is righteous? ¹¹⁷ For as thou goest with thine adversary before a ruler, while thou art on the way, give diligence that thou mayest be delivered from him, lest he should drag thee away to the judge, and the judge deliver thee to the jailor, and the jailor cast thee into prison. ¹¹⁸ I tell thee, in no wise shalt thou depart thence, until thou hast paid the utmost lepton*.”

Jesus’ Call to Repentance

Luke 13:1-9

¹¹⁹ At that season, certain people were present who were

* a Greek coin of small value

telling Jesus about the Galilæans, whose blood Pilate had mingled with their sacrifices.

¹²⁰ Jesus answered and said unto them, “Suppose ye these Galilæans were greater sinners than all other Galilæans because they have suffered such punishment? ¹²¹ I tell you nay! but except ye repent, ye shall all in likewise perish. ¹²² Or think ye those eighteen, upon whom the tower in Shiloach fell and killed them, were sinners above all men that dwell in Jerusalem? ¹²³ I tell you, nay; but except ye repent, ye shall all likewise perish.”

¹²⁴ He put forth this similitude: “A certain man had a fig tree in his vineyard. One day, he came and sought fruit thereon, and found none. ¹²⁵ Then he said unto the dresser of his vineyard: *Behold, these three years I have come and sought fruit on this fig tree and have found none. Cut it down. Why cumbereth it the ground?* ¹²⁶ Answering, he said unto him: *Master, let it alone this year also, till I dig around it and dung it* ¹²⁷ *to see whether it bear fruit. If not, then after that cut it down.”*

44

Jesus Heals a Woman on the Sabbath
Either Sabbath, Kislev 4 or 11, 4005 A.M.
Saturday, November 22 or 29, A.D. 27

A Woman Healed

Luke 13:10-17

Jesus was teaching in one of the Synagogues on the Sabbath days. ² Now behold, there was a woman having a spirit of infirmity eighteen years. She was bowed together and could not wholly lift herself up.

³ Seeing her, Jesus called her to Him and said unto her, **“Madam, thou art loosed from thine infirmity.”**

⁴ Then He laid His hands on her, and immediately she was made straight and glorified God.

⁵ The ruler of the Synagogue answered with indignation because Jesus had healed on the Sabbath day and said unto the multitude, “Six days there are in which men must work. In these days therefore come and be healed, but not on the Sabbath day.”

⁶ The Lord then answered him and said, **“Hypocrite, doth not each one of you on the Sabbath loose his ox or his donkey from the stall* and lead him away to watering? ⁷ Was it not needful for this woman, who is a daughter of Abraham, whom Satan bound, look, these eighteen years, to be loosed from this bond on the Sabbath day?”**

⁸ When He had said these things, all His adversaries were ashamed. Yet all the multitude rejoiced for all the glorious things that were being done by Him.

Parables of the Kingdom

Luke 13:18-21

* Greek: *he phante* / ἡ φάτνη.” This is the same word translated *manger* in Luke 2 and the only other place in the NT that the word is mentioned.

⁹ He was saying, “Unto what is the Kingdom of God like? And unto what shall I liken it? ¹⁰ It is like unto grain of mustard seed which a man took and cast into his garden. There it grew and became a great tree, and the birds of the sky lodged in the branches of it.”

¹¹ Again He said, “Unto what shall I liken the Kingdom of God? ¹² It is like leaven which a woman took and hide in three measures of meal till the whole was leavened.”

The Strait Gate

Luke 13:22-30

¹³ Jesus went through by the cities and villages, teaching and making progress towards Jerusalem.

¹⁴ Someone said unto Him, “Lord, are those who are saved few?”

And He said unto them, ¹⁵ “Strive to enter in at the narrow gate, for many, I say unto you, will seek to enter in and will not be able. ¹⁶ When the master of the house is risen up and hath shut fast the door, ye begin to stand without and knock at the door, saying: *Lord, Lord, open unto us!* And he shall answer and say unto you: *I know not whence ye are.* ¹⁷ Then shall ye begin to say: *We have eaten and drunk in thy presence, and thou hast taught in our streets.* ¹⁸ But he shall say: *I tell you, I wot not whence ye are; depart from me, all ye workers of iniquity!* ¹⁹ There, in that place, shall be weeping and gnashing of teeth, when ye see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God and you yourselves thrust outdoors. ²⁰ They shall come from the east, and from the west, and from the north, and from the south, and shall rest in the Kingdom of God. ²¹ And behold, there are last who shall be first, and there are first who shall be last.”

Jesus' Lament aver Jerusalem

Luke 13:31-35[end]

²² On the same day, certain Pharisees came, saying unto Jesus, "Get out and depart hence! for Herod desireth to kill Thee."

²³ Jesus said unto them, "When ye are gone, tell that *fox*, Behold, I cast out demons, and I complete cures today and tomorrow, and the third day I am completed. ²⁴ Nevertheless, I must proceed today, tomorrow, and the day following because it cannot be that a Prophet perish outside of Jerusalem. ²⁵ Jerusalem, Jerusalem, which killest the Prophets and stonest them that are sent unto her. How often would I have gathered thy children together, as a hen gathereth her nest under her wings, and ye would not. ²⁶ Behold, your habitation shall be left unto you desolate. For, truly, I say unto you, ye shall in no wise see Me till the time cometh when ye shall say: *Blessed is he that cometh* in the name of the Lord!*"

* Hebrew translation of Greek reads: "*baruch haba b'shem adonai* / ברוך הבא בשם אדני", which literally means: "*Blessed is he that cometh in the name of the Lord!*" But also means: "*Welcome, in the name of the Lord!*"

45

Healing on the Sabbath

Either Sabbath, Kislev 11 or 18, 4005 A.M.
 Saturday, November 29 or December 6, A.D. 27

Jesus Heals on the Sabbath

Luke 14:1-6

And it chanced that Jesus went into the house of one of the chief Pharisees on the Sabbath for to eat bread, and they were watching Him. ² And behold, there was a certain man before him that had the dropsy.

³ Jesus spoke unto the doctors of the *Torah* and Pharisees, saying, *“Is it lawful on the Sabbath to heal?”*

⁴ They held their peace.

Taking hold of the man, Jesus healed him and let him loose.

⁵ He answered and said, *“Of which of you, if a donkey or an ox shall fall into a pit, won’t immediately pull him out on the Sabbath day?”*

⁶ They could not reply to Him again as to these things.

Parable to Them Which Were Bidden

Luke 14:7-14

⁷ Then Jesus spoke a parable to those who were bidden [to the chief Pharisee’s house], remarking how they were choosing out the first places [at the table]. He said unto them, ⁸ *“When thou art bidden by any man to a wedding, sit not in the first place [at the table], lest a more honorable man than thou be bidden by him. ⁹ And he that bade both thee and him come and say unto thee: Give this man this place. And thou begin with shame to take the last place [at the table]. ¹⁰ But rather when thou art bidden, go into the house and sit down in the lowest place, so that when he that invited thee cometh, he may say*

unto thee: *Friend, go up higher.* Then there shall be praise unto thee in the presence of those who sit with thee. ¹¹ For every man that exalteth himself shall be brought low, and he that humbleth himself shall be exalted.”

¹² Then He said to him that bade him to dinner, “When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again and recompense thee. ¹³ But when thou makest a feast, call the poor, the crippled, the lame, and the blind. ¹⁴ And thou shalt be blessed because they have no way to recompense thee, for it shall be recompensed thee at the resurrection of the righteous.

The Parable of The Great Supper

Luke 14:15-24

¹⁵ When one that sat at the table had heard this, he said unto Jesus, “Happy is he that eateth bread in the Kingdom of God!”

¹⁶ Jesus said unto him, “A certain man made a great supper and bade many guests. ¹⁷ He sent his servant at the hour of supper to say to them which were bidden: *Come! for all things are now ready.*

¹⁸ And they all with one consent began to make an excuse.

The first said unto him: *I have bought a field and must needs go forth and see it. I beseech thee, have me excused.*

¹⁹ Another said: *I have bought five yoke of oxen and am on my way to prove them. I beseech thee, have me excused.*

²⁰ Another said: *I have married a wife and therefore cannot come.*

²¹ Then that servant came and reported to his lord these things.

Then the master of the house being angry said to his servant: *Go out quickly into the streets and lanes of the city, and bring in hither the poor, the crippled, lame, and the blind.*

²² The servant said: *Lord, it is done as thou’st commanded, and there still is room.*

²³ The lord said unto the servant: *Go out into the highways*

and hedges, and compel them to come in, so that my house may be filled. ²⁴ For I say unto you, none of those men which were bidden shall taste of my supper!”

The Cost of Being Jesus’ Disciple

Luke 14:25-35[end]

²⁵ Great multitudes were walking together with Jesus. Turning unto them, He said: ²⁶ “If any man cometh unto Me and hate not his father and mother and wife and children and brethren and sisters, yea, and also his own life, he cannot be My disciple. ²⁷ Whosoever doth not bear his cross and come after Me cannot be My disciple. ²⁸ For which of you, desiring to build a tower, doth not sit first down and count the cost, whether he have the funds for its completion? ²⁹ Lest having laid its foundation and not being able to finish it, all who behold it begin to mock him, ³⁰ saying: *This man began to build and could not finish it!* ³¹ Or what king, proceeding to engage in war against another king, doth not first sit down and take counsel, whether he can with ten thousand meet him that cometh against him with twenty thousand? ³² But if not, while the other is yet a great while off, he will send ambassadors and desire peace. ³³ So likewise, none of you that forsaketh not all that he hath can be My disciple. ³⁴ The salt is good, but if the salt become corrupt, what shall be seasoned therewith? ³⁵ It is neither good for the land, nor yet for the dunghill, but men cast it out at the doors. He that hath ears to hear, let him hear!”

The Parable of the Lost Sheep

Luke 15:1-7

³⁶ Then all the tax collectors and sinners resorted unto Jesus, for to hear Him. ³⁷ The Pharisees and scribes grudged, saying, “He receiveth to His company sinners and eateth with them.”

³⁸ Then Jesus put forth this similitude unto them saying, ³⁹ “What man of you having a hundred sheep, if he lose one of

them, doth not leave ninety-and-nine in the wilderness and go after him which is lost till he find him? ⁴⁰ And when he had found him, he putteth him on his shoulders with joy. ⁴¹ And as soon as he cometh home, he calleth his friends and neighbors, saying unto them: *Rejoice with me! for I have have found my sheep which was lost.* ⁴² I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety-and-nine just persons, which need no repentance.”

The Parable of the Lost Silver Coin

Luke 15:8-10

⁴³ “Or what woman having ten drachmas, if she lose one drachmen, doth not light a candle, sweep the house, and seek diligently till she find it? ⁴⁴ And when she hath found it, she calleth her friends and her neighbors, saying: *Rejoice with me! for I have found the drachmen which I had lost.* ⁴⁵ Likewise, I say unto you, joy shall be in the presence of the angels of God over one sinner that repenteth.”

The Parable of the Lost Son

Luke 15:11-32[end]

⁴⁶ And He said, “A certain man had two sons. ⁴⁷ The younger of them said to his father: *Father, give me my part of the goods that belongeth to me.* And he divided unto them his substance.

⁴⁸ Not many days later, the younger son gathered together all that he had together, then took his journey into a far away country. There he wasted his goods with riotous living. ⁴⁹ After he had spent all, there arose a strong famine throughout that country. Then he began to be in need.

⁵⁰ He went and clave to a citizen of that same country, who sent him to a field to keep swine. ⁵¹ And he would fain have filled his belly with the cuds that the swine ate, yet no man gave him [any].

⁵² Then he remembered himslef and said: *How many of my*

father's hired servants have an abundance of bread, and I die for hunger! ⁵³ I will rise up, go to my father, and say unto him, Father, I have sinned against Heaven and in thy sight, ⁵⁴ and am no more worthy to be called thy son. Make me as one of thy hired servants.

⁵⁵ And he rose up and went to his father.

When he was yet a great way off, his father saw him and had compassion on him. Running up to him, he fell upon his neck and kissed him.

⁵⁶ The son said unto him: *Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son.*

⁵⁷ But the father said to his servants: *Bring forth the best robe and put it on him! Put a ring on his hand and shoes for his feet! ⁵⁸ Bring hither that fatted calf and kill it. Let us eat and let us be merry! ⁵⁹ For this my son was dead and is alive again! He was lost and is now found!*

And they began to be merry.

⁶⁰ The elder brother was in the field. When he came and drew nigh to the house, he heard music and dancing. ⁶¹ Once he called near one of the servants, he asked what those things meant.

⁶² He said unto him: *Thy brother is come! and thy father hath killed the fatted calf because he hath received him safe and sound.*

⁶³ And he was angry and would not to go in.

Then his father came out and entreated him.

⁶⁴ He answered and said to his father: *Lo, these many years I have done thee service, and never break at any time thine instructions. Yet thou never gavest me so much as a kid to make merry with my friends. ⁶⁵ But as soon as this thy son hath come, which hath devoured thy living with harlots, thou hast for his pleasure killed the fatted calf.*

⁶⁶ He said unto him: *Son, thou wast ever with me, and all that I have is thine. ⁶⁷ It was needful that we should make merry*

*and rejoice, for this thy brother was dead and is alive again!
He was lost and is found!”*

The Unrighteous Steward

Luke 16:1-13

⁶⁸ He was also saying this unto His disciples, “There was a certain rich man, which had a steward who was accused unto him that he had wasted his goods.

⁶⁹ Then he called him and said unto him: *How is it that I hear this of thee? Give an account of thy stewardship. For thou mayest be no longer my steward.*

⁷⁰ The steward said within himself: *What should I do? For my lord is taking away from me the stewardship. I have no strength to dig and I am ashamed to beg.* ⁷¹ *I know what will do, so that, when I am removed from my stewardship, they may receive me into their houses.*

⁷² Then he called all his master’s debtors and said unto the first: *How much owest to my lord?*

⁷³ He said: *A hundred bushels* of oil.*

And he said unto him: *Take thy bill, sit down quickly, and write fifty.*

⁷⁴ Then he said to another: *What owest thou?*

He said: *A thousand bushels of wheat.†*

He said to him: *Take thy bill and write eight hundred.‡*

⁷⁵ Then the lord commended the unjust steward because he had done wisely.

For the sons of this world are in their generation wiser than the sons of light.

⁷⁶ And I say unto you, make yourselves friends of the wicked mammon, so that when ye shall have need, they may receive you into everlasting habitation.

⁷⁷ He that is faithful in that which is least is faithful also in much. ⁷⁸ So then, if ye have not been faithful in the wicked mammon, who will believe you in that which is true? ⁷⁹ And if

* Which equals 800 gallons of oil. Greek word for *bushels*: *batous* / βατους Strong’s Number 943

† Greek literal reads: “A hundred corous (κόρους) of wheat” Strong’s Number 2284

‡ Greek literally reads: “...and write eighty.”

ye have not been faithful in another man's business, who shall give you your own? ⁸⁰ No one servant can serve two masters, for either he will hate the one and love the other, or else he will lean to the one and despise the other. Ye cannot serve God and mammon."

The Rich Man and Eleazar

Luke 16:14-31[end]

⁸¹ The Pharisees who were covetous also heard all these things, and they mocked Him.

⁸² Jesus said unto them, "Ye are they which justify yourselves before men, but God knoweth your hearts. For that which men magnify is an abomination in the sight of God. ⁸³ The *Torah* and the Prophets reigned until the time of John: since that time the Kingdom of God is evangelized and every man striveth to go in. ⁸⁴ It is easier for Heaven and earth to pass away, than for one tittle of the *Torah* to fall into pieces.*

⁸⁵ Every man that putteth away his wife and marrieth another committeth adultery, and every man that marrieth her that is put away from her husband committeth adultery.

⁸⁶ There was a certain rich man, who was clothed in purple and fine linen, and fared deliciously every day.

⁸⁷ And there was a certain beggar named Eleazar,[†] who would lay at his gate full of sores, ⁸⁸ desiring to be refreshed with the crumbs which fell from the rich man's table, and the dogs would come and lick his sores.

⁸⁹ And it fortuned that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died and was buried ⁹⁰ in hell. When he lifted up his eyes, as he was in torments, he saw Abraham afar off and Eleazar in his bosom.

⁹¹ He cried and said: *Father Abraham, have mercy on me and send Eleazar so that he may dip the tip of his finger in water and cool my tung, for I am tormented in this flame.*

* See Matthew 5:18

† Hebrew name, meaning: God has helped/God is helper;
Greek name translation: "Lazarus / ὁ Λάζαρος"

⁹² Abraham said unto him: *Son, remember that thou in thy lifetime receivedst thy good things, and contrariwise Eleazar evil things. Now therefore he is comforted and thou art punished.* ⁹³ *Beside all these things, between us and you standeth a great chasm, so that those who desire to pass from hence to you cannot; neither from thence to hither.*

⁹⁴ Then he said: *I beseech thee therefore, father, that thou would'st send him to my father's house* ⁹⁵ *(for I have five brethren) for to warn them, lest they also come to this place of torment.*

⁹⁶ Abraham said unto him: *They have Moses and the Prophets. Let them hear them.*

⁹⁷ And he said: *Nay, father Abraham; but if one from the dead came unto them, they would repent.*

⁹⁸ He said unto him: *If they do not hear Moses and the Prophets, neither will they believe if one would rise from the dead."*

Faith and Forgiveness

Luke 17:1-10

⁹⁹ Then He said unto the disciples, *"It cannot be avoided but that offenses will come. Nevertheless, woe unto him through whom they come!* ¹⁰⁰ *It were better for him if a millstone turned were hanged about his neck and that he were cast into the sea, rather than that he should offend one of these little ones.* ¹⁰¹ *Take heed to yourselves, if thy brother trespass against thee, rebuke him; and if he repent, forgive him.* ¹⁰² *And though he sin against thee seven times in a day, and seven times in a day turn again to thee, saying: I repent, forgive him."*

¹⁰³ The apostles said unto the Lord, *"Increase our faith."*

¹⁰⁴ The Lord said, *"If ye had faith like a grain of mustard seed and should say unto this sycamore tree: Be uprooted and planted in the sea, it should obey you.*

¹⁰⁵ *Which of you, having a servant plowing or shepherding, will say to him when cometh from the field: Go quickly and sit*

down at the table. ¹⁰⁶ And rather saith not to him: *Prepare what food I may dine with, gird thyself, and serve me, until I have eaten and drunken; and afterward mayest thou eat and drink?*

¹⁰⁷ Doth he thank that servant because he did that which was commanded unto him? I trow* not. ¹⁰⁸ So likewise ye, when ye have done all those things which are commanded you, say: We are unprofitable servants; we have done that which was our duty to do.

* TROW, To believe; to trust; to think or suppose.

Greek: “*doceo*/δοκέω” Strong’s Number 1380

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Hanukkah

Kislev 25 through Tevet 3, 4005 A.M.

December 13 through 20, A.D. 27

Jesus on His Way to Jerusalem

Luke 17:11-19

And it happened as Jesus walked to Jerusalem, He passed through Samaria and Galilee. ² As He entered into a certain village, ten leprous men met Him, which stood afar off. ³ And they themselves lifted up their voices, saying “Jesus, Master, have mercy on us!”

⁴ Seeing them, Jesus said unto them, “[Having gone your way, show yourselves unto the Priests.](#)”

And it came to pass that while they went, they were cleansed.

⁵ Seeing he was cured, one of them turned back, glorifying God with a loud voice, ⁶ and fell down on his face at Jesus’ feet, giving Him thanks. This one was a Samaritan.

⁷ Answering, Jesus said, “[Were there not ten cleansed? But where are the nine?](#) ⁸ [Were there not found any that returned to give glory to God except this stranger?](#)”

⁹ And He said unto him, “[Having risen up, go thy way. Thy faith hath made thee cured.](#)” *

The Feast of Hanukkah

John 10:22-39

¹⁰ And it was at Jerusalem at the Feast of the Hanukkah and it was winter. ¹¹ And Jesus was walking in the Temple in Solomon’s Porch. ¹² Therefore the Jews encircled Him and were saying unto Him, “Until when dost Thou lift up our soul? If Thou be the Messiah, tell us plainly.”

* Greek perfect, other translations include: “Thy faith hath made thee safe/thy faith hath continually saved thee.”

¹³ Jesus answered them, “I have told you, and ye believed not. The works that I do in My Father’s name bear witness of Me.

¹⁴ But ye believe not because ye are not of My sheep. As I said unto you:” ¹⁵ My sheep hear My voice, and I know them, and they follow Me, ¹⁶ and I give unto them eternal life. And they shall not perish for all eternity, neither shall any man pluck them out of My hand. ¹⁷ My Father who hath given them to Me is greater than all men, and no man is able to take [them] out of My Father’s hand. ¹⁸ I and the Father are one.”

¹⁹ Therefore the Jews took up stones again, that they might stone Him.

²⁰ Jesus answered them, “Many good works I have shown you from My Father; for which of those works will ye stone Me?”

²¹ The Jews answered Him, saying, “For a good work we stone Thee not; but for blasphemy and because that Thou, being a Man, makest Thyself God.”

²² Jesus answered them, “Is it not written in your Torah: ‘I HAVE SAID, YE ARE GODS?’ † ²³ If He called them gods, unto whom the word of God was spoken (and the Scripture is cannot be broken), ²⁴ do ye then say unto Him whom the Father hath sanctified and sent into the world: *Thou blasphemest*, because I said: *I am the Son of God?* ²⁵ If I don’t do the works of My Father, do not believe Me. ²⁶ But if I do [them], then though ye do not believe Me, yet believe the works so that ye might know and believe that in Me is the Father, and I in Him.”

²⁷ Therefore they were seeking again to take Him, but He escaped out of their hand.

* See AJW 40:102 (John 10:16)

† Psalms 82:6a

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Jesus in Judea beyond the Jordan

Tevet 4 - Shevat 1, 4005 A.M.

December 21, A.D. 27 through January 17, A.D. 28

Jesus' Departs From Jerusalem and Goes to Judea

Matthew 19:1b&2, Mark 10:1b-1d, and John 10:40-42

Jesus departed again and came into the borders of Judæa by the other side of Jordan into the place where John at first baptized, and there He stayed. ² Many people resorted unto Him again, and great multitudes followed Him. Jesus healed them there. They said, "John did no miracle, but all things that John spoke of this man are true." ³ As He had been accustomed to do He again was teaching them. ⁴ And many believed on Him there.

The Coming Kingdom

Luke 17:20-37

⁵ When He was asked by the Pharisees when the Kingdom of God should come, He answered them and said, "[The Kingdom of God cometh not by waiting and observing.](#) ⁶ Neither shall they say: *Look here!* or *Look there!* For behold, the Kingdom of God is within you."

⁷ And He said unto the disciples, "[The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it.](#) ⁸ And they shall say to you: *See here!* or *See there!* Go not forth, nor follow after, ⁹ for as the lightning that appeareth out of the one part of heaven and shineth unto the other part of heaven: so shall also the Son of Man be in His day. ¹⁰ But first it is a must for Him to suffer many things and be rejected by this generation.

¹¹ As it happened in the days of Noah, so shall it be in the days

of the Son of Man. ¹² They ate, they drank, they married and were married, even unto the same day that Noah went into the ark and the flood came and destroyed them all.

¹³ Likewise also as it chanced in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built. ¹⁴ And even the same day that Lot went out of Sodom, fire and sulfur rained down from Heaven and destroyed them all.

¹⁵ After these examples shall it be in the day when the Son of Man is apocalypsed.

¹⁶ In that day, he who shall be upon the housetop and his stuff in the house, let him not come down to take it* away. And he that is in the field, let him likewise not return to the things which are [left] behind. ¹⁷ Remember Lot's wife. ¹⁸ Whosoever seeketh to save his life shall lose it. And whosoever loseth his life shall quicken it. ¹⁹ I tell you, in that night two shall be in one bed: one shall be received and the other rejected.† ²⁰ Two shall be grinding together: one shall be received and the other rejected.‡ ²¹ Two shall be in the field: one shall be received and the other rejected.” §

²² Answering, they said unto Him, “Where, Lord?”

And He said unto them, “Where the body is, there the eagles shall be gathered together.”

The Persistent Widow

Luke 18:1-8

²³ And He put forth a similitude unto them signifying that men ought always to pray and not be weary, ²⁴ saying, “There was in a certain city a judge, who feared not God, neither regarded

* Literally: “take them away”

† Wycliffe 1394 reads: “...one shall be taken, and the other forsaken.”

Tyndale 1526, 1534 reads: “...the one shall be received, and the other shall be forsaken.”

King James 1611 reads: “the one shall be taken, and the other shall be left”

‡ Wycliffe 1394 reads: “...one shall be taken, and the other forsaken.”

Tyndale 1526, 1534 reads: “...the one shall be received, and the other forsaken.”

King James 1611 reads: “the one shall be taken, and the other left”

§ Wycliffe 1394 and King James 1611 – “the one shall be taken, and the other left”

man. ²⁵ And there was a widow in that city, who came unto him, saying: *Avenge me of mine adversary!* ²⁶ And he would not to do so for a time, but afterward he said within himself: *Though I fear not God, neither regard man, ²⁷ yet because this widow troubleth me, I will avenge her, lest at the last she come and rail on me.*”

²⁸ And the Lord said, “Hear what the unrighteous judge saith. ²⁹ Shall God do vengeance on behalf of His elect, which cry day and night unto Him, and have *patience* with them? Nay! ³⁰ I tell you, He will do vengeance on their behalf *with speed*. Nevertheless, when the Son of Man cometh, suppose ye that He shall find faith on earth?”

The Pharisee and the Tax Collector

Luke 18:9-14

³¹ And He put forth this similitude unto certain which trusted in themselves, that they were perfect, and despised the rest: ³² “Two men went up into the Temple to pray. The one a Pharisee, and the other a tax collector. ³³ The Pharisee stood and prayed thus for himself: *God, I thank Thee that I am not as the rest of men are, extortioners, imperfect, adulterers, or even as this tax collector. ³⁴ I fast twice a week. I give tithe of all that I possess.*

³⁵ And the tax collector, standing afar off, would not lift up even his eyes unto Heaven, but smote his breast, saying: *God, be merciful to me the sinner.*

³⁶ I tell you, this man went down to his house justified rather than that man. For every man that exalteth himself shall be brought low, and he that humbleth himself shall be exalted.”

Jesus Hears of Eleazar's Sickness

John 11:1-6

³⁷ Now someone was sick—Eleazar[¶] of Bethany, the village of Mary and her sister Martha.

³⁸ It was Mary, the one who anointed the Lord with perfume

[¶] Hebrew name, meaning: God has helped/God is helper;
Greek name translation: “Lazarus / ὁ Λάζαρος ”

and wiped His feet with her hair, whose brother Eleazar was sick.³⁹ Therefore the sisters sent unto Him, saying, “Lord, behold, thy friend is sick.”

⁴⁰ Hearing this, Jesus said, “*This sickness is not unto death, but for the glory of God, so that the Son of God might be glorified by reason of it.*”

⁴¹ And Jesus loved Martha and her sister and Eleazar.⁴² Yet when He heard that he was sick, He still remained in the place where He was for two [more] days.

Marriage and Divorce

Matthew 19:3-12 and Mark 10:2-12

⁴³ [During those two days,] the Pharisees came unto Jesus, tempting Him and asking Him a question, saying, “Is it lawful for a man to put away his wife for every cause?”

⁴⁴ Jesus answered and said unto them, “*What did Moses command you?*”

⁴⁵ They said, “Moses permitted to write a bill of divorcement and to put her away.”

⁴⁶ And Jesus answered and said unto them, “*Have ye not read that from the beginning the Creator CREATED THEM MALE AND FEMALE* ⁴⁷And said: FOR THIS CAUSE SHALL A MAN LEAVE HIS FATHER AND HIS MOTHER AND SHALL CLEAVE UNTO HIS WIFE,† ⁴⁸AND THEY SHALL BE ONE FLESH?‡ ⁴⁹ So that no longer are they twain, but one flesh. Therefore, what God hath coupled, let not man put asunder.*”

⁵⁰ They said unto Him, “Why did Moses then command to give a writing of divorcement and to put her away?”

⁵¹ Jesus answered and said unto them, “*Moses, because of the hardness of your hearts, wrote you this commandment permitting you to put away your wives, but from the beginning of creation it was not so. ⁵² And I say unto you, whosoever shall put away his wife, if not for fornication, and shall marry another, breaketh wedlock,§ and he that marrieth a woman*

* Genesis 1:27

† Genesis 2:24a

‡ Genesis 2:24b

§ Wycliffe 1394 reads: “...doeth lechery...”

who hath been divorced doeth lechery.” ¶

⁵³ In the house Jesus’ disciples asked Him of the same matter.

⁵⁴ And He said unto them, “Whosoever shall put away his wife and marry another breaketh wedlock” against her. ⁵⁵ And if a woman shall divorce her husband and be married to another, she committeth adultery.††”

⁵⁶ Jesus’ disciples said unto Him, “If the matter be so between the man and the woman, it is not advantageous to marry.”

⁵⁷ But Jesus said unto them, “Not all men receive this word,‡‡ save those to whom it hath been given. ⁵⁸ There are those who are chaste, who were so born out of their mother’s belly. And there are chaste, which are made by men. And there be chaste, which have made themselves chaste for the Kingdom of Heaven’s sake. He that can take it, let him take it!”

Jesus Blesses the Little Children

Matthew 19:13-15, Mark 10:13-16, and Luke 18:15-17

⁵⁹ Then little children and babies were brought unto Jesus, so that He might lay hands on them and pray. When the disciples saw that, they rebuked them. ⁶⁰ When Jesus saw that, He was much displeased.

Having called the little children unto Him, Jesus said unto the disciples, “Suffer little children to come unto Me and forbid them not, for of such is God’s Kingdom of Heaven. ⁶¹ Amen, I say unto you, whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein.”

⁶² Then Jesus took the little ones up in His arms; He laid

Tyndale 1525, 1526, 1534 reads: “...breaketh wedlock...”

King James 1611 reads: “...committeth adultery...”

¶ Wycliffe 1394 reads: “...doeth lechery...”

Tyndale 1525, 1526, 1534 and King James 1611 reads: “...committeth adultery...”

** Wycliffe 1394 reads: “...doeth adultery on her...”

Tyndale 1526, 1534 reads: “...breaketh wedlock to her ward...”

King James 1611 reads: “...committeth adultery against her...”

†† Wycliffe 1394 reads: “...she doeth lechery...”

Tyndale 1526, 1534 reads: “...she committeth adultery...”

King James 1611 reads: “...she committeth adultery...”

‡‡ Greek: “word /logos / λόγος” Strong’s Number 3056

48

Back into Bethany of Judæa
Between Shevat 1 and Adar II 1, 4005 A.M.
Between January 17 and February 16, A.D. 28

Jesus Leaves for Judæa

John 11:7-16 and Matthew 19:15b

Then after this, [that is to say, after the two days], Jesus said unto the disciples, “**Let us go into Judæa again.**”

² The disciples said unto Him, “Rabbi, the Jews lately sought means to stone Thee, and goest Thou thither again?”

³ Jesus answered, “**Are there not twelve hours in the day? If a man walk in the day, he stumbleth not because he seeth the light of this world.** ⁴ **But if a man walk in the night, he stumbleth because there is no light in him.**” ⁵ He said this, and after that He said unto them, “**Eleazar, our dear friend, is asleep, but I go to wake him out of sleep.**”

⁶ Then His disciples said, “Lord, if he is asleep, he shall do well enough.”

⁷ (Howbeit, Jesus had spoken of his death, but they thought that He had spoken natural sleep.)

⁸ Then Jesus said unto them plainly, “**Eleazar is dead.** ⁹ **And I am glad for your sakes that I was not there, so that ye might believe. But we should go* to him.**”

¹⁰ Then Thomas, who is called Didymus, said unto his fellow disciples, “We indeed should go,[†] so that we might die with Him.”

¹¹ And Jesus departed thence.

The Rich Young Ruler

Matthew 19:16-30, Mark 10:17-31, and Luke 18:18-30

¹² As He was walking along on the way, behold, a certain ruler

* Alternative translation: “Let us go...”

† Alternative translation: “Let us, even us, go...”

came, running up and kneeling down before Him, and asked Him, saying, “Good Teacher, what good thing must I to do, so that I might inherit everlasting life?”

¹³ Jesus said unto him, “Why callest Me good? None is good but One—God. But if thou desirest to enter into life, keep [thine eyes upon] the commandments.”

¹⁴ He said unto Jesus, “Which ones?”

¹⁵ Jesus said, “Thou [intuitively] knowest the commandments:
THOU SHALT NOT KILL[‡]
THOU SHALT NOT COMMIT ADULTERY,[§]
THOU SHALT NOT STEAL,[¶]
THOU SHALT NOT BEAR FALSE WITNESS,**

¹⁶ THOU SHALT NOT DEFRAUD,^{††}

HONOUR THY FATHER AND THY MOTHER,^{‡‡} And
THOU SHALT LOVE THY NEIGHBOUR AS THYSELF^{§§}.”

¹⁷ The young man said unto Him, “Teacher, all these I have guarded [carefully] from my youth. ¹⁸ What do I still lack?”

¹⁹ Looking upon him, Jesus loved him; ²⁰ hearing his answer,

²¹ Jesus said unto him, ²² “Still one thing thou lackest. ²³ If thou desirest to be perfect, ²⁴ go sell everything, whatsoever thou hast, and distribute [it] to the poor, and thou shalt have treasure in Heaven; and come follow Me, ²⁵ taking up thy cross.”

²⁶ The young man, having heard this answer, became deeply sorrowful and went away, for he was extremely rich and had superfluity of possessions.

²⁷ Seeing him become sorrowful, looking round about, Jesus said unto His disciples, “Amen, I say unto you, with difficulty shall the rich with wealth enter into God’s Kingdom of Heaven!”

²⁸ And the disciples were astonished at His words.

Jesus, answering again, said unto them, “Children, how hard it is for those who have trusted in riches to enter into the

‡ Exodus 20:13

§ Exodus 20:14

¶ Exodus 20:15

** Exodus 20:16

†† Leviticus 19:13

‡‡ Exodus 20:12a

§§ Leviticus 19:18

Kingdom of God! ²⁹ For again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God.”

³⁰ Hearing this, His disciples were exceedingly amazed, saying among themselves, “Who then can be saved?”

³¹ But looking upon them, Jesus said unto them, ³² “With men this is impossible, but ³³ not with God; ³⁴ the imposable things with men are possible with God, ³⁵ for with God all things are possible.”

³⁶ Then Peter answered and began to say unto Jesus, “Look, we have forsaken all and followed Thee! ³⁷ What then shall be for us?”

³⁸ Jesus said unto them, “Amen, I say unto you, ye who have followed Me in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. ³⁹ There is no one who hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for the sake of My name, the Gospel, or the Kingdom of God, ⁴⁰ who shall not receive a hundredfold, now at this time, with persecution: houses and brethren and sisters and mothers and children and lands, and in the world to come inherit eternal life. ⁴¹ But many who are first shall be last, and the last first.”

The Parable of the Workers in the Vineyard

Matthew 20:1-16

⁴² “For the Kingdom of Heaven is like unto a householder, who went out early in the morning to hire laborers into his vineyard. ⁴³ And he agreed with the laborers for a denarius a day and sent them into his vineyard.

⁴⁴ Going out about the third hour, he saw others standing idle in the marketplace ⁴⁵ and said unto them: *Go ye also into the vineyard, and whatsoever is right I will give you.* And they went their way.

⁴⁶ Again, going out about the sixth and ninth hour, he did

likewise.

⁴⁷ And about the eleventh hour, going out, he found others standing idle and said unto them: *Why stand ye here all the day idle?*

⁴⁸ They said unto him: *Because no man hath hired us*

He said unto them: *Go ye also into the vineyard, and whatsoever is right, that shall ye receive.*

⁴⁹ But the evening was come, the lord of the vineyard said unto his steward: *Call the laborers and give them their hire, beginning at the last until thou comest unto the first.*

⁵⁰ And those who were hired about the eleventh hour came and received every man a denarius.

⁵¹ Then came the first, supposing that they should received more, and they likewise received every man a denarius. ⁵² Receiving it, they murmured against the master of the house, ⁵³ saying: *These last have wrought but one hour, and thou hast made them equal unto us, who have borne the burden and heat of the day!*

⁵⁴ He answered one of them, saying: *Friend,* I do thee no wrong. Didst not thou agree with me for a denarius?'* ⁵⁵ *Take that that is thy due, and go thy way. I desire to give unto this last as much as to thee.* ⁵⁶ *Is it not lawful for me to do what me listeth† with mine own? Is thine eye evil because I am good?*

⁵⁷ So the last shall be first, and the first last. For many are called and few are chosen."

Jesus Foretells His Death

Matthew 20:17-19, Mark 10:32-34 and Luke 18:31-33

⁵⁸ While they were on the path going up to Jerusalem, Jesus was in front of them and they were afraid; and as they followed, they were scared. Then Jesus took again the twelve disciples apart on the way and began to tell them the things

* Greek: "*hetai're* / ἑταίρε" Strong's Number 2083

† *Me listeth* is an interesting two word phrase that is found in William Tyndale's first published New Testament, printed in A.D. 1526 and his revised version of 1534. This phrase, *me listeth*, is also found in the Matthew's Bible, printed in A.D. 1537. *Me listeth* means *I desire* or *I want* or *it listeth to me*. *Me listeth* is also akin to *methinks*.

which were to happen unto Him, saying, ⁵⁹ “Behold, we are going up to Jerusalem and all that is written by the Prophets concerning the Son of Man shall be accomplished. For the Son of Man shall be delivered up unto the High Priests and unto the scribes, and they shall condemn Him to death. They shall deliver Him unto the Gentiles, and they shall mock Him, and scourge Him, and spitefully entreat Him, and spit upon Him, and crucify Him, putting Him to death. But the third day He shall rise again.”

⁶⁰ The disciples understood none of these things, for this saying was hid from them and they perceived not the things which were spoken.

The Request

Matthew 20:20-28 and Mark 10:35-45

⁶¹ Then the mother of Zavdy’s* children came to Jesus with her sons, Jacob and John, worshiping Him, and desiring a certain thing of Him, saying, “Teacher, we desire that Thou would’st do for us whatsoever we ask.”

⁶² Jesus said unto her and unto them, “What do ye desire† that I should do for all of you?”

⁶³ She said unto Him,‡ “Tell me that Thou grantest that these my two sons may sit,§ the one on Thy right hand, and the other on Thy left hand, in Thy glorious Kingdom.”¶

⁶⁴ But Jesus answered and said unto them, “Ye know not [intuitively] what ye ask. Can ye drink of the cup that I shall drink of and be baptized with the baptism that I am baptized with?”

⁶⁵ They said unto Him, “We can.”

* ‘Zavdy’ is alternate spelling of ‘Zebedee’

† Matthew reads: “desirest thou” [speaking to the mother of Jacob and John]; Mark reads: “desire ye” [speaking to Jacob and John]

‡ Matthew reads: “she saith unto Him,...”; Mark reads: “they said unto Him,...”

§ Matthew reads: “Tell me that these my two sons may sit...”
Mark reads: “Grant unto us that we may sit...”

¶ Matthew reads: “...in Thy Kingdom”; Mark reads: “...in Thy glory”

⁶⁶ Jesus said unto them, “Ye shall indeed drink of My cup that I drink of and be baptized with the baptism that I am baptized with. ⁶⁷ Nevertheless, to sit on My right hand and on My left hand is not Mine to give, but [it is given] to whom it is prepared for by My Father.”

⁶⁸ When the ten heard this, they began to be moved with indignation against the two brethren, Jacob and John.

⁶⁹ But Jesus called them unto Him and saith unto them, “Ye [intuitively] know that the rulers of the nations exercise lordship over them, and they that are great exercise authority upon them. ⁷⁰ It shall not be so among you, but whosoever shall be great among you, let him be your minister.** ⁷¹ Whosoever will be chief among you, let him be the servant of all. ⁷² Even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many.”

** Greek: “deacon / διάκονος”

49

Eleazar Raised from the Dead

Shevat 7-21, 4005 A.M.

January 23 to February 6, A.D. 28

The Raising of Eleazar

John 11:17-46

Jesus traveled and found that Eleazar already had lain in the tomb for four days. ² Bethany is near to Jerusalem, about fifteen furlongs* away. ³ Many of the Jews had come unto Martha and Mary, so that they could comfort them over their brother's death. ⁴ Martha, as soon as she heard that Jesus was coming, went and met Him.

Mary was sitting in the house.

⁵ Martha said unto Jesus, "Lord, if Thou wert here, my brother might not have died. ⁶ But even now I know that whatsoever Thou wilt ask of God, God shall give Thee."

⁷ Jesus said unto her, "[Thy brother shall resurrect.](#)"

⁸ Martha said unto Him, "I know that he shall resurrect in the resurrection in the last day."

⁹ Jesus said unto her, "[I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live. ¹⁰ And every man that liveth and believeth in Me shall never die. Believest this?](#)"

¹¹ She said unto Him, "Yea, Lord, I believe that Thou art the Messiah, the Son of God, which should come into the world."

¹² When she said these things, she went her way and called her sister Mary secretly, saying, "The Teacher hath come and calleth for thee."

¹³ As soon as she heard that, she arose quickly and came unto Him.

¹⁴ Jesus had not yet come into the town but was in that place

* *Furlong*, n. A measure of length; the eighth part of a mile; forty rods, poles or perches.

where Martha met Him.

¹⁵ The Jews which were with her in the house, comforting her saw that Mary rose up hastily and went out, and they followed her, saying, "She goeth unto the tomb to weep there."

¹⁶ When Mary came where Jesus was, she saw Him and fell down at His feet, saying unto Him, "Lord, if Thou wert here, my brother would not have died."

¹⁷ When Jesus saw her weeping and the Jews who came with her also weeping, He groaned in the spirit and was troubled. ¹⁸ He said, "Where have ye laid him?"

They said unto Him, "Lord, come and see."

¹⁹ Jesus wept.

²⁰ The Jews said, "Look how He was his friend!"

²¹ Some of them said, "Could not this Man, which opened the eyes of the blind, have made also that this man would not have died?"

²² Jesus again groaned in Himself and came to the tomb; it was a cave, and a stone lay upon it.

²³ Jesus said, "Take ye away the stone."

Martha, the sister of him that died, said unto Him, "Lord, by this time he stinketh, for it hath been four days."

²⁴ Jesus said unto her, "Said I not unto thee, if thou wouldest believe, thou shalt see the glory of God?"

²⁵ Then they took away the stone [from the place] where the dead was laid.

Jesus lifted up His eyes and said, "Father, I thank Thee that Thou hast heard Me. ²⁶ And I knew well that Thou hearest Me always, but because of the multitude which standeth by I said it, so that they might believe that Thou hast sent Me."

²⁷ Having said these things, He cried with a loud voice, "Eleazar, come forth!"

²⁸ Then he that had been dead came forth, bound hand and foot with grave clothes. His face was bound about with a napkin.

Jesus said unto them, "Loose him, and let him go!"

²⁹ Therefore many of the Jews who came to Mary and beheld

the things which Jesus did, believed on Him. ³⁰ But some of them went their ways to the Pharisees and told them what Jesus did.

The Pharisees' Plot to Kill Jesus

John 11:47-53

³¹ So the High Priests and the Pharisees gathered a counsel and were saying, "What should we do? This man doeth many miracles. ³² If we leave Him alone thus, all men will believe on Him, and the Romans shall come and take away from us both the place and the nation."

³³ One of them named Caiaphas, being the High Priest that same year, said unto them, "Ye know nothing at all, ³⁴ nor consider that it is advantageous for us, that one man should die for the people, and not that the whole nation should perish."

³⁵ This he spoke not from himself, but being the High Priest that same year, he prophesied that Jesus was to die for the nation—³⁶and not for the nation only, but so that He might gather together in one the children of God which were scattered abroad. ³⁷ So from that day forth, they took counsel together so that they might put Him to death.

50

Jesus Resides in Ephraim
Around Adar 1 to II Adar 14, 4005 A.M.
February 16 to March 30, A.D. 28

Jesus in Ephraim

John 11:54

Jesus therefore walked no more openly among the Jews, but went His way thence unto a country nigh to a wilderness, into a city called Ephraim, and there He passed time with His disciples.

Passover is Nigh

John 11:55-57[end]

² And the Jews Passover was nigh, and many went out of the country up to Jerusalem before Passover so that they might purify themselves. ³ Then they were seeking Jesus, and were speaking between themselves as they stood in the Temple, “[Seeing He cometh not to the Feast already,] what think ye? [Think ye] that He shall in no wise come to the Feast?”

⁴ Now both the High Priests and the Pharisees had given a commandment that if any man should know where He was, he should show it so that they might take Him.

51

Jericho

Approximately: Fifth-Day, Nisan 1, 4006 A.M.

Thursday, April 15, A.D. 28

They Draw Nigh to Jericho

Mark 10:46a and Luke 18:35

And it came to pass as Jesus drew nigh unto Jericho, a certain blind man sat beside the street begging.

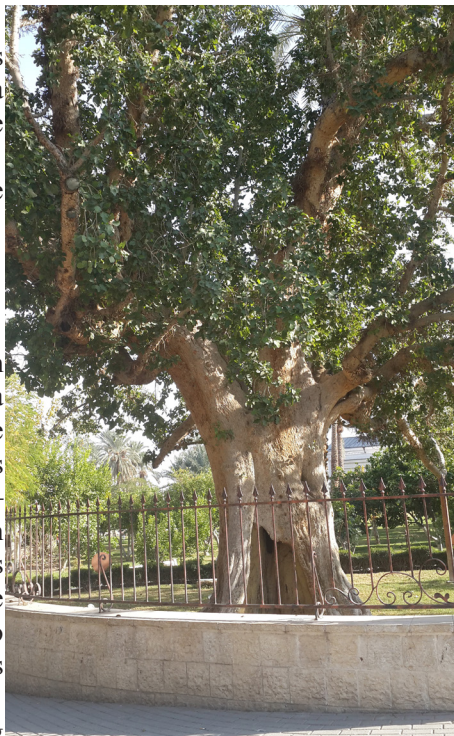
² Then Jesus and His disciples came to Jericho.

Jesus Calls Zacchai

Luke 19:1-6a

³ Jesus entered and passed through Jericho. ⁴ And behold, there was a man called Zacchai* by name. He was a chief tax collector, and he was rich. ⁵ Zacchai sought to see Jesus—who He is—and could not from within the multitude because he was little of stature. ⁶ Running ahead, he climbed up into a sycamore tree so that he might see Jesus, for He was to pass that way.

⁷ As Jesus came to the place, looking up, He saw him and said unto him, **“Zacchai, come down quickly! for**



Zacchæus Tree
Jericho, Palestine

Photo taken January 3, 2014

* Greek reads Ζακχαῖος and Latin reads Zachæus, which is a translation of the Hebrew name Zacchai / זַכַּי , which means “pure one.”

today I must stay at thy house.”

⁸ And he came down with haste.

Jesus Heals the Blind Men

Matthew 20:29-34[end], Mark 10:46b-52, Luke 18:36-43[end]

⁹ While they walked out from Jericho, a great multitude followed Him. ¹⁰ As Jesus, His disciples, and a good sized crowd of people walked out of Jericho, ¹¹ even behold, two blind men sat beside the street. ¹² [One of the two blind men was] Bartimaeus son of Timaeus, the blind man. [He was one of the two blind men who were begging beside the street.] He was sitting beside the street begging.

¹³ And [Bartimaeus], hearing the crowd pass along, asked what this might be.

¹⁴ They told him, “Jesus of Nazareth is passing by.”

¹⁵ And having heard that it was Jesus of Nazareth, he began to cry out and to say, “Son of David, Jesus, have mercy on me!”

¹⁶ [Then] both of them, hearing that Jesus was passing by, cried out, saying, “Have mercy on us, Lord, Son of David!”

¹⁷ [Each one of them] called out, saying, “Jesus, Son of David, have mercy on me!”

¹⁸ Many from multitude who were walking along in front of Jesus rebuked the men so that they might be silent, but they cried all the more, saying,

¹⁹ “Son of David, have mercy on me!”

²⁰ “Son of David, have mercy on me!”

²¹ “Son of David, have mercy on us!”

²² When He stopped, Jesus asked for them to be called and commanded for them to be brought unto Him.

²³ So they called the blind man [Bartimaeus], saying unto him, “Be of good courage! Rise up! He calleth for thee.”

²⁴ And he, casting away his garments, having arisen up, came to Jesus.

²⁵ When they were near, Jesus asked them, ²⁶ and said, “[What](#)

desire ye that I would do for you?”

²⁷ The blind [Bartimaeus] said unto Him, “Rabboni, Lord, that I may receive my sight.”

²⁸ They said unto Him, “Lord, that our eyes might be opened.”

²⁹ Then Jesus, moved with compassion, touched their eyes.

³⁰ Jesus said unto them, “Receive sight and go your way, your faith hath saved you and continueth to save you.”

³¹ Immediately their eyes received sight, and they followed Jesus on the way, glorifying God. ³² All the people, having seen this, gave praise to God.

Jesus Eats with Zacchai

Luke 19:6b-11

³³ Zacchai received Jesus joyfully. ³⁴ When everyone saw it, they murmured, saying, “Jesus went into [a house] to lodge with a sinful man.”

³⁵ Zacchai stood and said unto the Lord, “Behold, the half of my possessions, Lord, I give to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.”

³⁶ Jesus said unto him, “Today is salvation come to this house as he also is a son of Abraham. ³⁷ For the Son of Man came to seek and to save that which is lost.”

³⁸ As they heard these things, adding thereto Jesus put forth a similitude because He was near to Jerusalem and because they thought that the Kingdom of God immediately was about to be manifested.

The Parable of the Noble Man

Luke 19:12-28[end], 22:1&2

³⁹ Then Jesus said: “A certain nobleman went into a far away country, to receive for himself a kingdom and to return. ⁴⁰ When he called his ten servants, he gave them ten mnas* and said unto them: *Trade until I come.*

⁴¹ But his citizens were hating him, and sent a message after him, saying: *We will not have this man to reign over us.*

* one mna is equal to one hundred denarii (days wages), which might be roughly \$8,000 approx.

⁴² And it came to pass in his returning, having received the kingdom, he dictated that these servants, to whom he gave the money, should be called unto him so that he might know how much each one had gained by trading.

⁴³ The first came along, saying: *Lord, thy mna hath gained ten mnas.*

⁴⁴ And he said unto him: *Well done, good servant! Because thou wast faithful in a very little, have thou authority over ten cities.*

⁴⁵ And the second came, saying: *Lord, thy mna hath made five mnas.*

⁴⁶ He said also to this one: *And thou, be over five cities.*

⁴⁷ And another came, saying: *Lord, look, thy mna, which I have kept laid up in a napkin.* ⁴⁸ *For I feared thee, because thou art an austere man, taking up what thou layedst not down and reaping what thou didst not sow.*

⁴⁹ He said unto him: *Out of thine own mouth I will judge thee, wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down and reaping that which I did not sow.* ⁵⁰ *And wherefore gavest not thou my money into the bank, so that I, at my coming, might have required it with interest?*

⁵¹ And unto the standers by he said: *Take from him the mna, and give it to him that hath ten mnas.*

⁵² And they said unto him: *Lord, he hath ten mnas.*

⁵³ [He replied,] *For I say unto you, that unto everyone that hath shall be given; and from him that hath not, even that he hath shall be taken away from him.* ⁵⁴ *But those mine enemies, who would not have me to reign over them, bring hither and slay them before me."*

⁵⁵ When Jesus had thus spoken, He went ahead, ascending up to Jerusalem. ⁵⁶ Now the Feast of Unleavened Bread drew nigh, which is called the Passover. ⁵⁷ And the High Priests and scribes were still seeking how they might kill Jesus, because they feared the people.

52

Mary Anoints Jesus

The Fifth Day of the Week

(Sundown Wednesday to Sundown Thursday)

Nisan 8, 4006 A.M.

April 22, A.D. 28

Mary Anoints Jesus Six Days before Passover

Matthew 26:6-13, Mark 14:3-9 and John 11:57, 12:1-8

Since the High Priests and the Pharisees had given a command that if any man should know where He was, he should show it so that they might take Him, ² therefore, six days before the Passover, Jesus came unto Bethany where Eleazar lived, whom Jesus had raised from the dead.

³ They made Him a supper there.

Martha served.

Eleazar was one of them who sat with Jesus.

⁴ While Jesus was in Bethany in the house of Simon the leper, ⁵ as He was sitting, ⁶ then, a woman, namely Mary, came to Him, having taken an alabaster flask of perfume of pure nard, which weighed one pound. It was of a great value and very precious. When she had broken the alabaster flask, she poured it on Jesus' head while He was sitting at the table. She also anointed Jesus' feet and wiped them with her hair. The house was filled with the scent of the perfume.

⁷ There were some indignant within themselves. Even His disciples saw it and became indignant. They said, "For what purpose hath this waste of perfume been made?"

⁸ Therefore, one of His disciples (Judah Iscariot son of Simon who was about to betray Him) said, ⁹ "Why was this perfume not sold for three hundred denarii and the money given to the poor?" ¹⁰ He did not say this because he cared for the poor,

but because he was a thief, had the bag, and carried the coins which were put into it.

¹¹ The rest were saying, “For could not this perfume have been sold for much, for *above* three hundred denarii and the money to have been given to the poor?”

¹² They murmured against her.

¹³ Then Jesus, knowing this, said unto them, ¹⁴ “Suffer her, ¹⁵ for the day of My burial she hath kept it. ¹⁶ Why cause ye this woman trouble? For a good work she wrought towards Me. ¹⁷ For always the poor ye have with yourselves. ¹⁸ And whensoever ye desire, ye may do good unto them. ¹⁹ But *Me* ye have not always. ²⁰ She did what she could; she came beforehand to anoint My body for the burying. ²¹ For by this woman pouring this perfume on My body, she did it for My burial. ²² Amen, I say unto you, wheresoever this Gospel shall be proclaimed throughout the whole world, this that this woman did shall also be spoken of for a memorial to her.”

The Betrayal of Judah Iscariot

Matthew 26:14&15, Mark 14:10&11 and Luke 22:3-6

²³ Then Satan entered into Judah surnamed Iscariot, being of the number of the twelve. ²⁴ He went his way and communicated with the High Priests and captains how he could betray Jesus unto them.

²⁵ Judah said, “What are ye willing to give me? And I shall hand Him over to you.”

²⁶ When they heard that, they were glad and promised to give him money, ²⁷ covenanting with him for thirty pieces of silver.

²⁸ Judah promised to it, then from that time on sought a good time to betray Him in the absence of the multitude.

They Also Came to See Eleazar

John 12:9-11

²⁹ Then a great crowd of Jews had knowledge that Jesus was in Bethany. They did not come on behalf of Jesus only, though, but they came also to see Eleazar, whom Jesus had raised from the dead.

³⁰ The chief Priests therefore counseled how they could put Eleazar to death also, ³¹ because that by reason of him many of the Jews were going away and believing in Jesus.

53

The Triumphal Entry
Preparation Day

(Sundown Thursday to Sundown Friday)

Nisan 9, 4006 A.M.

April 23, A.D. 28

The Triumphal Entry Five Days before Passover

Matthew 21:1-11, Mark 11:1-11, Luke 19:29-44, John 12:12a-50

The next day, as they drew nigh unto Jerusalem and came unto Bethphage and Bethany, unto the mount called the Mount of Olives, that Jesus sent two of His disciples. ² He said unto them: *“Go into the village in front of you, and immediately while ye enter into it, ye shall find a donkey tied and a colt tied with her, upon which no man ever hath sitten.* After ye loose them, lead them to Me. ³ And if any man asketh anything, saying unto you: *Why do ye this? Why do ye loose them?* Thus shall ye say unto him: *Because the Master of them hath a need* ⁴ And immediately he will send them away hither.”*

⁵ Then the disciples departed. When they had left, those who were sent found the colt tied at the door without by the crossway, like as He said unto them. ⁶ And they loosed it.

⁷ While they were loosing the colt, their masters said unto them, “Why loose ye the colt?!”

⁸ Some of the people standing there also were saying unto them, “What are ye going loosing the colt?!”

⁹ They said unto them, “Because the Master of them hath a need,” like as Jesus had commanded them.

Then they let them go.

¹⁰ Doing as Jesus had instructed them, ¹¹ they led the donkey and the colt to Jesus. ¹² Since they had found the young

* Archaic perfect tense of *to sit*

donkey, ¹³ they cast their garments upon them. Once they had cast their garments upon the colt [and the donkey], they put Jesus thereupon. And Jesus sat upon them.*

¹⁴ A great crowd that came to the Feast, having heard that Jesus was coming to Jerusalem, ¹⁵ took the branches of palm trees and went to meet Him. ¹⁶ As Jesus went by, many people—that is to say, the greater part of the crowd—were strewing their garments on the pathway, and others were cutting down branches from the trees and were strewing them on the pathway. ¹⁷ And as Jesus drew near already at the descent of the Mount of Olives, all the multitude of the disciples began to praise God, rejoicing, with loud voices for all the mighty works which they saw, ¹⁸ saying:

*Blessed is the coming of the King
In the name of the Lord!
Peace in Heaven and glory in the highest!*

¹⁹ The crowds, going in front of them and following behind, were crying out, saying:

*Hoshia-na† to the Son of David!
Blessed is He that cometh in the name of the Lord!*
²⁰ *Blessed is the coming Kingdom
In the name of the Lord of our father David!*
²¹ *Hoshia-na in the highest!*

²² And they were crying out:

*Hoshia-na!
Blessed is He that cometh in the Name of the Lord!
The King of Israel!*

²³ Some of the Pharisees from the crowd said to Jesus:

* Matthew reads: “upon them”; Luke: silent; Mark and John read: “upon it/him”

† Please, save!

Greek transliteration: ὡσαννὰ; Latin transliteration: Osanna

Hebrew original: hoshia-na / הוֹשִׁיעָה-נָּא

“Teacher, rebuke Thy followers!”

²⁴ Answering, Jesus said to them: “I tell you if they could be quiet, the stones would cry out!”

²⁵ All this came to pass in order that it might be fulfilled that which was spoken by the Prophet, as it is written, saying, ²⁶ “FEAR NOT, O DAUGHTER OF ZION! SAY UNTO THE DAUGHTER OF ZION, BEHOLD THY KING COMETH UNTO THEE, MEEK AND SITTING UPON A DONKEY AND A COLT THE SON OF A BEAST OF BURDEN.” ‡

²⁷ None of Jesus’ followers understood these things at first, but when Jesus was glorified, then they remembered that these things were written about Him and they did these things unto Him. ²⁸ Therefore the multitude, which was with Jesus when He called Eleazar out of his tomb and raised him from death, hath borne witness. ²⁹ Because of this, the crowd met Jesus, because they heard that He had done this miraculous sign. ³⁰ Therefore, the Pharisees said among themselves, “Perceive ye how ye gain nothing? Look! The world is gone away after Him.”

³¹ As He drew near, Jesus saw the city and wept over it, ³² saying, “If only thou knewest, at least in this day of thine, the things which belong unto thy *peace*! They are now hid from thine eyes. ³³ For the days shall come upon thee. Thine enemies shall cast a trench about thee, compass thee around, keep thee in on every side, ³⁴ and make thee even with the ground with thy children which are in thee. And they shall not leave in thee one stone upon another because thou knewest not the appointed time of thy visitation.”

³⁵ Then Jesus entered into Jerusalem.

³⁶ While He was entering into Jerusalem, the entire city was moved, saying: *Who is this?*

³⁷ The multitudes were saying: *This is Jesus the Prophet, He who is from Nazareth of Galilee.*

‡ Combination of Zechariah 9:9, Isaiah 62:11 and Zephaniah 3:16

The Voice from Heaven

John 12:20-50

³⁸ Certain Greeks were among the ones coming up to worship at the Feast. ³⁹ They came to Philip (the one from Bethsaida, a city in Galilee) and asked him, saying, “Sir, we desire to see Jesus.”

⁴⁰ Philip came and told Andrew.

Again Andrew and Philip told Jesus.

⁴¹ Jesus answered them, saying, “*The hour hath come for the Son of Man to be glorified.* ⁴² Amen, amen, I say unto you, except a corn of wheat will fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. ⁴³ He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. ⁴⁴ If any man doth serve Me, let him follow Me! And where I am, there also My servant shall be. If any man doth serve Me, the Father shall honor him. ⁴⁵ Now My soul is troubled, and what shall I say? *Father, save Me from this hour!*? But for this reason I came unto this hour. ⁴⁶ Father, glorify Thy name!”

Then a voice came from Heaven, “I have both glorify it and will glorify it again!”

⁴⁷ Therefore the crowd, which stood by and heard it, was saying, “It thundered!”

Others were saying, “An angel hath spoken to Him!”

⁴⁸ Jesus answered and said, “*Not on behalf of Me hath this voice come, but for your sakes.* ⁴⁹ Now is the judgment of this world. Now the ruler of this world shall be cast without. ⁵⁰ And I, when I am lifted up from the earth, will draw all men unto Myself.”

⁵¹ This He was saying, signifying what death He was about to die. ⁵² The multitude answered Him, “We heard out of the Torah that the Messiah abideth for all eternity. How sayest Thou: The Son of Man must be lifted up? Who is this Son of Man?”

⁵³ Then Jesus said unto them, “Still a little time is the light with you. Walk while ye have the light so that darkness doth not overtake you. For he that walketh in darkness knoweth not whither he goeth. ⁵⁴ While ye have light, believe in the light so that ye may become the sons of light.”

These things spoke Jesus, then walking away, He hid Himself from them. ⁵⁵ But though He had done so many miraculous signs in their sight, yet they believed not on Him, ⁵⁶ so that the saying of Isaiah the Prophet might be fulfilled, which he spoke, “WHO HATH BELIEVED OUR REPORT? AND TO WHOM IS THE ARM OF YHWH REVEALED?”* ⁵⁷ Because of this, they were not able to believe, because again Isaiah said, ⁵⁸ “HE HATH BLINDED THEIR EYES AND HARDENED THEIR HEART, THAT THEY SHOULD NOT SEE WITH THEIR EYES, NOR UNDERSTAND WITH THEIR HEART, AND BE CONVERTED AND I SHOULD HEAL THEM.”†

⁵⁹ Such things Isaiah said when he saw Jesus’ glory and spoke of Him. ⁶⁰ Nevertheless, among the rulers also many believed on Him, but because of the Pharisees they confessed not so that they might not be put out of the Synagogue, ⁶¹ for they loved the praise that is given of men more than the praise that cometh of God.

⁶² Then Jesus cried and said, “He that believeth on Me, believeth not on Me, but on Him that sent Me. ⁶³ And he that beholdeth Me, beholdeth Him that sent Me. ⁶⁴ I, the Light to the world, have come, so that whosoever believeth on Me should not continue in darkness. ⁶⁵ And if anyone will hear My words and not believe, I do not judge him. For I came not in order that I might judge the world, but in order that I might save the world. ⁶⁶ He that refuseth Me and receiveth not My words, hath one that judgeth him—the word that I have spoken, the same shall judge him in the last day. ⁶⁷ For I have not spoken from Myself, but the Father who sent Me gave Me a commandment, what I should say and what I should speak. ⁶⁸ And I know that His commandment is eternal life.

* Isaiah 53:1

† Isaiah 6:9&10

Whatsoever I speak therefore, like as the Father said unto Me, thus I speak.”

⁶⁹ And Jesus entered into the Temple. Once He had looked around upon all things, the hour already being late, He went back unto Bethany with the twelve.

54

The Cleansing of the Temple #2 The Sabbath Day (Sundown Friday to Sundown Saturday) Nisan 10, 4006 A.M. April 24, A.D. 28

The Curse of the fig tree

Matthew 21:12-19 and Mark 11:12-19

Early in the morning the next day, they went out from Bethany. Coming back into the city, Jesus hungered. ² He saw one fig tree afar off by the path that had leaves. He walked up to it to see if happily He might find anything thereon. When He came to it, though, He found nothing on it but leaves only (for it was not the time of figs).

³ Jesus rebuked it, saying, **“Let no man eat fruit from thee! Let not even fruit grow on thee hereafter forever!”** His disciples heard this.

Then presently the fig tree withered away.

The Cleansing of the Temple

Matthew 21:12-17, Mark 11:15-19 and Luke 19:45-48

⁴ They entered Jerusalem, then Jesus went into the Temple of God and began to cast out all of the sellers and buyers in the Temple. Jesus flipped over the tables of the currency exchange and the seats of the dove sellers. ⁵ Then He would not allow any man to carry any vessel through the Temple. ⁶ And He taught, saying unto them, **“It is written (is it not?): ‘MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL NATIONS?’* But ye have made it a DEN OF THIEVES!”** [†]

⁷ The scribes and High Priests heard this and searched for a way to destroy Him, for they feared Him because all the

* Isaiah 56:7b

† Jeremiah 7:11

people were astonished at His teaching. ⁸ Meanwhile, the blind and the lame came to Him in the Temple, and He healed them.

⁹ When the High Priests and scribes saw the wonderful things that He was doing and the children crying in the Temple and saying: *Hoshia-na to the Son of David*, they were outraged. ¹⁰ They said unto Him, “Hearest what these say?”

Jesus said unto them, “Yea. Have ye never read: ‘OUT OF THE MOUTH OF BABIES AND SUCKLINGS THOU HAST ORDAINED STENGTH?’” *

¹¹ Then He left them because the evening had come, and went out of the city into Bethany. He lodged there.

¹² Jesus taught daily in the Temple. But the High Priests, scribes, and the chief of the people looked for a way to destroy Him, ¹³ and were not able to find what they might do, for all the people were very attentive to hear Him.

* Psalm 8:2 (Greek: “...thou hast perfected praise.”)

55

The Showdown #1
The First Day of the Week
(Saturday night to Sunday night)
Nisan 11, 4006 A.M.
April 25, A.D. 28

They Marvel at the Fig Tree

Matthew 21:20-22, Mark 11:20-26 and Luke 20:1a

In the morning, passing by, they saw the fig tree dried up from the roots. ² Peter remembered and said to Jesus, “Rabbi, look! The fig tree which Thou cursedst is dried up!”

³ Seeing this, the disciple marveled, saying, “How immediately is the fig tree dried up!”

⁴ Jesus answered and said unto them, ⁵ “Have faith in God. ⁶ Amen, I say unto you, if ye have faith and doubt not, not only the miracle of the fig tree shall ye do, but even if ye shall say unto this mountain: *Be thou removed and cast into the sea*, it shall come to pass. ⁷ For verily, I say unto you, whosoever shall say unto this mountain: *Be thou removed and cast into the sea*, and shall not doubt in his heart, but shall believe that the things which he saith, it shall come to pass and he shall have whatsoever he saith. ⁸ Because of this, I say unto you, while ye pray, believe that ye are receiving every single thing ye ask for in prayer. And by believing ye shall receive and they shall be unto you. ⁹ And when ye stand praying, forgive if ye have anything against anyone, so that your celestial Father also may forgive you your trespasses. ¹⁰ But if ye do not forgive, then neither will your Father in Heaven forgive your trespasses.”

Jesus' Authority Questioned

Matthew 21:23-32, Mark 11:27-12:1a and Luke 20:1-8

¹¹ Then they arrived again in Jerusalem. ¹² Jesus entered into the Temple. ¹³ As He walked around in the Temple and taught the people in the Temple and proclaimed the Gospel, ¹⁴ [even at that same time] the High Priests and scribes came unto Him with the elders of the people. ¹⁵ They spoke unto Him, saying, "Tell us: by what authority doest Thou these things? and/or who is he that gave Thee this authority to do these things?"

¹⁶ Jesus answered and said unto them, "I also will ask you one question, which if ye answer Me, I will tell you in like manner by what authority I do these things. ¹⁷ The baptism of John, whence was it? Was it from Heaven or of men? Answer Me."

¹⁸ They reasoned with themselves, saying: *If we shall say, 'From Heaven', He will say unto us, 'Why then did ye not believe him?'* ¹⁹ *But if we shall say: 'Of men,' we fear all the people will stone us, for all of them were persuaded that John was a Prophet and all held John as a Prophet, and now they still hold John as a Prophet indeed.*

²⁰ So they answered Jesus and said, "We cannot tell whence."

²¹ Jesus answering saith unto them, "Neither can I tell you by what authority I do these things."

²² And He began to speak unto them by parables: ²³ "But what think ye? A man had two sons.

Coming to the first, he said: *Son, go today and work in my vineyard.*

²⁴ He answered: *I will not.* Yet afterward, he repented and went.

²⁵ Coming to the second, he said likewise.

He answered: *I will, sir.* Yet he went not.

²⁶ Whether of the twain did the will of the father?"

They say unto Him, "The first."

Jesus saith unto them, "Amen, I say unto you, the tax

collectors and the harlots shall forego you into the Kingdom of God. ²⁷ For John came unto you in the way of righteousness and ye believed him not, but the tax collectors and the harlots believed him. And ye, when ye had seen it, repented not afterward so that ye could believe him.”

The Parable of the Farmers

Matthew 21:33-46, Mark 12:1b-12 and Luke 20:9-19

²⁸ Then Jesus began to speak to the people this parable, saying, “Hear another parable: A certain householder planted a vineyard. He hedged it all around. He ordained a wine press in it. He built a tower. Then he lent it to farmers and went into a far country.

²⁹ When the time of the fruit came near, he sent his servants to the farmers, so that the farmers would give the servants of the fruit of the vineyard and so the servants might receive the fruits of the vineyard from the farmers.

³⁰ And the farmers took his servants:

One they caught and beat and sent away empty.

Another they killed.

Another they stoned.

³¹ Again he sent another servant; they beat him also and entreated him shamefully, then sent him away empty.

³² Again a third [time] he sent [a servant], and they wounded him also and cast him out.

³³ Again he sent unto them another servant: At him they threw stones and wounded him in the head, then sent him away shamefully handled.

³⁴ Again he sent another and they killed him.

³⁵ Again he sent many other servants, more than at the first: They did unto them likewise, beating some and killing others.

³⁶ Then he had yet his only son, well-beloved. ³⁷ Therefore, last of all, the lord of the vineyard sent his son unto them, saying: *What shall I do? I shall send my well-beloved son. It*

may be they will have respect when they see him.

³⁸ But when those farmers saw the son, they reasoned and said among themselves: *This is the heir! Come, let us kill him and seize his inheritance so that the inheritance may become ours.*

³⁹ So they took him and cast him out of the vineyard, then they killed him. ⁴⁰ When the lord of the vineyard cometh, what will he do unto those farmers?"

⁴¹ Some answered Him, "Those wicked men, he will miserably destroy them, and will let out his vineyard unto other farmers, who shall render him the fruits in their seasons."

⁴² "He shall indeed come and destroy these farmers and give the vineyard unto others."

⁴³ When they heard it, others said, "God forbid!"

⁴⁴ Looking at them, Jesus said unto them, "What then is this that is written? Have ye never read this very verse in the *Tanakh*:"
 'THE STONE WHICH THE BUILDERS REJECTED, THE SAME IS BECOME THE HEAD OF THE CORNER. FROM YHWH THIS WAS, AND IT IS MARVELLOUS IN OUR EYES.'[†] ⁴⁵ Therefore say I unto you, the Kingdom of God shall be taken from you and given to a nation that bringeth forth the fruits thereof. ⁴⁶ And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder."

⁴⁷ When the High Priests, scribes, and Pharisees had heard His parables, they perceived that He had spoken this parable against them. They sought in that same hour to lay hands on Him and cast Him out. But they feared the people, because they counted Him as a Prophet. So they left Him and went their way.

The Marriage Dinner

Matthew 22:1-14

⁴⁸ Answering, Jesus again put forth a similitude unto them, saying: ⁴⁹ "The celestial kingdom hath become like unto a man, a king, who made a marriage for his son ⁵⁰ and sent forth

* The Old Testament

† Psalm 118:22-23

his servants to call those who were bidden to the wedding, but they would not come.

⁵¹ Again, he sent forth other servants, saying: *Tell those who were bidden, 'Behold, I prepared my dinner. My oxen and my fatted beasts are slain. All things are prepared. Come unto the marriage.'*

⁵² But they made light of it and went away—one to his farm, another to his commerce.

⁵³ The rest, having taken hold of his servants, entreated them spitefully and slew them.

⁵⁴ Hearing this, the king was wroth. Sending forth his armies, he destroyed those murderers and burned up their city.

⁵⁵ Then he quoth unto his servants: *The wedding is indeed prepared, but those who were bidden were not worthy.* ⁵⁶ *Therefore, go into the thoroughfares of the highways, and as many as ye shall find, bid to the marriage.*

⁵⁷ Those servants, having gone out into the highways, gathered together all as many as they found, both bad and good, and the wedding was filled with guests.

⁵⁸ Then the king came to see the guests and saw there a person who had not been clothed with a wedding garment.

⁵⁹ And he quoth unto him: *Friend,[‡] how camest in hither not having a wedding garment?*

And he was speechless.

⁶⁰ Then the king said to the servants: *Binding his feet and hands, take him away and cast him into outer darkness, there [in that place] shall be weeping and gnashing of teeth.* ⁶¹ *For many are called, but few are chosen."*

⁶² Then the Pharisees left and took counsel how they might ensnare Jesus in His speech.

[‡] Greek: "*hetai're* / ἑταίρε" Strong's Number 2083

56

The Showdown #2 The Second Day of the Week (Sundown Sunday to Sundown Monday) Nisan 12, 4006 A.M. April 26, A.D. 28

Tribute To Cæsar: Pharisees

Matthew 22:16a-22b, Mark 12:13-17b and Luke 20:20-26a

They watched Jesus and sent unto Him certain Pharisees, who were their disciples, and of the Herodians to be spies, feigning themselves to be righteous men, so that they might take hold of Him in discourse, to the end that they might deliver Him unto the power and authority of the governor.

² When they came, they asked Him, “Teacher, we can tell that Thou art true and that Thou sayest and teachest rightly. Thou neither carest for any man, for Thou regardest not the person of men, neither acceptest Thou the person of any, but teachest the way of God truly. ³ Tell us therefore, how thinkest Thou? ⁴ Is it lawful for us to pay taxes unto Cæsar or not? ⁵ Should we give or should we not give?”

⁶ Knowing their wickedness and their hypocrisy, and perceiving also their craftiness, Jesus said unto them, “Why tempt ye Me, hypocrites? ⁷ Bring Me and show Me a denarius—the tax coin—so I may see it.

⁸ Then they brought and presented unto Him a denarius.

⁹ Jesus said unto them, “Whose image and superscription hath it?”

¹⁰ They answered and said unto Him, “Cæsar’s.”

¹¹ Jesus answered and said unto them, “Then give to Cæsar that which belongeth to Cæsar, and to God that which pertaineth to God.” *

* The Greek literally reads: “Then give ye the [thing]s of Cæsar

¹² Hearing this, they marveled at His answer and were silent.
¹³ For they were not able to take hold of His words in front of the people. ¹⁴ And leaving Him, they went away.

The Seven Brethren: Sadducees

Matthew 22:23-33, Mark 12:18-27 and Luke 20:27-39

¹⁵ The same day also the Sadducees came unto Him, who say that there is no resurrection, and asked Him, ¹⁶ saying, ¹⁷ “Teacher, Moses wrote to us and said that if a brother of any man that hath a wife should die and leave that wife behind, yet not leave children but die childless, that his brother should take his wife and raise up seed to his brother.”[†]

¹⁸ Now then, there were with us seven brethren: The first married and took a wife, and he died childless, having no seed, and left his wife unto his brother.

¹⁹ Likewise the second also took her to wife, and he died childless. Yea, having died, he left her no seed.

²⁰ And the third likewise took her.

²¹ In like manner unto the seventh also; the seven had her and left no seed—yea, they left no children and died.

²² And last of all the woman died also.

²³ Therefore, in the resurrection when they shall rise, whose wife shall she be of the seven of them? For all seven of them had her as a wife.”

²⁴ Jesus answered and said unto them, ²⁵ “Aren’t ye, because of this, deceived, knowing neither the Scriptures nor the power of God?—²⁶ Yea, ye are deceived, not knowing the Scriptures nor the power of God. ²⁷ The sons of this world marry and are given in marriage. ²⁸ But those who shall be accounted worthy to obtain that world and the resurrection neither marry nor are given in marriage. ²⁹ For in the resurrection when they shall rise from the dead, they neither marry nor are given in

to Cæsar and the [thing]s of God to God.”

† Deuteronomy 25:5

IF BRETHREN DWELL TOGETHER, AND ONE OF THEM DIE, AND HAVE NO CHILD, THE WIFE OF THE DEAD SHALL NOT MARRY WITHOUT UNTO A STRANGER: HER HUSBAND’S BROTHER SHALL GO IN UNTO HER, AND TAKE HER TO HIM TO WIFE, AND PREFORM THE DUTY OF AN HUSBAND’S BROTHER UNTO HER.

marriage, ³⁰ neither can they die any more, ³¹ but they are equal unto the angels of God who are in Heaven ³² and are the sons of God, being the sons of the resurrection. ³³ But as concerning the resurrection of the dead, that the dead shall be raised, haven't ye read in the book of Moses that which was spoken unto you by God, how God spoke unto him at the bush, saying, ³⁴ I AM THE GOD OF ABRAHAM AND THE GOD OF ISAAC AND THE GOD OF JACOB? ³⁵ And Moses proved [that there is a resurrection] at the bush when he calleth the Lord *the God of Abraham and the God of Isaac and the God of Jacob*. ³⁶ For God is not the God of the dead but the God of the living. ³⁷ Ye are therefore greatly deceived, ³⁸ for all live unto Him."

³⁹ Then certain of the scribes answering said, "Teacher, Thou hast said rightly." †

⁴⁰ When the crowds heard this, they were astonished at His teaching.

The Greatest Commandment

Matthew 22:34-40 and Mark 12:28-34a

⁴¹ The Pharisees, hearing that Jesus had put the Sadducees to silence, were gathered together.

⁴² Then one of the scribes, who was a teacher‡ of the *Torah*, came, having heard them reasoning together and perceiving that Jesus had answered them well, questioned Jesus and tempted Him, saying, ⁴³ "Teacher, which commandment is first of all and great in the *Torah*?"

⁴⁴ Jesus answered and said unto him, ⁴⁵ "The first of all of the commandments is 'HEAR, O ISRAEL: YHWH OUR GOD IS ONE YHWH.[§] ⁴⁶ AND THOU SHALT LOVE YHWH THY GOD WITH ALL THY HEART AND WITH ALL THY SOUL AND WITH ALL THY MIND AND WITH ALL THY

* Exodus 3:15[middle]

† In Luke there is no context that indicates that the scribes agreed that Jesus rightly called them "greatly deceived." The scribes mean His answer is "well said."

‡ or doctor

§ Deuteronomy 6:4

STRENGTH.”^{¶ 47} This is the first and great commandment. ⁴⁸ And the second is like namely this, ‘THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.’^{*** 49} On these two commandments hang all the *Torah* and the Prophets. ⁵⁰ There is none other commandment greater than these.”

⁵¹ The scribe said unto Him, “Well, Teacher, Thou hast said the truth. For there is one God, and there is none other besides Him. ⁵² And to love Him with all thy heart, and with all thine understanding, and with all thy soul, and with all thy strength, and to love one’s neighbor as himself, is more than all whole burnt offerings and sacrifices.”

⁵³ Jesus, seeing him, that he answered intelligently, said unto him, “Thou art not far from the Kingdom of God.”

The Question About David’s Son

Matthew 22:41-46[end], Mark 12:34b-37 & Luke 20:40-44

⁵⁴ While the Pharisees were gathered together, ⁵⁵ and while He taught in the Temple, ⁵⁶ Jesus asked them, ⁵⁷ saying, “What think ye of the Messiah? Whose Son is He?”

They said unto Him, “David’s.”

⁵⁸ And He saith unto them, ⁵⁹ “How do the scribes say that the Messiah is David’s Son? ⁶⁰ And how then doth David in Spirit call him Lord? ⁶¹ For David himself said by the Holy Ghost in the book of Psalms, ⁶² YHWH SAID UNTO MY LORD, SIT THOU ON MY RIGHT HAND, ⁶³ TILL I MAKE THINE ENEMIES THY FEET’S FOOTSTOOL? ^{†† 64} If David himself then calleth him Lord, whence and how^{‡‡} is He his Son?”

⁶⁵ No man was able to answer Him a word, neither durst any man from that day forth to ask Jesus anymore anything. ⁶⁶ Nevertheless, the common people heard Him gladly.

¶ Deuteronomy 6:5

*** Leviticus 19:18m

†† Psalm 110:1

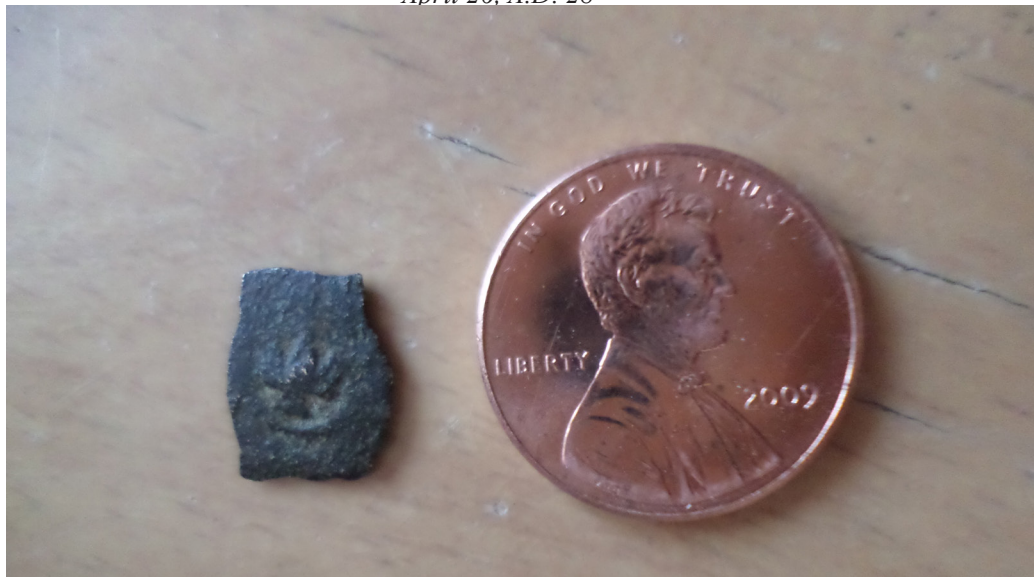
‡‡ *Matthew and Luke read: “how” Mark reads: “whence”

The Woes to Pharisees

Matthew 23:1-14, Mark 12:38-40[end] & Luke 20:45-47[end]

⁶⁷ Then while Jesus was teaching and the people were listening, Jesus spoke to the crowds, and [especially] to His disciples, ⁶⁸ saying, “The scribes and the Pharisees sit in Moses’ seat. ⁶⁹ Therefore all things whatsoever they tell you to observe, that observe and do; but do not do after their works, for they say and do not do: ⁷⁰ They bind heavy burdens and grievous to be borne and lay them on men’s shoulders. But they themselves will not move them with one of their fingers. ⁷¹ All their works they do for to be seen of men. They widen their phylacteries* and lengthen the tzitzits of their garments. ⁷² Take heed and beware of the scribes and the Pharisees, who will walk around in robes, ⁷³ and affectionately love the first seats in the Synagogues and the first places at the suppers, ⁷⁴ and love greetings in the markets, ⁷⁵ and to be called by men, Rabbi, Rabbi. ⁷⁶ But ye be not called Rabbi, for one is your Master—the Messiah—and all ye are brethren. ⁷⁷ And call no man your Father upon the earth, for your heavenly Father is one. ⁷⁸ Neither be ye called Leaders, for your Leader—the Messiah—is one. ⁷⁹ But he that is greatest among you shall be your servant. ⁸⁰ And whosoever shall exalt himself shall be brought low, and whosoever shall humble himself shall be exalted. ⁸¹ But woe unto you, scribes and Pharisees, hypocrites! For ye shut up the heavenly kingdom in front of men, for ye neither go in, nor suffer those who are entering to enter. ⁸² Woe unto you, scribes and Pharisees, hypocrites! For ye devour the widows’ houses and for a pretense pray at great length; therefore, ye shall receive the greater damnation.”

* Webster’s 1828 Definition 2: Phylactery – Among the Jews, a slip of parchment on which was written some text of Scripture, particularly of the Decalogue, worn by devout persons on the forehead, breast or neck as a mark of their religion.



The Widdow's Mite Compared to a Penny
Photo taken February 15, 2015

The Widow's Mite

Mark 12:41-44[end] and Luke 21:1-4

⁸³ Jesus sat over by the treasury. He looked up and saw how the people cast money into the treasury and many who were rich cast in much. ⁸⁴ He saw the rich men casting their gifts into the treasury. ⁸⁵ And He also saw that a certain poor widow came and threw in thither two mites,[†] which make a quadrans.

⁸⁶ Jesus called unto Him His disciples and said unto them, "Amen, I say unto you truly, that this poor widow hath cast in more than all those who have cast into the treasury. ⁸⁷ For all these out of their superfluity added unto the offerings of God, but she of her penury hath cast in all the living that she had.

[†] A mite (Greek lepta) is roughly the worth a single US dollar as of 2015 (or even twice that much). Though an exact estimation of the value is almost impossible, it is safe to portray one dollar as one mite and two dollars as one quadrans. We know this small coin had value in itself, for if it had been worth only the value of a modern day penny or so, there would have been no point in her keeping it anyway.

More Woes to Pharisees

Matthew 23:15-39[end]

⁸⁸ “Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte. Then when he is made, ye make him twofold more the son of the valley of Hinnom than yourselves. ⁸⁹ Woe unto you, ye blind guides that say: *Whosoever shall swear by the Temple, it is nothing; but whosoever shall swear by the gold of the Temple, he is a debtor!* ⁹⁰ Ye fools and blind men, for whether is greater, the gold, or the Temple that sanctifieth the gold? ⁹¹ And: *Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.* ⁹² Ye fools and blind men, for whether is greater, the gift, or the altar that sanctifieth the gift? ⁹³ Whoso therefore shall swear by the altar, sweareth by it and by all things thereon. ⁹⁴ And whoso shall swear by the Temple, sweareth by it and by Him that dwelleth therein. ⁹⁵ And he that shall swear by Heaven, sweareth by the throne of God and by Him that sitteth thereon. ⁹⁶ Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the *Torah*, judgment and mercy and faith. These things ought ye to have done, and not to leave the other undone. ⁹⁷ Ye blind guides, who strain at a gnat and swallow a camel. ⁹⁸ Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. ⁹⁹ Thou blind Pharisee, cleanse first that which is within the cup and platter, so that the outside of them may be clean also. ¹⁰⁰ Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones and of all uncleanness. ¹⁰¹ Even so ye also outwardly appear unto men as righteous, but inside ye are full of hypocrisy and iniquity. ¹⁰² Woe unto you, scribes and Pharisees, hypocrites! For ye build the sepulchres of the Prophets and garnish the sepulchres of the righteous, ¹⁰³ and say: *If we had been in the*

days of our fathers, we would not have been partakers with them in the blood of the Prophets, ¹⁰⁴ so that ye bear witness unto yourselves that ye are the sons of those who murdered the Prophets. ¹⁰⁵ And ye fill up the measure of your fathers. ¹⁰⁶ O serpents, generation of vipers! How can ye escape the damnation of the valley of Hinnom? ¹⁰⁷ Because of this, behold, I am sending you Prophets and wise men and scribes. Some of them ye shall kill and crucify. Some of them shall ye scourge in your Synagogues and persecute them from city to city, ¹⁰⁸ so that upon you might come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zachariah son of Berechiah whom ye murdered between the Temple and the Altar. ¹⁰⁹ Amen, I say unto you, all these things shall come upon this generation. ¹¹⁰ O Jerusalem, Jerusalem, which killest the Prophets and stonest them which were sent unto thee, how often would have I gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! ¹¹¹ Behold, your house is left unto you desolate. ¹¹² For I say unto you, ye shall not see Me henceforth, until ye shall say: *Blessed is He that cometh in the name of the Lord.*” *

Jesus Reveals the End

Matthew 24:1-26:2, Mark 13:1-37[end], Luke 21:5-38[end]

¹¹³ And Jesus went out and departed from the Temple.

¹¹⁴ And certain persons were speaking of the Temple, how that it was adorned with beautiful stones and gifts.

¹¹⁵ While Jesus was departing from the Temple, ¹¹⁶ His disciples came unto Him for to show Him the buildings of the Temple.

¹¹⁷ One of His disciples said unto Him, “Teacher, look what manner of stones and what buildings!”

¹¹⁸ Jesus answered and said unto him, ¹¹⁹ “Seest thou not all these great buildings? Amen, I say unto you, concerning these buildings which ye behold, the days shall come in which one stone shall not be left here upon another that shall not be

* Psalm 118:26

thrown down.”

¹²⁰ As He sat upon the Mount of Olives on the opposite side, in front of the Temple, the disciples—Peter, Jacob, John, and Andrew—came unto Him privately, and they asked Him, ¹²¹ saying, “Teacher, tell us then, when shall these things be? ¹²² And what shall be the sign when these things will be about to happen? ¹²³ And what shall be the sign when all these things should be about to be accomplished? ¹²⁴ And what shall be the sign of Thy coming and of the end of the world?”

¹²⁵ Jesus answered them and began to say: “Look out! or else someone might deceive you and ye shall be led astray. ¹²⁶ For many shall come in My name, saying: *I am [he], I am the Messiah, and The time draweth nigh.* And they shall deceive many and lead many astray, go ye not therefore after them. ¹²⁷ And when ye shall hear of wars and commotions—rumors of wars—see that ye be neither troubled nor terrified, for it is inevitable that all these things come to pass first, but the end is not immediately yet.”

¹²⁸ Then He was saying to them: “For nation shall rise against nation, and kingdom against kingdom. ¹²⁹ And great earthquakes shall be in different places, and there shall be famines and pestilences and troubles. ¹³⁰ There shall be fearful sights and great signs from Heaven. ¹³¹ All these are the beginning of sorrows. ¹³² Then shall they deliver you up to be afflicted and shall kill you. Ye shall be hated by all nations for My name’s sake. ¹³³ Then shall many be offended and shall betray one another and shall hate one another. ¹³⁴ Many pseudoprophets* shall rise and lead many astray. ¹³⁵ Because iniquity shall have the upper hand, the love of many shall abate. ¹³⁶ But he that shall endure unto the end, he shall be saved.

¹³⁷ Before all these things, take heed to yourselves (they shall lay their hands on you and persecute you) for they shall deliver you up to the Sanhedrin and to the Synagogues and into prisons. Ye shall be beaten, and ye shall be brought before kings and rulers for My name’s sake as a testimony unto them,

* false prophets

¹³⁸ but this shall turn into a testimony for you. ¹³⁹ Therefore settle it in your hearts, not to premeditate to make a defense.

¹⁴⁰ It is inevitable that first the Gospel will be proclaimed among all nations. ¹⁴¹ When they shall lead you and deliver you up, ¹⁴² take no thought beforehand what ye shall speak, neither meditate, ¹⁴³ but whatsoever shall be given you in that hour, this speak ye: ¹⁴⁴ For I myself will give you a mouth and wisdom, to the which all your adversaries shall neither be able to gainsay nor resist. ¹⁴⁵ For ye are not the ones speaking, but the Holy Ghost [is].

¹⁴⁶ Ye shall be betrayed both by parents and brethren and relatives and friends. ¹⁴⁷ A brother shall betray a brother to death, and a father a child. And children shall rise up against their parents. ¹⁴⁸ And they shall put those from among you to death.

¹⁴⁹ Ye shall be hated by all for My name's sake, ¹⁵⁰ but he that shall endure unto the end, he shall be saved. ¹⁵¹ And there shall not a hair of your head perish. ¹⁵² In your patience possess ye your souls.

¹⁵³ And this Gospel of the Kingdom shall be proclaimed in all the world for a witness unto all nations, then shall the end come.

¹⁵⁴ When ye then shall see the abomination of desolation, spoken of by Daniel the Prophet[†] standing in the Holy Place where it is not allowed (he that readeth should understand), ¹⁵⁵ and when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. ¹⁵⁶ Even then, let those who are in Judæa flee into the mountains. ¹⁵⁷ Let those who are in the midst of it depart out. Let not those who are in the countries to enter thereinto. ¹⁵⁸ Let not him who is on the housetop, to go down into his house or to take anything out of his house. ¹⁵⁹ Neither let him who is in the field to return back to take his garment. ¹⁶⁰ For these be the days of vengeance, wherein all things written may be fulfilled. ¹⁶¹ Woe unto those who are with child and to those who are nursing in those days!

[†] Daniel 8:11-14 and 9:24-27

¹⁶² For there shall be great distress in the land and wrath upon this people. ¹⁶³ They shall fall by the edge of the sword and shall be led away captive into all nations. Jerusalem shall be trodden down by the nations until the times of the nations is fulfilled. ¹⁶⁴ Pray ye that your flight be not in the winter, ¹⁶⁵ neither on the Sabbath day, ¹⁶⁶ for then, in those days, shall be great tribulation, such as was not since the beginning of the creation of the world which God created until now, no, nor ever shall be. ¹⁶⁷ And unless those days should be shortened, ¹⁶⁸ even unless the Lord hath shortened those days, ¹⁶⁹ no flesh should be saved. ¹⁷⁰ But for the elect's sake, whom God hath chosen, those days shall be shortened—yea, God hath shortened the days.

¹⁷¹ Then if any man shall say unto you: *Look! here is the Messiah*, or *Here*, or *Look! over there*, do not believe it. ¹⁷² For there shall arise pseudochrists* and pseudoprophets,† and they shall give great signs and wonders, so much so that they shall deceive, if possible, even the elect. ¹⁷³ But look out! Behold, I have foretold you all things.

¹⁷⁴ Wherefore if they shall say unto you: *Look! He is in the desert*, go not forth.

Look! in the secret chambers! Do not believe it.

¹⁷⁵ For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be. ¹⁷⁶ For wheresoever the carcass is, there the eagles shall be gathered together.

¹⁷⁷ But in those days, immediately after that tribulation of those days, ¹⁷⁸ there shall be signs in the sun and in the moon and in the stars: ¹⁷⁹ The sun shall be darkened and the moon shall not give her light, ¹⁸⁰ and the stars shall fall from Heaven. ¹⁸¹ And [there shall be signs] upon the earth: distress of nations with perplexity, the rolling of the sea and the rolling surge, ¹⁸² men's hearts failing them for fear and for looking after those things which are coming on the earth. ¹⁸³ For the powers of the heavens shall be shaken, ¹⁸⁴ and the sign of the Son of Man

* false christs

† false prophets

shall appear in Heaven, and then shall all the tribes of the land mourn.¹⁸⁵ Then they shall see the Son of Man coming in the clouds of Heaven with great power and great glory.¹⁸⁶ Then He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds,¹⁸⁷ from the extremity of earth until the extremity of Heaven,¹⁸⁸ and from the extremities of the heavens unto their extremities.¹⁸⁹ When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh.”

Parable of the Fig Tree

Matthew 24:32-35, Mark 13:28-31 and Luke 21:29-33

¹⁹⁰ Jesus put forth a parable unto them: “Now from the fig tree[‡] learn the parable: Behold the fig tree and all trees.¹⁹¹ When they sprout already, ye know by your own selves, [by] looking [at them], that summer is already near.¹⁹² [The same is true for the fig tree:] when its branch is yet tender and putteth forth leaves, ye know that summer is near.¹⁹³ So likewise ye, when ye shall see all these things come to pass, know that the Kingdom of God is near, even at the doors.¹⁹⁴ Amen, I say unto you, this generation shall not in any wise pass away until all these things shall have taken place.¹⁹⁵ Heaven and earth shall pass away, but My words shall in no wise pass away.”

Watch and Pray

Luke 21:34-36

¹⁹⁶ “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, even so that that day would come upon you suddenly.¹⁹⁷ For as a snare it shall come upon all who dwell on the face of the entire earth.¹⁹⁸ Watch therefore in every appointed time, praying always, so that ye may be accounted worthy to escape all these things which are about to come to pass and to stand before the Son of Man.”

[‡] See Song of Solomon 2:13

Parables about the Coming of the Lord Jesus

Matthew 24:36-51[end] and Mark 13:32-37[end]

¹⁹⁹ But concerning that day and hour no one hath seen*, neither the angels of Heaven, nor the Son, but My Father only. ²⁰⁰ But as the days of Noah were, so shall also the coming of the Son of Man be. ²⁰¹ For as in the days that were before the flood, they ate and drank, married and were given in marriage, until the day that Noah entered into the ark. ²⁰² And they knew not until the flood came and took them all away. So shall also the coming of the Son of Man be.

²⁰³ Then two men shall be in the field: one shall be received and the other rejected. ²⁰⁴ Two women shall be grinding at the mill: one shall be received and the other rejected. ²⁰⁵ Watch therefore, for ye have not seen what day your Lord is coming. ²⁰⁶ Take ye heed, watch and pray, for ye have not seen when the appointed time is. ²⁰⁷ It is as a man that is away from his people in a foreign country, leaving his house and giving to his servants authority, to each man his work, and that person commanded the door keeper that he should watch. ²⁰⁸ Watch therefore, for ye have not seen when the Lord of the house is coming: at evening, or at midnight, or at the cockcrow, or in the morning, ²⁰⁹ lest having come suddenly He should find you sleeping. ²¹⁰ And what I say unto you I say unto all: *Watch!* ²¹¹ But experientially know this, that if the master of the house had known in what watch the thief should come, he would have watched and would not have suffered his house to be dug through. ²¹² Therefore be ye also ready, for in the hour ye are not thinking the Son of Man is coming. ²¹³ Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them food in the appointed time? ²¹⁴ Blessed is that servant, whom his lord when he cometh shall find so doing. ²¹⁵ Amen, I say unto you, he shall make him ruler over all his goods. ²¹⁶ But and if that evil servant shall say in his heart: *My Lord delayeth his coming.* ²¹⁷ And if he

* Greek: οὐδὲν This word means *to see*, yet most translate it as *to know* because of its simi-double meaning.

shall begin to smite his fellow servants and to eat and drink with the drunken, ²¹⁸ the Lord of that servant shall come in a day when he is thinking about it and in an hour which he doth not experientially know. ²¹⁹ And He shall cut him asunder and appoint him his portion with the hypocrites. There [in that place] shall be weeping and gnashing of teeth.”

The Parable of the Ten Virgins

Matthew 25:1-12

²²⁰ “Then shall the celestial kingdom be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. ²²¹ And five of them were wise, and five were foolish. ²²² Those who were foolish took their lamps and took no oil with them. ²²³ But the wise took oil in their vessels with their lamps. ²²⁴ While the bridegroom tarried, they all became drowsy and slept. ²²⁵ In the middle of the night was a cry made: *Behold, the bridegroom cometh! Go ye out to meet him!* ²²⁶ Then all those virgins arose and trimmed their lamps. ²²⁷ And the foolish said unto the wise: *Give us of your oil, for our lamps are gone out.* ²²⁸ But the wise answered, saying: *Nay, lest there be not enough for us and you. But go rather to the sellers and buy for yourselves.* ²²⁹ While they went to buy, the bridegroom came. Those who were ready went in with him to the marriage, and the door was shut. ²³⁰ Afterward the other virgins also came, saying: *Lord! Lord! open to us!* ²³¹ But he answered and said: *Amen, I say unto you, I never have seen you before.*”

The Parable of the Pounds of Silver

Matthew 25:13-30

²³² “Watch therefore, for ye haven’t seen either the day or the hour wherein the Son of Man is coming.

²³³ For [it is] as a man traveling into a far country, who called his own servants and delivered unto them his goods.

²³⁴ And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway left on his journey.

²³⁵ Then he who had received the five talents went and traded with the same, and made them other five talents.

²³⁶ Likewise also he that had received two, he also gained other two.

²³⁷ But he that had received the one went and dug in the earth, and hid his lord's silver.

²³⁸ After a long time the lord of those servants came and took an account with them.

²³⁹ And so he that had received five talents came and brought other five talents, saying: *Lord, thou deliveredst unto me five talents. Behold, I have gained besides them five talents more.*

²⁴⁰ His lord said unto him: *Well done, thou good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy lord!*

²⁴¹ He also that had received two talents came and said: *Lord, thou deliveredst unto me two talents. Behold, I have gained two other talents beside them.*

²⁴² His lord said unto him: *Well done, thou good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy lord!*

²⁴³ Then he that had received the one talent came and said: *Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not scatter.*

²⁴⁴ *Afraid, I went away and hid thy talent in the earth. Lo, thou hast the silver that is thine*

²⁴⁵ His lord answered and said unto him: *Wicked and slothful servant, thou perceivest that I reap where I sowed not and gather from where I scattered not.* ²⁴⁶ *Therefore, thou shouldest have put my silver to the money exchangers. Then at my coming I should have received mine own with usury.* ²⁴⁷ *Therefore, take away the talent from him, and give it unto him that hath ten talents.* ²⁴⁸ *For unto every man that hath shall be*

given, and he shall have abundance. But from him that hath not shall be taken away even that which he hath. ²⁴⁹ And cast ye the unprofitable servant into outer darkness. There [in that place] shall be weeping and gnashing of teeth."

The Judgment

Matthew 25:31-46[end]

²⁵⁰ When the Son of Man shall come in His glory, and all the holy angels with him, then he shall sit upon the throne of his glory. ²⁵¹ All nations shall be gathered in front of him, and he shall separate them from each other, as a shepherd divideth the sheep from the goats. ²⁵² He shall set the sheep on his right hand but the goats on the left. ²⁵³ Then the king shall say unto the ones on his right hand: *Come, ye blessed of my father, inherit the Kingdom prepared for you from the foundation of the world!* ²⁵⁴ *for I was hungry and ye gave me food, I was thirsty and ye gave me drink, I was a stranger and ye took me in,* ²⁵⁵ *naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me.*

²⁵⁶ Then the righteous shall answer him, saying: *Lord, when did we see thee hungry and fed thee? Or thirsty and gave thee drink?* ²⁵⁷ *When did we see thee a stranger and took thee in? Or naked and clothed thee?* ²⁵⁸ *Or when did we see thee sick or in prison and came unto thee?*

²⁵⁹ The King shall answer and say unto them: *Amen, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

²⁶⁰ Then he shall say also unto those on the left hand: *Depart from me, ye cursed, into the eternal fire, prepared for the devil and his angels!* ²⁶¹ *for I was hungry and ye gave me nothing to eat, I was thirsty and ye gave me nothing to drink,* ²⁶² *I was a stranger and ye took me not in, naked and ye clothed me not, sick and in prison and ye visited me not.*

²⁶³ Then they shall also answer him, saying: *Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick,*

or in prison, and did not help thee?

²⁶⁴ Then he shall answer them, saying: *Amen, I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not to me.*

²⁶⁵ And these shall go away into eternal punishment; but the righteous into eternal life.” *

²⁶⁶ Once Jesus had finished all these sayings, He said unto His disciples: ²⁶⁷ “Ye know that after two days the Passover taketh place and the Son of Man shall be handed over to be crucified.”

²⁶⁸ In the day time He was in the Temple teaching, then at night He went out and abode in the mountain called the Mount of Olives. ²⁶⁹ And all the people came early in the morning to Him in the Temple for to hear Him.

* See Daniel 12:2

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The Day before the Passover
The Third Day of the Week
(Sundown Monday to Sundown Tuesday)
Nisan 13, 4006 A.M.
April 27, A.D. 28

The Preparing

Matthew 26:17-19, Mark 14:12-16, and Luke 22:7-13

Then the first day of Unleavened Bread began to come,*
in which the Passover must needs be killed.

² Now for the first day of Unleavened bread, when they killed the Passover, Jesus' disciples came to Him, saying, "Where desirest Thou that we go and prepare for Thee, so that Thou mayest eat the Passover?"

³ He sent Peter and John, saying, "[When ye be gone, ye shall prepare for us the Passover that we may eat.](#)"

⁴ They said unto Him, "Where desirest Thou that we should prepare it?"

⁵ And He said, "[Go into the city. And behold, when ye be entered in, there shall meet you a man bearing a pitcher of water. Follow him into the house in which he entereth in.](#) ⁶ And wheresoever he shall go in, ye shall say unto the master of the house: *The Teacher saith unto thee, My time is at hand. Where is the guest chamber, where I may eat the Passover with thee and My disciples?* ⁷ And he shall show you a large upper

*Greek: aorist verb / ἤλθον. This verb I believe must be an Ingressive (Inceptive, Inchoative) Aorist verb. Concerning this kind of verb, Dr. Wallace states in his *Greek Grammar Beyond the Basics* (top of page 559): "The force of this aorist may be brought out by the gloss began to do (with activities), became (with stative verbs). (Recall that the imperfect idea is began to do, an expression that connotes continuation of the action.)"

room already furnished, there make ready for us.”

⁸ And His disciples did as Jesus had appointed them. They went forth and came into the city. And they found it as He had said unto them and made ready the Passover.



The Traditional Upper Room
Photo taken October 9, 2014

58

The Passover
The Fourth Day of the Week
(Sundown Tuesday to Sundown Wednesday)
Nisan 14, 4006 A.M.
April 27/28, A.D. 28

The Last Supper

Matthew 26:20-29, Mark 14:17-25, Luke 22:14-23, and
1 Corinthians 11:23b-25

In the start of the evening, when the hour came, Jesus came and sat down [at the table], and the twelve apostles with Him. ² He said unto them, “**With desire I have desired to eat this Passover with you before I suffer, ³ yet I say unto you, I will no longer eat thereof until it be fulfilled in the Kingdom of God.**”

⁴ Receiving a cup, He gave thanks and said, “**Take this and divide it amongst yourselves ⁵ For I say unto you, I will on no account drink of the fruit of the vine until the Kingdom of God is come.**”

⁶ While they were sitting and eating, Jesus said, “**Amen, I say unto you, one of you shall betray Me, who is eating with Me.**”

⁷ They began to be exceeding sorrowful and started every one of them, one by one, to say unto Him, “I am not he, am I, Lord?” And another said, “I am not he, am I?”

⁸ Jesus answered and said unto them, “**One of the twelve who hath dipped his hand with Me in the dish shall betray Me. ⁹ The Son of Man indeed goeth as is written of Him. But woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he never were born.**”

¹⁰ Then answered Judah who was betraying Him and said, “Rabbi, I am not he?”

He said unto him, “**Thou hast said it.**”

¹¹ While they were eating, Jesus took bread; when He had taken the bread and blessed it, and having given thanks, He broke it and gave it to the disciples. He said, “Take, eat! This is My body, which is broken and given on behalf of you. Do this in the remembrance of Me.”

¹² And likewise also with the cup after the supper, ¹³ He took the cup and gave thanks, then gave it to them, ¹⁴ saying unto them, ¹⁵ “Drink ye all of it, ¹⁶ for this cup is the new covenant in My blood—yea, this is My blood...the blood of the new covenant, which is poured out for many on behalf of you, in order to make forgiveness for sins. ¹⁷ Do this, as often as ye drink it, in remembrance of Me. ¹⁸ Amen, I say unto you, from now on I will no more at all drink of this fruit of the vine until that day when I drink it new with you in the Kingdom of My Father God.”

¹⁹ And they drank all of it.

²⁰ “Moreover, behold, the hand of him who is betraying Me is with Me on the table. ²¹ And indeed the Son of Man goeth, according as it hath been determined, but woe unto that man by whom He is betrayed!”

²² They began to inquire among themselves, which of them then it might be who was about to do this. ²³ And there was also a strife among them, which of them was the greatest.

²⁴ And He said unto them, “The kings of the nations exercise lordship over them. And they that exercise authority upon them are called benefactors. ²⁵ But ye shall not be so, but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. ²⁶ For whether is greater, he that sitteth or he that serveth? It is he that sitteth, right? But I am in the midst of you as he that serveth. ²⁷ Ye are the ones who have continued with Me in My temptations. ²⁸ And I appoint unto you, as My Father hath appointed unto Me—the Kingdom—²⁹so that ye may eat and drink at My table in My Kingdom and sit on thrones judging the twelve tribes of Israel.”

³⁰ And the Lord said, “Simon, Simon, behold, Satan hath asked to have you all to riddle as the sifting of wheat; ³¹ but I have prayed for thee that thy faith should not fail, and when thou art turned back, strengthen thy brethren.”

³² Peter said unto Him, “Lord, I am ready to go with Thee both into prison and to death.”

³³ He said, “I say unto thee, Peter, the cock shall *not* crow today, before that thou shalt thrice deny that thou knowest Me.”

³⁴ He said unto them, “When I sent you out without a money bag and without a leather sack [to carry provisions] and without [more than one pair of] sandals, lacked ye anything?”

They said, “Nothing.”

³⁵ Then He said unto them, “But now, he that hath a money bag, let him take it. Likewise also leather sack [to carry provisions]. And he that doth not have [one], let him sell his garment and buy a sword. ³⁶ For I say unto you, this that is written is still inevitable to be accomplished in Me: ‘AND WITH THE LAWLESS HE WAS NUMBERED’, * for the things concerning Me have an end.”

³⁷ They said, “Lord, behold, here are two swords.”

And He said unto them, “It is enough.”

After Supper

John 13:1-38[end], 14:1-31[end]

³⁸ Now before the Feast of the Passover, Jesus, knowing that His hour had come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end, ³⁹ and supper being ended, the devil already placed into the heart of Judah Iscariot, the son of Simon, that he would betray Him; ⁴⁰ Jesus, knowing that the Father had given all things into His hands and that He came from God and goeth to God, ⁴¹ riseth from the supper and laid aside His garments. When He had taken a towel, He girded Himself. ⁴² Afterwards, He poureth water into a basin

* Isaiah 53:12b

and began to wash the disciples' feet and to wipe them with the towel wherewith He was girded. ⁴³ He came therefore unto Simon Peter.

Peter said unto Him, "Lord, dost Thou wash my feet?"

⁴⁴ Jesus answered and said unto him, "What I do thou knowest not now, but thou shalt know hereafter."

⁴⁵ Peter said unto Him, "In no wise mayest Thou wash my feet."

Jesus answered him, "If I wash thee not, thou hast no part with Me."

⁴⁶ Simon Peter said unto Him, "Lord, not my feet only, but also my hands and my head."

⁴⁷ Jesus said to him, "He that hath been bathed needeth no more than to wash his feet, but is completely clean, and ye are clean, but not all." ⁴⁸ For He knew the one who was betraying Him; therefore He said: *Ye are not all clean.*

⁴⁹ So when He had washed their feet and had taken His garments, having sat down again, Jesus said unto them, "Know ye what I have done to you? ⁵⁰ Ye call Me Teacher and Lord, and ye say well, for I am. ⁵¹ If then I have washed your feet, being the Lord and Teacher, ye ought also to wash one another's. ⁵² For I have given you an example, that according as I have done unto you, ye should do. ⁵³ Amen, Amen, I say unto you, the servant is not greater than his lord, neither is the sent one greater than he that sent him. ⁵⁴ If ye know these things, blessed are ye if ye do them. ⁵⁵ I speak not concerning all of you; I know whom I have chosen, but that the Scripture might be fulfilled: 'HE THAT EATETH BREAD WITH ME HATH LIFTED UP HIS HEEL AGAINST ME.*' ⁵⁶ Now I tell you before it come, so that when it hath come to pass, ye may believe that I am. ⁵⁷ Amen, amen, I say unto you, he that receiveth whomsoever I send receiveth Me and he that receiveth Me receiveth Him that sent Me."

⁵⁸ These things having said, Jesus was troubled in spirit, and He testified and said, "Amen, Amen, I say unto you, one of

* Psalm 41:9b

you shall betray Me.”

⁵⁹ The disciples looked upon each other, doubting about whom he spoke of.

⁶⁰ Now there was leaning on Jesus’ bosom one of His disciples, whom Jesus loved. ⁶¹ Simon Peter beckoneth unto him to ask who it might be of whom He speaketh. ⁶² And that disciple, lying on Jesus’ breast, said unto Him, “Lord, who is it?”

⁶³ Jesus answered, “He it is, to whom I shall give this morsel when I have dipped it.”

And when He dipped the morsel, He gave it to Judah Iscariot son of Simon. ⁶⁴ After the morsel, then Satan entered into him. Jesus said unto him, “What thou doest, do quickly.”

⁶⁵ No man at the table knew for what intent He spoke this unto him. ⁶⁶ For some of them thought, because Judah had the bag, that Jesus said unto him: *Buy those things which we still need for the Feast*, or that he should give something to the poor.

⁶⁷ Once Judah received the morsel, he immediately went out, and it was night.

⁶⁸ When he went out, Jesus said, “Now the Son of Man is glorified, and God is glorified in Him. ⁶⁹ If God is glorified in Him, God shall also glorify Him in Himself and immediately shall glorify Him. ⁷⁰ Little children, still a little while I am with you. Ye shall seek Me, and like as I said unto the Jews: Whither I go, ye cannot come, so now I say unto you. ⁷¹ A new commandment I give unto you so that ye love one another: As I have loved you, ye also should love one another. ⁷² In this shall all know that ye are disciples unto Me, if ye have love among one another.

⁷³ Simon Peter said unto Him, “Lord, whither goest?”

Jesus answered him, “Whither I go thou canst not follow Me now, but thou shalt follow Me hereafter.”

⁷⁴ Peter said, “Lord, why can’t I follow Thee now? I will lay down my soul on behalf of Thee.”

⁷⁵ Jesus answered him, “Wilt thou lay down thy soul on behalf of Me? Amen, amen, I say unto thee, in no wise shall the cock

crow until thou hast denied Me thrice.”

⁷⁶ And He said unto His disciples, ⁷⁷ “Let not your heart be troubled. Ye believe in God, and ye believe in Me. ⁷⁸ In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. ⁷⁹ And if I go and prepare for you a place, I am coming again and will receive you unto Myself, that where I am, there ye may be also. ⁸⁰ And whither I go ye know, and the way ye know.”

⁸¹ Thomas said, “Lord, we know not whither Thou goest, and how can we know the way?”

⁸² Jesus answered, “I am the way and the truth and the life; no one cometh unto the Father but by Me. ⁸³ If ye would have known Me, ye would have known My Father also; and from henceforth ye know Him and have seen Him.”

⁸⁴ Philip said, “Lord, show us the Father, and it sufficeth us.”

⁸⁵ Jesus answered, “So a long time am I with you, and hast thou not known Me? Philip, he that hath seen Me hath seen the Father, and how sayest thou: *Show us the Father?* ⁸⁶ Believevst not that I am in the Father and the Father is in Me? The words that I speak unto you I speak not from Myself, but the Father that abideth in Me, He doeth the works. ⁸⁷ Believe Me that I am in the Father and the Father in Me, and if not, because of the works themselves, believe Me. ⁸⁸ Amen, amen, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do because I go unto My Father. ⁸⁹ And whatsoever ye shall ask in My name, this I will give you, that the Father may be glorified in the Son. ⁹⁰ If ye shall ask for anything in My name, I will do it. ⁹¹ If ye love Me, keep My commandments. ⁹² And I will ask the Father, and another Comforter He will give you, that He may abide with you forever, ⁹³ the Spirit of truth, whom the world cannot receive because it beholdeth Him not, neither doth it know Him. But ye know Him, for He abideth with you and shall be in you. ⁹⁴ I will not leave you fatherless; I will come to you. ⁹⁵ Yet a little while, and the world seeth Me no more;

but ye see Me. Because I live, ye shall live also. ⁹⁶ In that day, ye shall know that I am in My Father, and ye in Me, and I in you. ⁹⁷ He that hath My commandments and keepeth them, he it is that loveth Me. And he that loveth Me shall be loved by My Father, and I will love him and manifest Myself to him.”

⁹⁸ Judah (not the Iscariot) said unto Him, “Lord, what is come to pass that Thou art about to manifest Thyself unto us and not unto the world?”

⁹⁹ Jesus answered and said unto him, “If a man love Me, he will keep My word, and My Father will love him, and we will come unto him and make our abode with him. ¹⁰⁰ He that loveth Me not keepeth not My words, and the word which ye hear is not Mine, but the Father’s which sent Me. ¹⁰¹ These things I have spoken unto you, abiding with you. ¹⁰² But the Comforter (the Holy Ghost whom the Father will send in My name), He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you. ¹⁰³ Peace I leave with you. My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. ¹⁰⁴ Ye have heard how that I said unto you that I am going away and coming unto you [again]. If ye loved Me, ye would rejoice because I said I am going unto the Father, for My Father is greater than I. ¹⁰⁵ And now I have told you before it doth come to pass, so that when it shall have come to pass, ye might believe. ¹⁰⁶ No longer will I talk much with you, for the ruler of this world cometh and hath nothing in Me at all. ¹⁰⁷ But that the world may know that I love the Father, and as the Father commanded Me, even so I do. Arise! Let us go hence!”

¹⁰⁸ And when they had sung a hymn, ¹⁰⁹ going forth, Jesus went as was custom to the Mount of Olives, and His disciples also followed after Him.



The Stairs leading down to the Kidron Valley
Photo taken October 9, 2014

The Mount of Olives

Matthew 26:30, Mark 14:26 and John 15:1-27[end]

¹¹⁰ So they all went out into the Mount of Olives.

[Jesus continued to speak unto them as they walked:]

¹¹¹ “I am the true vine, and My Father is the vine dresser.* ¹¹² Every branch in Me which beareth not fruit, He taketh away. And every one which beareth fruit, He pruneth it, in order that it may bring forth more fruit. ¹¹³ Now ye are pruned through the word which I have spoken unto you. ¹¹⁴ Abide in Me, and I in you. As the branch cannot bear fruit by itself if it abideth not in the vine, thus neither can ye bear fruit if ye abide not in Me. ¹¹⁵ I am the vine, ye are the branches. He that abideth in Me, and I in him, he bringeth forth much fruit, for without Me ye can do nothing. ¹¹⁶ If a man abide not in Me, he is cast without as a branch and is withered, and men gather them and cast them into the fire, then they are burned. ¹¹⁷ If ye abide in Me and My words abide in you, ye shall ask whatsoever ye desire and it shall be done unto you. ¹¹⁸ In this is My Father glorified, that ye bear much fruit and be made My disciples. ¹¹⁹ As the Father hath loved Me, even so have I loved you. Abide in My love. ¹²⁰ If ye keep My commandments, ye shall abide in My love, even as I have kept My Father’s commandments and abide in His love. ¹²¹ These things I have spoken unto you, so that My joy might abide in you and that your joy might be full. ¹²² This is My commandment, that ye love one another as I have loved you. ¹²³ Greater love hath no man than this, that a man lay down his soul for his friends. ¹²⁴ Ye are My friends, if ye do whatsoever I command you. ¹²⁵ No longer do I call you servants, for the servant knoweth not what his lord doeth. But I have called you friends, for all things that I heard from My Father I made known unto you. ¹²⁶ Ye have not chosen Me, but I have chosen you and ordained you, so that ye might go and bring forth fruit and so that your fruit might abide, to the intent that whatsoever ye should ask the Father for in My name, He

* Greek: georgos / ὁ γεωργός Strong’s Number 1092; other translations: “Farmer or Husbandman”

may give it to you. ¹²⁷ These things I command you, that ye love one another. ¹²⁸ If the world hateth you, ye know that it hath hated Me before you. ¹²⁹ If ye were of the world, the world would love its own. But because ye are not of the world, but I have chosen you out of the world, because of this, the world hateth you. ¹³⁰ Remember the word that I said unto you: *The servant is not greater than his lord*. If they have persecuted Me, they will also persecute you. If they have kept My word, they will keep yours also. ¹³¹ But all these things they will do unto you for My name's sake, because they know not Him that sent Me. ¹³² If I had not come, and if I had not spoken unto them, they would not have had sin. But now they have no cloak for their sin. ¹³³ He that hateth Me hateth My Father also. ¹³⁴ If I did not do the works among them which none other individual ever hath done, they would not have had sin. But now they have seen and yet have hated both Me and My Father. ¹³⁵ But this cometh to pass, in order that the word might be fulfilled that is written in their *Torah*: 'THEY HATED ME WITHOUT A CAUSE'. * ¹³⁶ But when the Comforter cometh, whom I will send unto you from the Father, the Spirit of truth, which proceedeth from the Father, He shall bear witness of Me. ¹³⁷ And ye also bear witness, because from the beginning ye have been with Me. ¹³⁸ These things I have spoken unto you, that ye may not be offended. ¹³⁹ They shall put you out of the Synagogues. But an hour cometh wherein whosoever killeth you will think that he doth render to God a service. ¹⁴⁰ These things will they do unto you, because they have neither known the Father nor Me. ¹⁴¹ But these things I have told you, so that when the hour cometh, ye may remember that I told you them, and these things I did not say unto you at the beginning, because I was with you. ¹⁴² Now I am going to Him that sent Me, and none of you should ask Me: *Whither goest?* ¹⁴³ But because I have said these things unto you, sorrow hath filled your heart. ¹⁴⁴ Nevertheless, I speak unto you the truth. It is advantageous for you that I should go away. For if I go

* Psalm 35:19b 69:4a

not away, the Comforter will not come unto you. But if I go away, I will send Him unto you. ¹⁴⁵ When He is come, He will convict the world of sin and of righteousness and of judgment. ¹⁴⁶ Of sin, because they believe not on Me. ¹⁴⁷ Of righteousness, because I go to My Father and ye behold Me no longer. ¹⁴⁸ Of judgment, because the ruler of this world hath been judged. ¹⁴⁹ I have yet many things to say unto you, but ye are not able to bear them now. ¹⁵⁰ Howbeit when the Spirit of truth cometh, He will guide you into all truth. For He shall not speak of Himself. But whatsoever He shall hear, that shall He speak. And He will show you things to come. ¹⁵¹ He shall glorify Me, for He shall receive of Mine and shall show it unto you. ¹⁵² All things as much as the Father hath are Mine; because of this, I said He shall take of Mine and shall show it unto you. ¹⁵³ A little while, and ye shall not behold Me. And again, a little while, and ye shall see Me, because I am going to the Father.”

¹⁵⁴ Then some of His disciples said among themselves, “What is this that He saith unto us? *A little while, and ye shall not behold Me. And again, a little while, and ye shall see Me*, and, *because I am going to the Father*. ¹⁵⁵ Therefore, they were saying, “What is this that He saith: *‘the little while?’* We know not what He saith.”

¹⁵⁶ Therefore, Jesus knew that they desired to ask Him and said unto them, “Of this do ye inquire among yourselves, because I said: A little while, and ye shall not behold Me. And again, a little while, and ye shall see Me? ¹⁵⁷ Amen, amen, I say unto you, that ye shall weep and lament, but the world shall rejoice. Ye shall be sorrowful, but your sorrow shall be turned into joy. ¹⁵⁸ A woman, when she is in travail, hath sorrow because her hour hath come, but as soon as she bringeth forth the child, she remembereth no more the tribulation, for joy that a man is born into the world. ¹⁵⁹ And therefore, ye have sorrow now; but I will see you again, and your heart shall rejoice, and your joy no one taketh from you. ¹⁶⁰ And in that day, ye shall ask Me for nothing. Amen, amen, I say unto you, whatsoever ye shall ask the Father for in My name, He will give it to you.

¹⁶¹ Until now ye have asked for nothing in My name. Ask, and ye shall receive, so that your joy may be full. ¹⁶² These things I have spoken unto you in allegories, but an hour cometh when I shall no longer speak unto you in allegories, but I shall show you plainly of the Father. ¹⁶³ In that day, ye shall ask in My name, and say I not unto you that I will beseech the Father for you? ¹⁶⁴ For the Father Himself loveth you because ye have loved Me and have believed that I came out from God. ¹⁶⁵ I came forth from the Father and have come into the world; again, I leave the world and go to the Father.

¹⁶⁶ His disciples said unto Him, "Lo, now Thou speakest plainly and speakest no allegory. ¹⁶⁷ Now are we sure that Thou knowest all things and hast no need that any man should ask Thee; by this we believe that from God Thou camest forth."

¹⁶⁸ Jesus answered them, "Now do ye believe? ¹⁶⁹ Behold, an hour cometh and now is come, that ye shall be scattered, each man to his own and shall leave Me alone, and yet I am not alone because the Father is with Me. ¹⁷⁰ These things I have spoken unto you, that ye might have peace in Me. In the world ye have tribulation, but be of good cheer! I have overcome the world!"

Smite the Shepherd

Matthew 26:31-35, Mark 14:27-31

¹⁷¹ Then Jesus said unto them, "All ye shall be offended in Me in this night. For it is written: 'I WILL SMITE THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED ABROAD.*' ¹⁷² But after My rising, I will go in front of you into Galilee."

¹⁷³ Peter answered and said unto Him, "Even if all will be offended in Thee, yet not I! I will never be offended."

¹⁷⁴ Jesus said unto him, "Amen, I say unto thee that today in this night before the shall cock crow twice, thou shalt deny Me thrice."

¹⁷⁵ And Peter spoke unto Him the more vehemently and said

* Zechariah 13:7

unto Him, “Even if it were inevitable for me to die with Thee, in no wise shall I deny Thee.”

Likewise also all the disciples were saying.

Jesus’ Prayer

John 17:1-26[end]

¹⁷⁶ These things Jesus spoke, then He lifted up His eyes to Heaven and said, “Father, the hour is come! Glorify Thy Son so that Thy Son also may glorify Thee, ¹⁷⁷ as Thou hast given Him authority over all flesh, that He might give eternal life to as many as Thou hast given Him. ¹⁷⁸ And this is life eternal, that they might know Thee the only true God and whom Thou hast sent—Jesus Messiah. ¹⁷⁹ I have glorified Thee on the earth. I have completed the work which Thou gavest Me to do. ¹⁸⁰ Now, glorify Thou Me, Father, with Thyself, with the glory which I had with Thee before the world was. ¹⁸¹ I have manifested Thy name unto the men which Thou gavest Me out of the world. Thine they were, and unto Me Thou gavest them, and they have kept Thy word. ¹⁸² Now they have known that all things whatsoever Thou hast given Me are of Thee. ¹⁸³ For the words which Thou gavest Me I have given unto them, and they have received them and have known surely that I came forth from Thee, and they have believed that Thou didst send Me. ¹⁸⁴ I make a request on behalf of them. I make not a request on behalf the world, but on behalf of whom Thou hast given Me, for they are Thine. ¹⁸⁵ All Mine are Thine, and Thine are Mine, and I have been glorified in them. ¹⁸⁶ Now I am no more in the world, and these are in the world, and I am coming to Thee. Holy Father, keep through Thy name those whom Thou hast given Me that they may be one, as We [are one]. ¹⁸⁷ While I was with them in the world, I kept them in Thy name; those whom Thou gavest Me I have guarded, and none of them is lost but the son of perdition so that the Scripture might be fulfilled. ¹⁸⁸ Now I am coming unto Thee. These things I

speak in the world, so that they might have My joy fulfilled in themselves. ¹⁸⁹ I have given them Thy word, and the world hath hated them, because they are not of the world, as I am not of the world. ¹⁹⁰ I make not a request that Thou wouldest take them out of the world but that Thou wouldest guard them from the evil. ¹⁹¹ Of the world, they are not, even as I, of the world, am not. ¹⁹² Sanctify them through Thy truth. Thy word is truth. ¹⁹³ As Thou hast sent Me into the world, even so I also sent them into the world. ¹⁹⁴ And on behalf of them I am sanctifying Myself, that they also might be sanctified through the truth. ¹⁹⁵ Not on behalf of these alone do I make a request but on behalf of those who shall believe on Me through their word, ¹⁹⁶ that they all may be one like as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, so that the world may believe that Thou hast sent Me. ¹⁹⁷ And the glory which Thou gavest Me, I have given them, so that they may be one, even as We are one: ¹⁹⁸ I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me and lovest them as Thou lovest Me. ¹⁹⁹ Father, I desire that they also, whom Thou hast given Me, would be with Me where I am, so that they may behold My glory, which Thou hast given Me, for Thou lovedst Me before the foundation of the world. ²⁰⁰ O righteous Father, the world knew Thee not, but I knew Thee, and these [disciples] knew that Thou hast sent Me. ²⁰¹ And I made Thy name known unto them and shall make it known, so that the love wherewith Thou hast loved Me may be in them, and I in them."

Not My Will But Thine Be Done

Matthew 26:36-46, Mark 14:32-42, Luke 22:39-46 and John 18:1&2

²⁰² These things having said, Jesus went forth with His disciples over the valley of Kidron, where there was a garden, into the which He and His disciples entered. ²⁰³ (Judah who was betraying Him also knew the place because Jesus often



The Garden of Gethsemene
Photo taken October 9, 2014

resorted thither with His disciples.) ²⁰⁴ Jesus came with them unto this place; now it is called by the Aramaic name Gethsemane (which is to say, *the pressing of the olives*). When He arrived at the place, He said unto His disciples, “[Sit ye here and pray so that ye enter not into temptation while I go and pray yonder.](#)”

²⁰⁵ Jesus took with Him Peter and the two sons of Zavdy, Jacob

and John. When He had taken [them with Him], He began to be greatly amazed and to be sorrowful and very heavy.²⁰⁶ Then He said unto them, “My soul is exceeding sorrowful even unto death. Abide here, and watch with Me.”

²⁰⁷ Going forth a little, He was withdrawn from them about a stone’s throw. Falling on His knees, He fell upon the earth upon His face and prayed that if it is possible the hour might pass from Him.²⁰⁸ And He was saying: “Abba! My Father, all things are possible unto Thee. If it is possible, let this cup pass from Me. If Thou art willing, take away this cup from Me. Nevertheless, not as I will, but as Thou [wilt]. Yea, not My will, but Thine be done.”

²⁰⁹ And an angel appeared unto Him from Heaven, strengthening Him.²¹⁰ In agony, He prayed more earnestly, and His sweat was as it were great drops of blood falling down onto the earth.²¹¹ Rising up from the prayer, He came unto the disciples and found them sleeping.

²¹² And He saith unto Peter, “So, Simon, art sleeping? Have thou and ye not the strength to watch with Me one hour?”

²¹³ He said unto them all, “Why sleep ye? Rise up! ²¹⁴ Watch and pray so that ye enter not into temptation. ²¹⁵ The spirit indeed is willing, but the flesh is weak.”

²¹⁶ Again going forth the second time, He prayed the same thing, saying, “My Father, if this cup is not possible to pass away from Me unless I drink it, Thy will be done.”

²¹⁷ Then returning, He found them asleep again, for their eyes were drowsy.

²¹⁸ They knew not what to answer Him.

²¹⁹ Leaving them, going forth again, He prayed the third time, saying the same thing.

²²⁰ Then He came unto His disciples the third time and said unto them, “Sleep on now, and take your rest! It is enough. Behold, the hour hath drawn nigh and is beginning to come. And behold, the Son of Man is betrayed into the hands of sinners. ²²¹ Rise! Let us be going! Behold, he that is betraying Me hath drawn nigh.”

Jesus' Betrayal

Matthew 26:47-56, Mark 14:43-52, Luke 22:47-53, and John 18:3-12

²²² Then immediately while He still is speaking, lo, he who was called Judah, being one of the twelve, having received a band [of men] and officers from the chief Priests and from Pharisees and from the scribes and from the elders of the people, arrived thither walking in the front of them. And behold, with him was a great multitude with lanterns and torches and weapons and swords and staves. ²²³ Now he who was betraying Him gave them a sign, saying: *Whomsoever I shall kiss is He. Seize Him, and lead Him away safely!*

²²⁴ Jesus, knowing all things that would come upon Him, went forth and said unto them, "[Whom seek ye?](#)"

²²⁵ They answered Him, "Jesus the Nazarene."

Jesus saith unto them, "[I am he.](#)"

And Judah also, who was betraying Him, stood with them.

²²⁶ As He had said unto them: *I am he*, they went backward and fell to the ground.

²²⁷ Then He asked them again, "[Whom seek ye?](#)"

And they said, "Jesus the Nazarene."

²²⁸ Jesus answered, "[I have told you that I am he. If therefore ye seek Me, let these go their way,](#)" ²²⁹ (so that the saying might be fulfilled which He spoke: *Of them which Thou gavest Me I have lost none.*)

²³⁰ Being come, Judah immediately drew nigh to kiss Him. Coming up to Jesus, he said, "*Shalom, Rabbi!*" and kissed Him.

²³¹ Jesus said unto him, ²³² "[‘Friend’,* wherefore† comest? Judah, with a kiss betrayest the Son of Man?](#)"

²³⁴ Then having come to [Him], the band and the captain and the officers of the Jews laid hands on Jesus, then took hold [of Him], seized Him, and bound Him. ²³⁵ Those who were around Him, seeing what would follow, said unto Him, "Lord shall we smite with the sword?"

*Greek: "*hetai're* / *ἑταίρε*" Strong's Number 2083

† 'wherefore' means 'why' or 'for what purpose'.

²³⁶ Then behold, a certain one of them with Jesus who was standing by (which was Peter) having a sword, stretched out his hand and drew his sword. Once he had drawn the sword, he struck the High Priest's servant. Smiting him, he took off his right ear. ²³⁷ The name of the servant was Malchus.

²³⁸ Jesus answered and said, "Suffer it thus far."

Touching his ear, He healed him.

²³⁹ Then Jesus said unto Peter, "Return thy sword into its place in its sheath, ²⁴⁰ for all who take the sword shall perish with the sword. ²⁴¹ The cup which My Father hath given Me, should I not drink it? ²⁴² Or thinkest that I cannot now call upon My Father and He shall presently give Me more than twelve armies of angels? ²⁴³ But how then shall the Scriptures be fulfilled that thus is inevitable for to be?"

²⁴⁴ In that same hour Jesus answered and said unto the multitudes that were coming against Him and to chief Priests, captains of the Temple, and elders, "Do ye come out as against a thief with swords and staves for to take Me? ²⁴⁵ I was sitting daily with you teaching in the Temple, and ye neither seized Me nor stretched out your hand against Me. ²⁴⁶ But this is your hour and the authority of the darkness. ²⁴⁷ But all this was done, that the Scriptures of the Prophets might be fulfilled."

²⁴⁸ Then all the disciples, forsaking Him, fled.

²⁴⁹ One young man was following Him, having a linen cloth cast about his naked body.

And the young men seized him.

²⁵⁰ And leaving behind the linen cloth, he fled away from them naked.

Jesus before Jewish Authorities

Matthew 26:57-75[end], 27:1-2, Mark 14:53-72[end], 15:1, Luke 22:54-71[end], 23:1, and John 18:13-28

²⁵¹ And having seized Him, they led Him. Those who seized Jesus led Him away into the house of Caiaphas the High Priest and to Hananiah first, ²⁵² where there were gathered together

unto him all of the chief Priests, the elders, and the scribes. ²⁵³ For Hananiah was Caiaphas' father-in-law, who was the High Priest that same year. ²⁵⁴ Now Caiaphas was the one that gave counsel to the Jews that it is advantageous for one Man to die for the people.

²⁵⁵ Simon Peter followed Jesus from afar off even until the court of the High Priest.

²⁵⁶ And the other disciple followed also, and he was known unto the High Priest and went in with Jesus into the palace of the High Priest.

²⁵⁷ But Peter stood at the door without.

Therefore, that other disciple, who was known unto the High Priest, went out and spoke unto the door keeper and brought in Peter.

²⁵⁸ When he entered within, ²⁵⁹ the servants and the officers were standing, having kindled a fire of coals in the centre of the court (for it was cold), and they were warming themselves. ²⁶⁰ When they sat together, ²⁶¹ Peter sat among them and was with them. ²⁶² Peter was sitting outside in the court below. And he was sitting and standing with the officers warming himself at the light [of the fire] to see the end. ²⁶³ Then, while Peter was in the court below, one of the damsels of the High Priest cometh. Even the certain damsel who was the door keeper, having seeing Peter sitting by the light [of the fire], warming himself [thereby], and having looked intensely upon him, she said, "And this one was with Him!" And she came unto Peter, saying, "And thou wast with Jesus of Nazareth of Galilee. Art not thou also one of this Man's disciples?"

²⁶⁴ Peter denied Him before all, saying, "Madam, I am not! I know Him not; I neither know nor understand what thou sayest!" ²⁶⁵ And he went forth outside into the porch and the cock crew.

²⁶⁶ Hananiah the High Priest then asked Jesus of His disciples and of His teaching.

²⁶⁷ Jesus answered him, “I spoke openly to the world. I ever taught in the Synagogue and in the Temple, whither all the Jews always resort, and in secret I have said nothing. ²⁶⁸ Why askest Me? Ask those who heard Me what I have said unto them. Look, they know what I said.”

²⁶⁹ When He had thus spoken, one of the officers standing by smote Jesus, saying, “Answerest the High Priest so?”

²⁷⁰ Jesus answered him, “If I have spoken evil, bear witness of the evil; but if well, why smitest Me?”

²⁷¹ Now Hananiah the one High Priest had sent Him bound unto Caiaphas the other High Priest.

²⁷² After a little while, Simon Peter, having gone out into the porch, was standing and warming himself. Then the same maid [who was the door keeper], seeing him again, began to say to those standing by, “This man is one of them.”

Another person also saw him and said unto them that were there, “And this [man] was with Jesus of Nazareth!” Looking at him, that certain person said unto Peter, “And thou art one of them!” They said therefore unto Peter, “Art not thou also one of His disciples?!”

²⁷³ Peter denied it again with an oath and said, “Man, I am not! I don’t know this Man!”

²⁷⁴ The chief Priests, the elders, and the whole Sanhedrin were seeking false witness against Jesus, so that they might put Him to death, ²⁷⁵ and they found none. ²⁷⁶ For many false witnesses, having come forth, bore false witness against Him, yet their witnesses were not alike, therefore, certes, they found no false witness.

²⁷⁷ At the last, two false witnesses came. ²⁷⁸ These certain two, having arisen up, bore false witness against Him.

²⁷⁹ The [first] witness said, “This Man said: *I am able to destroy the Temple of God, and in three days I am able to build it.*”

²⁸⁰ [The other] saying, ²⁸¹ “We heard Him saying: *I will destroy this handmade Temple, and in three days I will build another that is not handmade.*”

²⁸² But neither was their witness alike.

²⁸³ Standing up in the midst, the High Priest questioned Jesus, saying, “Answerest Thou nothing? What is it that these are witnessing against Thee?”

²⁸⁴ But Jesus held His peace and answered nothing.

²⁸⁵ Answering Jesus, the High Priest was questioning Him again and said unto Him, “I adjure Thee by the Living God, that Thou tell us whether Thou art the Messiah, the Son of the Blessed God!”

²⁸⁶ Jesus said unto him, “*Thou hast said it. I am he. Moreover I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of Heaven.*”

²⁸⁷ Then the High Priest rent his garments, saying, “He hath blasphemed! What further need have we of witnesses?! ²⁸⁸ Look, now ye have heard His blasphemy. ²⁸⁹ What think ye? What doth it appear to you?”

They answered and said, “He is guilty of death,” and all condemned Him to be guilty of death.

²⁹⁰ Again, after a little while, having elapsed about one hour [from the second time Peter denied the Lord], those who stood by, having come to him, were saying unto Peter, “Truly thou art also one of them, for thou art a Galilean, even thy speech agreeth hereto and maketh thee manifest!”

Another certain person, one of the servants of the High Priest, strongly affirmed this, being a kinsman of [the man] whose ear Peter cut off, saying, “Of a truth this man was also with Him, for he is a Galilean.” [And having turned to Peter], he saith, “Did not I see thee in the garden with Him?”

²⁹¹ Then Peter denied again and said, “Man, I don’t know what thou sayest! I don’t know this Man of whom ye speak.” And he began to curse and to swear. ²⁹² Straightway, immediately,

while he was still speaking, the cock crew the second time.

²⁹³ Turning around, the Lord looked at Peter.

²⁹⁴ Peter remembered the word of the Lord Jesus, who said unto him, “**Before the cock crow twice, thou shalt deny Me thrice.**”

Thinking thereon and going without, Peter wept bitterly.

²⁹⁵ The men who held Jesus mocked Him and smote Him.

²⁹⁶ Then some of them began to spit in His face and to cover up His face. When they had covered up His face, they were striking His face and they buffeted Him.

²⁹⁷ They were asking Him, saying unto Him, “Prophecy unto us, Messiah! Who is the one who smote Thee?”

²⁹⁸ And the officers slapped Him with the palms of their hands.

²⁹⁹ They were also speaking many other things blasphemously against Him.

³⁰⁰ When the morning came, immediately in the morning, as it became day, all the chief Priests with the elders of the people and the scribes, and the whole Sanhedrin gathered together. When they had made a counsel, they took counsel against Jesus so that they might put Him to death.

³⁰¹ They led Him into their Sanhedrin, saying, ³⁰² “If Thou art the Messiah, tell us!”

And He said unto them, “**If I should tell you, ye would not at all believe.**” ³⁰³ And if I also would ask you, ye will neither answer Me nor let Me go. ³⁰⁴ Hereafter shall the Son of Man be seated on the right hand of the power of God.”

³⁰⁵ They all said, “Art Thou then the Son of God?”

He said unto them, “**Ye say that I am.**”

³⁰⁶ They said, “What further need have we of witness? For we ourselves heard from His own mouth.”

³⁰⁷ Binding Jesus, rising up, the whole multitude of them led Him away from Caiaphas to the Prætorian, and delivered Him to Pontius Pilate the governor. ³⁰⁸ It was early, and they themselves did not go into the Prætorian, lest they should be defiled, but that they might eat the Passover.

Judah Iscariot's Death

Matthew 27:3-10

³⁰⁹ Then Judah who had betrayed Him, seeing that He was condemned, having regretted it, returned the thirty silver coins to the chief Priests and elders, ³¹⁰ saying, "I have sinned betraying innocent blood!"

They said, "What is that to us? Thou shalt see [to that]."

³¹¹ Casting down the silver coins in the Temple, he departed; and going forth, he hanged himself.

³¹² The chief Priests, taking up the silver coins, said, "It is not lawful to put them into the treasury because it is the price of blood." ³¹³ When they had taken counsel, they bought with them the potter's field for the purpose that they might bury strangers therein. ³¹⁴ Wherefore, that field was called the Field of Blood; and it is still called this unto this day. ³¹⁵ Then was fulfilled that which was spoken by Jeremiah the Prophet, saying: AND THEY TOOK THE THIRTY SILVER COINS, THE PRICE FOR HIM THAT WAS VALUED, WHOM THEY OF THE SONS OF ISRAEL DID VALUE, ³¹⁶ AND THEY GAVE THEM FOR [TO BUY] THE POTTER'S FIELD AS THE LORD COMMANDED ME. *

Jesus Before Pilate

Matthew 27:11-14, Mark 15:2-5, Luke 23:2-7, and John 18:29-38

³¹⁷ Then Pilate went out unto them and said: *Quam accusationem affertis adversus hominem hunc?*[†]

³¹⁸ They answered and said unto him: *If He were not a malefactor, we wouldn't have handed Him over to thee.*

³¹⁹ Then Pilate said unto them: *Accipit eum vos, et secundum legem vestram iudicate eum.*[‡]

* This quotation from Jeremiah must be contained in one of the lost writings of Jeremiah, which we have not since found. For Jeremiah wrote more than what we have today (as is also seen in II Maccabees 2:1-12) Yet by the Greek and Latin reading in Matthew 27:9&10, we can see that this passage was relatively similar to Zechariah 11:12&13.

† Latin: *What accusation bring ye against this man?*

‡ Latin: *Accept ye him, and according to your law judge him.*

The Jews said unto him: *Nobis non licet interficere quemquam.** ³²⁰ [This was spoken] so that the word of Jesus might be fulfilled, which He spoke signifying what death He was to die.

³²¹ Pilate then entered into the Prætorian again.

³²² And Jesus stood before the governor.

³²³ They began to accuse Him, saying, “We found this man perverting the nation and forbidding to give taxes to Cæsar, claiming himself the Messiah and to be king.”

³²⁴ Pilate the governor called unto Jesus and asked Him: *Tu es rex Iudæorum?* †

³²⁵ Jesus answered him: *A temetipso hoc dicis, an alii dixerunt tibi de me?* ‡

³²⁶ Pilate answered: *Numquid ego Iudæus sum? Gens tua et pontifices tradiderunt te mihi: quid fecisti?* §

³²⁷ Jesus answered: *Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent un non traderer Iudæis: nunc autem regnum meum non est hinc.* ¶

³²⁸ Pilate therefore said unto Him: *Ergo rex es tu?* **

³²⁹ And Jesus answering, said unto him: *Tu dicis* ²³⁰ *quia rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati: omnis qui est ex veritate, audit vocem meam.* ††

* For us it is not lawful to put any man to death.

† Art thou king of the Jews?

‡ From thyself art thou saying this thing, or did others tell thee about me?

§ I am not a Jew, am I? Thy nation and the chief Priests handed over thee to me: what hast thou done?

¶ My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I might not be handed over to the Jews: but now my kingdom is not from hence.

** Therefore art thou a king?

†† Thou art saying this because I am king. I, for this, have been born, and for this I have come into the world, that I might bear witness unto the truth. Everyone that is of the truth heareth My voice.

²³¹ The chief Priests accused Him of many things.

³³² While He was accused by the chief Priests and elders, ³³³ He answered nothing.

³³⁴ Then Pilate questioned Him again and said unto Him, saying: *Non respondes quidquam? Non audis quanta adversum te decunt testimonia? Vide in quantis te accusant!* ^{††}

³³⁵ But Jesus no longer answered anything; he did not even answer him with one word, so much so that Pilate the governor marveled.

³³⁶ Pilate said unto Him: *Quid est veritas?! §§*

³³⁷ Having said this, Pilate went out again unto the Jews and said unto the chief Priests and the multitudes: *Ego nullam invenio in eo causam.* ^{¶¶}

³³⁸ They were insisting, saying, “He stirreth up the people, teaching throughout all Judæa, beginning from Galilee even unto here.”

³³⁹ Hearing of Galilee, Pilate asked whether the man were a Galilæan. ³⁴⁰ Knowing then that Jesus was of Herod’s jurisdiction, he sent Him up to Herod, being himself also at Jerusalem in these days.

Jesus before Herod

Luke 23:7-12

³⁴¹ Seeing Jesus, Herod rejoiced greatly, for he desired for a considerable amount of time to see Him, because of hearing many things about Him; he hoped to see some miracle done by Him. ³⁴² Then he questioned with Him with a considerable amount of words, but He answered him nothing. ³⁴³ The chief Priests and scribes stood, vehemently accusing Him.

³⁴⁴ Then Herod with his men of war despised Him and mocked Him, and arrayed Him in a gorgeous robe. Then Herod sent

^{††} *Thou respondest nothing at all? Hearest not how many things they testify against thee? Behold how many things they witness against thee!*

^{§§} *What is truth?!*

^{¶¶} *I find no fault in him.*

Him again to Pilate. ³⁴⁵ And both Pilate and Herod became friends on the same day with one another, for before they were at enmity between themselves.

Jesus Before Pilate

Matthew 27:15-26, Mark 15:6-15, Luke 23:13-25, and John 18:39-40, 19:1-16

³⁴⁶ Now at the Feast, the governor Pilate was accustomed to release unto the crowd one prisoner, whom they desired and whomsoever they might asked for. ³⁴⁷ There was then a notable prisoner which they had called Bar-abba, ⁴⁴⁸ who was on account of a certain insurrection made in the city, bound with the associates of the insurrection, and who in the insurrection had committed murder was cast into prison.

³⁴⁹ Crying out, the multitude began to ask Pilate to do as he had always done for them.

³⁵⁰ So Pilate, having called together the chief Priests and the rulers and the people, ³⁵¹ spoke unto them [about Jesus]: *Obtulisti mihi hunc hominem, quasi avertentem populum, et ecce ego coram vobis interrogans, nullam causam inveni in homine isto ex his in quibus eum accusatis.* ³⁵² *Sed neque Herodes: nam remisisti vos ad illum, et ecce nihil dignum morte actum est ei.* ³⁵³ *Est autem consuetudo vobis ut unum dimittam vobis in pascha.* ³⁵⁴ *Emendatum ergo illum dimittam.* *

³⁵⁵ (For of necessity he needed to release unto them at the Feast one [prisoner].)

³⁵⁶ Then being gathered together, Pilate [continued on and] answered, saying: *Vultis ergo dimittam vobis? Barabban, an Iesum, qui decitur Christus, regem Iudæorum?* †

* *Ye have brought me this man as one that turneth away the people: and behold, I have examined Him before you and have found no fault in this man touching those things whereof ye accuse Him. No, not even yet Herod: for I sent you to him, and lo, nothing worthy of death is done by Him. But there is a custom with you, that I should release unto you one at the Passover. Therefore, having chastised Him, I shall release Him.*

† *Whether desire ye that I release unto you? Bar-abba, or Jesus which is called the Messiah, the King of the Jews?*

³⁵⁷ For Pilate knew that the chief Priests had handed Him over for envy.

³⁵⁸ While Pilate was set down on the judgment seat, his wife sent unto him, saying: *Nihil tibi, et iusto illi: multa enim passa sum hodie per visum propter eum.* ‡

³⁵⁹ But the chief Priests stirred up the multitude that he should rather release unto them Bar-abba.

³⁶⁰ The chief Priests and the scribes both persuaded the multitude that they should ask for Bar-abba, and that Jesus they should destroy.

³⁶¹ Answering, the governor said unto them: *Quem vultis vobis de duobus dimitti?* §

³⁶² Then again they all cried out in a mass, saying, “Not this Man! Away with this Man! But release unto us Bar-abba.”

³⁶³ Then, Pilate took Jesus, and scourged Him.

³⁶⁴ The Roman soldiers platted a crown of thorns and put it on His head, and a purple robe they put around Him. ⁴⁶⁵ They were saying: *Ave, rex Iudæorum!* And they gave Him blows.

³⁶⁶ Again therefore, Pilate went outside, called unto [the chief Priests and the rulers and the people] desiring to release Jesus, and said unto them: *Ecce, adduco vobis eum foras, ut cognoscatis qui nullam invenio in eo causam.* ¶

³⁶⁷ Then Jesus went outside wearing the crown of thorns and the purple robe.

And Pilate said unto them: *Ecce, homo!* **

³⁶⁸ And Pilate, answering again, said unto them: *Quid igitur vultis faciam de Iesu, regni Iudæorum, qui dicitur Christus?* ††

³⁶⁹ But they all say unto him again, cried out, and were yelling out, “Let Him be crucified! Crucify, crucify Him!”

³⁷⁰ When the chief Priests and officers saw Him, they cried

‡ *Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him.*

§ *Whether desire ye of the twain that I should release unto you?*

¶ *Behold, I bring Him out before you, that ye may know that I find no fault in Him.*

** *Behold the man!*

†† *What then desire ye that I should do with Jesus, king of the Jews, whom ye call Christ?*

out, saying, “Crucify! Crucify!”

Pilate said unto them: *Accipite eum vos, et crucifigite: ego enim non invenio in eo causam.* *

³⁷¹ The Jews answered him, “We have *Torah*, and according to our *Torah* He must needs die, because He made Himself the Son of God.”

³⁷² Then, when Pilate heard this word, he was more afraid. ⁴⁷³ He went into the Prætorian again and said unto Jesus: *Unde es tu?*†

But Jesus gave him no answer.

⁴⁷⁴ Therefore, Pilate saith unto Him: *Mihi non loqueris? Nescis quia potestatem habeo crucifigere te, et potestatem habeo dimittere te?*‡

³⁷⁵ Jesus answered: *Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea qui me tradidit tibi, maius peccatum habet.*§

³⁷⁶ From henceforth, Pilate sought to release Him.

³⁷⁷ The third time Pilate the governor was saying unto them: *Quid enim mali fecit iste?* ³⁷⁸ *Nullam causam mortis invenio in eo: corripiam ergo illum et dimittam.*¶

³⁷⁹ But the Jews cried out, saying, “If thou should release this man, thou art not Cæsar’s friend. Everyone making himself king speaketh against Cæsar.”

³⁸⁰ Then Pilate, having heard this word, led Jesus outside and sat down in the judgment seat in a place, which was called *Lithostrotos* and in the Aramaic *Gabbatha*, (both of which translate to English as *Pavement*.)

³⁸¹ Now it was the Preparation of the Passover and about the

* *Ye take him, and crucify Him: for I find no fault in him.*

† *Whence art thou?*

‡ *To me speakest thou not? Knowest not that I have the authority to crucify Thee, and I have the authority to release Thee?*

§ *Thou hadst not any authority at all against me, if it was not given unto thee from above. Therefore, he that handed me over unto thee hath the greater sin.*

¶ *Why? What evil hath this Man done? I have found no cause of death in Him: therefore, having chastised Him, I shall release Him.*

sixth hour; he said unto the Jews: *Ecce, rex vester!* **

³⁸² And they were insistent with loud voices, and cried out much more, saying, “Away with Him, away with Him! Let Him be Crucified! Crucify Him!” requiring Him to be crucified.

³⁸³ Pilate said unto them: *Regem vestrum crucifigam?*††

The chief Priests answered, “We have no king except Cæsar.”

³⁸⁴ And the voices of them and of the chief Priests prevailed.

³⁸⁵ Seeing that it availed nothing, but that rather a tumult was arising, Pilate took water and washed his hands before the multitude, saying: *Innocens ego sum a sanguine iusti huius.*‡‡

³⁸⁶ Desiring to do that which was satisfactory for the multitude, Pilate adjudged their request to come to pass.

³⁸⁷ *Vos videristis!* §§

³⁸⁸ All the people answered and said, “His blood be upon us and upon our children!”

³⁸⁹ Then he released unto them Bar-abba, who for insurrection and murder had been cast into prison, whom they had required. But also he delivered up Jesus unto them according to their desire, having scourged Him, that He might be crucified.

The Crucifixion of Jesus

Matthew 27:32-56, Mark 15:21-41, Luke 23:26-43, John 19:17-37, 1 John 5:7-13

³⁹⁰ Bearing His cross, Jesus went forth towards the place called in Aramaic Golgotha—in Latin, Calvaria; anglicized, Calvary; translated, The Skull, ³⁹¹ where they crucified Him and with Him two others: one on this side, one on that side, and in the middle was Jesus.

³⁹² Going forth, as they led Him away, they found a certain man that was passing by, Simon the Cyrenian by name. He was coming from a field. He was also the father of Alexander and Rufus. Having laid hold on him, they put the cross on him and compelled him to bear His cross behind Jesus. ³⁹³ Now

** Behold your King!

†† Your King shall I crucify?

‡‡ Innocent I am of the blood of this just man.

§§ Ye see to it!



Seth Kuechenberg in the old Damascus Gate,
Where Jesus walked through bearing His cross
Photo taken January 6, 2014

two other evil doers were also led with Him to be put to death.

³⁹⁴ And a great company of people and of women followed Him, who also were bewailing and lamenting Him.

³⁹⁵ But Jesus turning unto them said, “*Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children.*

³⁹⁶ For behold, the days are coming in the which they shall say: *Blessed are the barren, the wombs that did not bare, and the*



The Skull of Golgotha
Picture taken January 7, 2014

breasts which never gave suck. ³⁹⁷ Then shall they begin to say to the mountains: *Fall on us!* and to the hills: *Cover us!* ³⁹⁸ For if they do these things in the green tree, what shall be done in the dry?"

³⁹⁹ They brought Jesus unto a place called *Golgotha* (that is called by interpretation: *the Place of the Skull*). ⁴⁰⁰ Once they had come, they gave Him vinegar to drink mingled with myrrh and gall. When He had tasted it, He would not drink it, and did

not take it.

⁴⁰¹ It was the third hour, and they crucified Him.

⁴⁰² They crucified Him once they had come there, and there were at that time two evildoing thieves crucified with Him: one on His right hand and one on His left. ⁴⁰³ The Scripture was fulfilled which saith, ‘AND WITH THE LAWLESS HE WAS NUMBERED.’*

⁴⁰⁴ Sitting down, they kept guard over Him there.

⁴⁰⁵ Pilate also wrote a title. And they set up His accusation over the cross, over and above His head.

This is the inscription of His accusation written above Him. It was written: *This is Jesus the Nazarene, the King of the Jews.*

זֶה הוּא יֵשׁוּעַ הַנָּצְרִי וְהַמֶּלֶךְ הַיְּהוּדִים
ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ,
Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ

HIC EST IESUS NAZARENUS REX IOUDÆORUM

⁴⁰⁶ This title then read many of the Jews, for the place where Jesus was crucified was near the city and it was written in Hebrew, Greek, and Latin letters.

⁴⁰⁷ The chief Priests of the Jews said unto Pilate, “Write not, The king of the Jews, but that He said, I am king of the Jews.”

⁴⁰⁸ Pilate answered: *Quod scripsi scripsi.*†

⁴⁰⁹ And Jesus was saying, “Father, forgive them, for they do not know what they are doing.”

⁴¹⁰ The soldiers, when they had crucified Jesus, took His garments, divided them, and made four parts, dividing His garment to each soldier a part—also the tunic. Now the tunic was seamless, woven from the top throughout.

⁴¹¹ Therefore, they said among themselves, “Let us not rip it, but let us cast lots for it, whose it shall be.”

* Isaiah 53:12b

† *What I have written I have written.*



The section in the rock where the sign was placed
Picture taken October 11, 2014

So they cast lots for who should get it and what they should take, ⁴¹² in order that the Scripture might be fulfilled, which was spoken by the Prophet, that saith: ‘THEY PARTED MY GARMENTS AMONG THEMSELVES, AND UPON MY VESTURE DID THEY CAST LOTS.’[‡] Therefore, these things the soldiers did.

⁴¹³ Those who passed by railed at Him; they stood beholding; they were deriding and wagging their heads, ⁴¹⁴ and said, “Aha, He that destroyeth the Temple and buildeth it in three days, ⁴¹⁵ save thyself! And if thou be the Son of God, come down from the cross!”

⁴¹⁶ Likewise also the rulers with them.

The chief Priests were mocking among one another, with the scribes and elders, and were saying, ⁴¹⁷ “Others He saved!

[‡] Psalm 22:18

Himself He is not able to save?!”

⁴¹⁸ “Let Him save Himself, if this is the Messiah, the Chosen of God!”

⁴¹⁹ “If He is the King of Israel, let Him now come down from the cross, and we will believe Him!”

⁴²⁰ “The Messiah, the King of Israel! Let Him come down from the cross, that we might see and believe!”

⁴²¹ “HE TRUSTED IN GOD; LET HIM NOW DELIVER HIM, IF HE DELIGHT IN HIM,”* for He said, I am the Son of God!”

⁴²² The soldiers also mocked Him, coming to Him and offering Him vinegar, ⁴²³ and saying, “If Thou art the King of the Jews, save thyself.”

⁴²⁴ The thieves also, which were crucified with Him, cast the same in His teeth.

⁴²⁵ And one of the evildoers, who had been hanged, railed on Him, saying, “If thou art the Messiah, save thyself and us.”

⁴²⁶ The other answering rebuked him, saying, “Dost thou not fear God, seeing that thou art in the same judgment? ⁴²⁷ And we indeed justly; for we receive the due reward of our deeds. But this Man hath done nothing out of place.”

⁴²⁸ Then he said unto Jesus, “Remember me, Lord, when thou comest into thy kingdom.”

⁴²⁹ Jesus said unto him, “Amen, I say unto thee, today with me thou shalt be in paradise.”

⁴³⁰ Now it was about when the sixth hour came that there was darkness over all the land from that sixth hour even unto the ninth hour.

⁴³¹ Now Jesus’ mother stood by His cross with His mother’s sister, and Mary the wife of Clopas, and Mary the Magdalene.

⁴³² Seeing His mother and the disciple standing by, whom He loved, Jesus said unto His mother, “Woman, behold thy son!”

⁴³³ Then He said unto the disciple, “Behold thy mother!”

And from that hour the disciple took her unto his own [home].

⁴³⁴ After this, about the ninth hour Jesus (knowing that all things were now accomplished, that the Scripture might be

* Psalm 22:8

fulfilled) cried out with a loud voice, saying: *Ani tsameh!—Sitio!—Eli, Eli, Lama sabachthani?!†* (which interprets as: I thirst! My God, my God, why hast thou forsaken me?!)

⁴³⁵ Some of them that stood by there, hearing this, were saying, “Look, this man calleth for Elijah.”

⁴³⁶ Therefore a vessel was set full of vinegar, and straightway one of them ran. Running up and having taken a sponge, he filled the sponge with vinegar and hyssop. He put it on a reed. When he had put it on, he brought it to His mouth and gave Him to drink, ⁴³⁷ saying, “Let be! let us see if Elijah cometh to take Him down.”

⁴³⁸ The rest were also saying, “Let be! let us see if Elijah cometh to save Him.”

⁴³⁹ When Jesus took the vinegar, crying again with a loud voice, He said, “*Father, into Thy hands I commend My Spirit! It is finished!*”

Once He had said these things and bowed His head, Jesus yielded up His Spirit. ⁴⁴⁰ And the sun was darkened. ⁴⁴¹ Behold, the veil of the Temple was ripped in two in the middle from the top to the bottom. ⁴⁴² The earth did quake, and the rocks were rent. ⁴⁴³ And the tombs were opened, and many bodies of the holy ones which slept arose;‡ ⁴⁴⁴ and having come out of the graves after His resurrection, they went into the Holy City and appeared unto many.

⁴⁴⁵ The Roman centurion that stood in front of Jesus on the opposite side, seeing what had taken place and that thus having cried, He yielded up His Spirit, glorified God, saying: *Vere hic homo iustus erat! Vere hic homo Filium Dei erat!* § ⁴⁴⁶ The centurion and those who were with him, watching Jesus, having seen the earthquake and the things that were done, feared greatly, saying, “Truly the Son of God was this man.”

⁴⁴⁷ All the multitude that came together to this sight, seeing what took place, returned beating their breasts.

⁴⁴⁸ All those who knew Him stood afar off.

† Psalm 22:1a

‡ See AJW 30:25-29 (John 5:25-29)

§ *Verily this man was just. Verily this man was the Son of God!*

⁴⁴⁹ Many women were there beholding these things from afar off. ⁴⁵⁰ Among whom was Mary from Migdal and Mary the mother of Jacob and Joseph, and Solomeh, and the mother of Zavdy's sons, ⁴⁵¹ who also were from Galilee; and when He was in Galilee, they began to follow with Jesus, ministering unto Him. ⁴⁵² And many others came up with Him to Jerusalem.

⁴⁵³ Then so that the bodies might not remain upon the cross on the Sabbath day, because it was the Preparation, (for that Sabbath day was a High day,) the Jews besought Pilate that their legs might be broken, and that might would be taken away. ⁴⁵⁴ Therefore, the soldiers came and broke the legs of the first and of the other which was crucified with Him. ⁴⁵⁵ But having come to Jesus, as they saw that He was dead already, they broke not His legs. ⁴⁵⁶ But one of the soldiers with a spear pierced His side and forthwith came there out blood and water. ⁴⁵⁷ He that hath seen it hath witnessed and his witness is true. He knoweth that he saith true, so that ye might believe. ⁴⁵⁸ For there are three that bear witness in Heaven: the Father and the word and the Holy Spirit; and these three are one. ⁴⁵⁹ And there are three that bear witness in earth: the Spirit and the water and the blood; and these three agree in one. ⁴⁶⁰ If we receive the witness of men, the witness of God is greater, for this is the witness of God which He hath testified of His Son. ⁴⁶¹ He that believeth on the Son of God hath the witness in himself. He that believeth not God hath made Him a liar, because he believeth not the witness that God gave of His Son. ⁴⁶² And this is the witness, that God hath given to us eternal life and this life is in His Son. ⁴⁶³ He that hath the Son hath life, and he that hath not the Son of God hath not life. ⁴⁶⁴ These things I wrote unto you who believe in the name of the Son of God, so that ye might know that ye have eternal life and that ye might believe on the name of the Son of God. ⁴⁶⁵ For these things were done so that the Scripture might be fulfilled: 'A BONE OF HIM SHALL NOT BE BROKEN.'* ⁴⁶⁶ Again another Scripture saith: 'THEY SHALL LOOK UPON ME WHOM

* Exodus 12:46b, Numbers 9:12b Psalm 22:20

THEY PIERCED.[†]

The Burial of Jesus

Matthew 27:57-61, Mark 15:42-47[end], Luke 23:50-55, and John 19:38-42[end]

⁴⁶⁷ After this, ⁴⁶⁸ the evening already having come, since it was the Preparation, that is the day before the Sabbath, ⁴⁶⁹ Even behold, the rich man from the city of Arimathea of the Jews, Joseph by name, being an honorable counselor, a good man and just, came, ⁴⁷⁰ (This man had not consented unto the counsel and deed of them) ⁴⁷¹ He also himself was a follower of Jesus, but secretly for fear of the Jews. He also himself was waiting for the Kingdom of God.

⁴⁷² Having boldness, he went in unto Pilate. Going unto Pilate, Joseph besought him that he might take away the body of Jesus. ⁴⁷³ Pilate wondered if He had already died. Calling unto him the centurion, he questioned him if He had been any while dead. ⁴⁷⁴ And then Pilate, having known from the centurion [that He had died], gave Joseph leave, and commanded and granted that the body would be given unto Joseph.

⁴⁷⁵ He came therefore, and took away the body of Jesus.

⁴⁷⁶ And Nicodemus, who came to Jesus by night at the first, also came and brought a mixture of myrrh and aloes, about a hundred pounds [in weight]. ⁴⁷⁷ Then, having bought a linen cloth, and having taken the body down, Joseph and Nicodemus took the body of Jesus and wound it in a clean linen cloth with the spices, according as the custom is among the Jews to prepare for the burial.

⁴⁷⁸ Now in the place where Jesus was crucified there was a garden; and in the garden a new tomb, which he had hewn out of the rock, wherein no one ever had yet been lain. ⁴⁷⁹ They laid Jesus there in his new tomb, ⁴⁸⁰ on account of the Jews' Preparation Day, because the tomb was near. ⁴⁸¹ Then they rolled a large stone in the doorway of the tomb and went away. ⁴⁸² Also women, having followed, who came with Him † Zechariah 12:10b

from Galilee, beheld the tomb and how His body was laid. ⁴⁸³ Mary the Magdalene was there with the other Mary, Mary [the wife] of Joseph. They were sitting opposite, in front of the sepulcher and beheld where He was laid. ⁴⁸⁴ Now it was the Preparation day, and the Sabbath was drew on.





Left is the wine press from the garden.
Above is the tomb of Jesus.
Photos both taken on September 16, 2014

59

The High Sabbath Day of the First Day of Unleavened Bread Fifth Day of the Week

(Sundown Wednesday to Sundown Thursday)

Nisan 15, 4006 A.M.

April 29, A.D. 28

Guards Posted

Matthew 27:62-66

Now the next day, the day after Preparation Day, the chief Priests and Pharisees were gathered together unto Pilate, ² saying: *Domine, recordati sumus, quia seductor ille dixit adhuc vivens: Post tres dies resurgam.* ³ *Iube ergo custodiri sepulchrum usque in diem tertium: ne forte veniant discipuli eius, et furentur eum, et deicant plepi, Surexit a mortuis: et novissimus error pleior priore.* *

⁴ Pilate said unto them: *Habetis custodiam, ite, custodite sicut scitis.* †

⁵ When they were gone, they made the sepulchre secure, sealing the stone, and setting the guard.

* Sire, we remember that that seducer said, while He was yet alive: After three days I will rise again. Command therefore the sepulchre be guarded until the third day: lest perhaps His disciples come by night and steal Him away, and say unto the people: He is risen from the dead; and the last error shall be worse than prior.

† Ye have a guard: go, guard it ye know how.

60

The Sixth Day of the Week / Preparation Day
(Sundown Thursday to Sundown Friday)

Nisan 16, 4006 A.M.

April 30, A.D. 28

Preparing of the Ointment

Luke 23:56a

And [when] the women returned, they prepared spices
and ointments.

61

The Sabbath Day
(Sundown Friday to Sundown Saturday)
Nisan 17, 4006 A.M.
May 1, A.D. 28

Resting on the Sabbath Day

Luke 23:56b

And the women rested on the Sabbath Day according to the commandment.

62

The First Day of the Week

(Sundown Saturday to Sundown Sunday}

Nisan 18, 4006 A.M.

May 2, A.D. 28

The Women and the Spices

Mark 16:1 and Luke 24:1b

The Sabbath being past, Mary the Magdalene, Mary the [mother] of Jacob, and Salomeh were getting ready to bring sweet spices, which they and certain others with them had prepared so that they might come and anoint Him.

Jesus Appears unto His Mother Mary

Matthew 28:1-7

² In the evening of the Sabbath as it was getting dusk toward the first day of the week, certain woman with the other Mary [Jesus' mother] came to see the sepulcher. ³ And behold, there was a great earthquake: for the angel of the Lord descended from Heaven and came and rolled back the stone from the door and was sitting upon it. ⁴ His countenance was like lightning, and his raiment white as snow. ⁵ For fear of him the guards did shake and became as dead men.

⁶ And the angel answered and said unto the women, "Fear ye not, for I know that Jesus, who hath been crucified, [is whom] ye seek. ⁷ He is not here, for He is risen like as He said. Come, see the place where the Lord lay. ⁸ And go quickly and tell His disciples that He is risen from the dead. And behold, He goeth before you into Galilee. There ye shall see Him. Look, I have told you."

Jesus Meets Them

Matthew 28:8-10

⁹ Going quickly from the tomb with fear and great joy, they ran to report this unto His disciples. ¹⁰ As they were going to report this unto His disciples, even behold, Jesus met them, saying: *Shalom!*

Coming up to Him, they seized hold of His feet and worshiped Him.

¹¹ At that time, Jesus said unto them, “Fear not! Go report unto My brethren so that they might go into Galilee, and there they shall see Me.”

The Bribing of the Soldiers

Matthew 28:11-15

¹² While they were going, behold, some of the guard, having gone into the city, reported unto the chief Priests everything that had happened. ¹³ Gathering together with the elders and taking counsel, they gave the soldiers a sufficient amount of money, ¹⁴ saying, “Say: *His disciples came by night and stole Him away while we slept.*” ¹⁵ And if this be heard by the governor, we will persuade him and make you free from worries.”

¹⁶ So taking the money, they did as they were taught. And this report is spread abroad among the Jews until today.

The Morning of the First Day of the Week

Mark 16:2-8, Luke 24:1-12 and John 20:1-10

¹⁷ On the first day of the week, Mary the Magdalene came early (it still being dark) unto the tomb and saw the stone taken away from the tomb. ¹⁸ Therefore, Mary the Magdalene ran [to Simon Peter, and to the other disciple, whom Jesus had affection for].

¹⁹ Very early in the morning, on the first day of the week, [the rest of] the women also came unto the tomb, at dawn after the

sun rose. ²⁰ And they were saying among themselves, “Who shall roll away for us the stone from the door of the tomb?”

²¹ When they looked up, they beheld and found that the stone was rolled away from the tomb, for it was very great.

²² Entering into the tomb, they did not find the body of Lord Jesus.

²³ And it came to pass that while they were much perplexed about this, they saw the one young man sitting on the right side, clothed in a long white robe. They were greatly amazed about this. And behold, [all of a sudden there were altogether] two men [which] stood by them in shining garments. ²⁴ Becoming filled with fear and bowing their faces to the earth, the angel said unto them, “Be not amazed! Why seek the living among the dead? Ye seek Jesus of Nazareth, He that was crucified. He is risen! He is not here! Behold the place where they laid Him. ²⁵ He is not here, but He is risen. Remember how He spoke unto you when He was yet in Galilee, ²⁶ saying, “It is inevitable for the Son of Man to be betrayed into the hands of sinful men, and to be crucified, and on the third rise again.”

²⁷ And they remembered His words.

²⁸ [The angel finished by saying], “But go your way, tell His disciples and Peter that He is going ahead of you into Galilee; there ye shall see Him like as He said unto you.”

²⁹ Going away quickly, they fled from the tomb. They were taken with fear and amazement. Neither told they anyone anything, for they were afraid.

³⁰ And Mary the Magdalene came to Simon Peter and to that other disciple, whom Jesus was friends with, and she, [not having seen the vision of the angels], said unto them, “They took away the Lord out of the tomb, and we know not where they have laid Him!”

³¹ [And shortly after Mary the Magdalene told this to them], the [other] women also returned from the sepulcher, and told all these things unto the eleven, and to all the rest.

³² It was Mary the Magdalene, Joanna, Mary [the mother]

of Jacob, and other women that were with them, which were telling the apostles these things.³³ Yet their words seemed to them as idle tales, and they disbelieved them.

³⁴ Then rising up, Peter and that other disciple went forth and came to the tomb.³⁵ The two ran together to the tomb, but the other disciple outran Peter and came first to the tomb.

³⁶ Stooping over, he saw the linen clothes lying; however, he went not in.

³⁷ Then Simon Peter came following him; he entered into the tomb and, stooping over, he saw the linen clothes lie alone,³⁸ and the napkin, that was about His head, not lying with the linen clothes, but folded up in a place by itself.

³⁹ Then, therefore, that other disciple, who came first to the tomb, went into the tomb and saw and believed.

⁴⁰ For they knew not intuitively the Scripture yet, that it was inevitable for Him to rise again from the dead.

⁴¹ Then the disciples went away again to their [home].

⁴² And Peter wondered at that which had happened.

Jesus Appears unto Mary the Magdalene

Mark 16:9-11 and John 20:11-18

⁴³ But Mary the Magdalene stood outside the tomb weeping. Then, as she wept, she stooped down into the tomb,⁴⁴ and beheld two angels in white sitting—the one at the head and the one at the feet, where the body of Jesus was laid.⁴⁵ They said unto her, “Woman, why weepest?”

She said unto them, “Because they have taken away my Lord and I know not where they have laid Him.”

⁴⁶ These things having said, she turned her head behind her and beheld Jesus standing, and knew not that it is Jesus.

⁴⁷ Jesus said unto her, “[Woman, why weepest? Whom seekest?](#)”

She, supposing that He is the gardener, said unto Him, “Sir, if thou hast carry Him off, tell me where thou hast lain Him, and I will take Him away.

⁴⁸ Jesus said unto her, “**Mary.**”

Turning around, she quoth unto Him: *Rabbouni!* *

⁴⁹ Jesus said unto her, “**Touch Me not, for I am not yet ascended to My Father. But go to My brethren and tell them I am ascending to My Father and your Father, to My God and your God.**”

⁵⁰ Mary the Magdalene went and came reporting unto the disciples that had been with Him, while they were mourning and weeping, that she had seen the Lord and that He had spoken these things unto her.

⁵¹ Hearing that He is alive and that He was seen by her, they disbelieved her.

⁵² When He was risen, Jesus appeared first to Mary the Magdalene, out of whom He had cast seven demons, early the first day of the week.

Jesus Appears unto Two on the Road to Emmaus

Mark 16:12&13, Luke 24:13-35 and I Corinthians 15:5a

⁵³ After that He appeared in another form unto two of them as they walked and went into the country. ⁵⁴ For behold, two of them were walking on that same day to a village being distant sixty stadious[†] from Jerusalem, whose name is Emmaus.

⁵⁵ They were conversing with one another about all these things which had happened. ⁵⁶ And it came to pass that while they were conversing and while they reasoned, Jesus Himself drew near and walked with them. ⁵⁷ But their eyes were held so that they should not know Him.

⁵⁸ And He said unto them, “**What sayings are these which ye exchange one to another, as ye walk and are cast down in countenance?**”

⁵⁹ One of them, whose name was Cleopas, answered and said unto Him, “Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass in it in these days?”

⁶⁰ And He said unto them, “**What sort of things?**”

* which means: Teacher

† 60 stadious = approx. 7 miles

And they said unto Him, "The things about Jesus of Nazareth, who was a man, a Prophet, mighty in work and in word before God and all the people, ⁶¹ and how the chief Priests and our rulers delivered Him to the judgment of death, and they crucified Him. ⁶² But we were hoping that He was the one who might redeemed Israel. Now then with all these things [being said], today leadeth this third day since all these things came to pass. ⁶³ And also, certain women from among us made us astonished, having been early at the tomb. ⁶⁴ Not having found His body, they came, saying also to have seen a vision of angels, who say that He is alive. ⁶⁵ And certain of those who were with us went to the tomb and found thus like as the women said; but Him they saw not."

⁶⁶ Then He Himself said unto them, *"O senseless and slow of heart to believe all that the Prophets have spoken! ⁶⁷ Were not these things inevitable for the Messiah to suffered and to enter into His glory?!"*

⁶⁸ And beginning from Moses and from all of the Prophets, He expounded unto them in all the Scriptures the things about Himself.

⁶⁹ And they drew nigh unto the village whither they went, and He made as though He would have gone further. ⁷⁰ But they constrained Him, saying, "Stay with us, for it is toward evening and the day is declined."

And He entered in to abide with them.

⁷¹ And it came to pass, while He sat down [at the table], taking the bread, He blessed it; breaking it, He gave it to them. ⁷² And their eyes were opened, and they knew Him. But Jesus vanished away from them.

⁷³ Then they said one to another, "Was not our heart burning within us, as He talked with us in the way, and as He was opening to us the Scriptures?"

⁷⁴ Rising up the same hour, ⁷⁵ going away, ⁷⁶ they returned to Jerusalem and found the eleven gathered together and them that were with them, ⁷⁷ and they were saying, "The Lord is

risen indeed, and He hath appeared unto Simon Képhah!”

⁷⁸ And they related to them the things in the way, ⁷⁹ and how He was known unto them in the breaking of the bread. ⁸⁰ Neither did they believe them.

Jesus Appears unto His Disciples

Mark 16:14, Luke 24:36-48 and John 20:19-25

⁸¹ But afterward, therefore, while they were telling these things [to them], and while they were sitting down [at the table], being evening on that day, on the first day of the week, and the doors being shut where the disciples were assembled for fear of the Jews, Jesus Himself came and appeared unto the eleven;* He stood in their midst and said unto them: *Shalom lechem!*†

⁸² But they being terrified and affrighted, supposed they beheld a ghost.

⁸³ And He said unto them, “Why are ye troubled? And why do reasonings arise in your hearts? ⁸⁴ Behold My hands and My feet that I am He! Handle Me and see, for a ghost hath not flesh and bones as ye see Me have.”

⁸⁵ When He had thus spoken, He showed them His hands and His feet and His side.

⁸⁶ Then the disciples rejoiced to have seen the Lord.

⁸⁷ Therefore, Jesus said unto them again, “*Shalom lechem! As the Father hath sent Me, even so I am sending you.*”

⁸⁸ Having said this, He breathed on them and said unto them, “Receive the Holy Spirit! ⁸⁹ Whomsoever’s sins ye remit, they are remitted unto them; and whomsoever’s sins ye may retain, they have been retained.”

⁹⁰ While still they were disbelieving for joy and were wondering, He said unto them, “Have ye got any food here?”

⁹¹ They gave Him a piece of a broiled fish and of a honeycomb.

⁹² Taking it, He ate it in front of their eyes. ⁹³ Then He reproached their unbelief and hardness of heart, for they believed not them which had seen Him after He was risen. ⁹⁴

* Eleven? Well, that is not including Thomas, but including Matthias.

† *Peace be unto you!*

He said unto them, “These are the words which I spoke unto you, yet being with you, that it is inevitable to be fulfilled, all things which were written in the *Torah* of Moses, and in the Prophets, and in the Psalms, concerning Me.”

⁹⁵ Then, He opened their understanding, that they might understand the Scriptures,

⁹⁶ And He spoke unto them that “thus it was written, and thus it was inevitable for the Messiah to suffer and to rise from the dead on the third day,” ⁹⁷ and that “repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem, ⁹⁸ and ye are witnesses of these things.”

⁹⁹ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

¹⁰⁰ Then the other disciples were saying unto him, “We have seen the Lord!”

But he said unto them, “Except I shall see in His hands the print of the nails and put My finger into the print of the nails and thrust My hand into his side, I shall not believe.”

63

Jesus' Appearance unto Thomas
The Third Day of the Week
(Sundown Monday to Sundown Tuesday)
Nisan 27, 4006 A.M.
May 11, A.D. 28

Jesus Appears unto the Disciples the Second Time

John 20:26-31[end] and 1 Corinthians 15:5b

After eight days again His disciples were inside [the house], and Thomas was with them. Then Jesus came, the doors being shut. He stood in the midst, [appeared] unto the twelve, and said: *Shalom lechem!*^{*}

² Then He said unto Thomas, “Bring hither thy finger and see My hands, and bring hither thy hand and thrust it into My side, and be not disbelieving but believing.”

³ And Thomas answered and said unto Him, “My Lord and my God.”

⁴ Jesus said unto him, “Thomas, because thou hast seen Me thou hast believed. Blessed are those who have not seen and yet have believed.”

⁵ Many other signs Jesus truly did in the presence of His disciples, which are not written in this book. ⁶ These are written so that ye might believe that Jesus is the Messiah—the Son of God; and that believing ye might have life through His name.

* Hebrew: *Peace be unto you!*

64

Jesus' Appearance at the Sea of Galilee
Iyar 3 - 26, 4006 A.M.
May 17 to June 9, A.D. 28

Jesus Appears unto the Disciples the Third Time John 21:1-23

After these things, Jesus showed Himself again to the disciples at the sea of Tiberias. He manifested Himself on this wise: ² There were together Simon Peter, Thomas who was called Didymus, Nathanael from Cana in Galilee, and the sons of Zavdy, and two other of His disciples.

³ Simon Peter said unto them, "I am going to fish."

They said unto him, "We also are going with thee."

They went forth and entered into a ship immediately.

In that night they caught nothing.

⁴ The morning already having arrived, Jesus stood on the shore, but the disciples knew not that it was Jesus.

⁵ Then Jesus said unto them, "**Little children, have ye anything to eat?**"

They answered Him, "No!"

⁶ He said unto them, "**Cast the net on the right side of the ship and ye shall find.**"

Then they cast and no longer had the strength to draw it from the multitude of the fishes.

⁷ Then that disciple whom Jesus loved said unto Peter, "It is the Lord!"

Therefore Simon Peter having heard that it was the Lord, girded on his upper garment (for he was not fully dressed), and threw himself into the sea.

⁸ The other disciples came in a little ship, (for they were not far from land, but as it were three hundred feet*,) dragging the net with the fishes.

* Literally: "two hundred cubits"

⁹ Then as soon as they went up to the land, they saw a fire of coals lying, fish lying thereon, and bread.

¹⁰ Jesus said unto them, “Bring of the fish which ye now caught.”

¹¹ Simon Peter went up and drew the net to the land full of one hundred fifty-and-three great fishes; and though there were so many, yet the net was not broken.

¹² Jesus said unto them, “Come! Dine!”

And none of the disciples durst ask Him: *Who art Thou?* knowing that it was the Lord.

¹³ Then Jesus came, took bread, and gave it unto them, and the fish likewise.

¹⁴ This is now the third time that Jesus appeared unto His disciples, having been risen from the dead.

¹⁵ So when they had dined, Jesus said to Simon Peter, “Simon son of Jonah, lovest[†] thou Me more than these?”

He said unto Him, “Yea, Lord, Thou intuitively knowest that I am friends[‡] with Thee!”

He said unto him, “Feed My lambs!”

¹⁶ He said to him again the second time, “Simon son of Jonah, lovest thou Me?”

He said unto Him, “Yea, Lord, Thou intuitively knowest that I am friends with Thee!”

He said unto him, “Shepherd My sheep!”

¹⁷ He said unto him the third time, “Simon son of Jonah, art thou My friend?”

Peter was sorrowful because He said unto him the third time: *Art thou My friend?*

And he said unto Him, “Lord, Thou intuitively knowest[§] all things; Thou experientially knowest[¶] that I am Thy friend!”

Jesus said unto him, “Feed My sheep! ¹⁸ Amen, amen, I say unto thee, when thou wast young, thou girdest thyself, and walkedst whither thou desirest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee

† Greek: *agapao* / ἀγαπάω Strong's Number 25

‡ Greek: *phileo* / φιλέω Strong's Number 5368

§ Greek: *eido* / εἶδω Strong's Number 1492

¶ Greek: *ginosko* / γινώσκω Strong's Number 1097

and bring thee whither thou desiredst not.”¹⁹ (This He spoke, signifying by what death he would glorify God.) And having said this, He said unto him, “*Follow thou Me!*”

²⁰ Turning around, Peter saw the disciple whom Jesus loved following, who also leaned on His breast at the supper, and said: *Lord, who is he who is betraying Thee?*

²¹ Peter, seeing him, said to Jesus, “Lord, and what shall he here do?”

²² Jesus saith unto him, “*If I desire that he tarry until I come, what is that to thee? Follow thou Me!*”

²³ Then, this word went abroad among the brethren, that that disciple should not die, yet Jesus did not say unto him: *He shall not die*, but: *If I desire that he tarry until I come, what is that to thee?*

The John's Completion of His Book

John 21:24&25

²⁴ This is the disciple which beareth witness of these things and wrote these things, and we know that his witness is true.

²⁵ And there are also many other things which Jesus did, the which, if they would be written one by one, I suppose that even the world itself could not contain the books that should be written. Amen.

65

Jesus' Appearance unto Above Five Hundred at Once
Iyar 5 - 26, 4006 A.M.
May 19 to June 9, A.D. 28

Jesus Appears unto the Disciples in Galilee

Matthew 28:16-20, John 21:24&25

And ² after that, ³ the eleven disciples went away into Galilee, into the mountain where Jesus had appointed them. ⁴ And Jesus appeared unto above five hundred brethren at once (of whom the greater part remain until now, but some are even fallen asleep.)

⁵ Seeing Him, they worshiped Him, but some doubted.

⁶ Coming unto them, Jesus spoke unto them, saying, "All authority is given unto Me in Heaven and in earth. ⁷ Therefore, having gone forth, disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; ⁸ and while ye teach them to observe all things whatsoever I have commanded you, even then, behold, I am with you all the days, even unto the end of the world. Amen."

66

Jesus' Appearance unto His Brother Jacob
Iyar 7 - 26, 4006 A.M.
May 21 to June 9, A.D. 28

Jesus Appears unto Jacob
1 Corinthians 15:7a

After that, He appeared unto Jacob.

67

Jesus' Appearance unto All of His Disciples

Iyar 28, 4006 A.D.

June 10, A.D. 28

Jesus Appears unto all of the Apostles

Mark 16:15-19, Luke 24:49-52, Acts 1:1-12 and 1 Corinthians 15:7b

Then Jesus appeared unto all the apostles. ² And He said unto them, "When ye have gone into all the world, proclaim the Gospel to all creation. ³ He that believeth and is baptized shall be saved; but he that disbelieveth shall be damned. ⁴ And these signs shall follow those who believe:

In My name shall they cast out demons.

They shall speak with new languages.

They shall take up serpents.

If they drink any deadly thing, it shall not hurt them in any way.

They shall lay hands on the sick, and they shall recover."

⁵ So then not long after the Lord had spoken unto them, He was received up into Heaven and sat on the right hand of God.

⁶ The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, ⁷ until the day in which He was taken up, having commanded through the Holy Spirit unto the apostles whom He had chosen, ⁸ to whom also He presented Himself alive after His passion by many infallible proofs, being seen by them for forty days, and speaking of the things pertaining to the Kingdom of God.

⁹ And He led them out as far as to Bethany, ¹⁰ and, being assembled together with them, He commanded them not to depart from Jerusalem, but wait for the promise of the Father.

¹¹ [For He said], “And, behold, I send the promise of My Father upon you, ¹² which ye have heard by Me; ¹³ but tarry ye in the city of Jerusalem until ye be clothed with power from on high. ¹⁴ For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.”

¹⁵ When He had lifted up His hands, He blessed them. ¹⁶ And it came to pass, while He blessed them, He was parted from them and carried up into Heaven. ¹⁷ Therefore indeed, gathering together, they asked Him, saying, “Lord, at this time art restoring the Kingdom to Israel?”

¹⁸ And He said unto them, “Not for you is it to know the times or the seasons, which the Father placed in His own authority. ¹⁹ But ye shall receive power when the Holy Spirit cometh upon you, and ye shall be unto Me witnesses both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.”

²⁰ And these things having said, ²¹ it came to pass, while He blessed them, He was parted from them, and carried up into Heaven. ²² While they beheld, He was taken up. And a cloud received Him out of their sight. ²³ While they looked steadfastly toward Heaven, while He went up, behold, two men stood by them in white apparel, ²⁴ who also said, “Ye men of Galilee, why stand ye gazing up into the Heaven? This Jesus, who is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven.”

²⁵ Then they, having worshiped Him, returned to Jerusalem from the mount called [The Mount] of Olives, which is near Jerusalem, being distant only a Sabbath day’s journey, with irresistible joy.

68

Mattithiah Chosen as Number Twelve

Iyar 27 – Sivan 7, 4006 A.M.

June 11 to 19, A.D. 28

The Disciples Choose Mattithiah

Acts 1:13-26[end]

When they entered into [the house], they went up into an upper room, where there were staying both Peter and Jacob and John and Andrew, Philip and Thomas, [Nathanael] son of Talmaiah and Matthew, Jacob the son of Chalphaiah and Simon the Zealot and Judah [the brother] of Jacob. ² These all steadfastly continued with one accord in prayer and supplication with the women, Mary the mother of Jesus, and with His brethren.

³ In those days, Peter stood up in the midst of the disciples and said, (the number of names together were about a hundred twenty,) ⁴ “Men, brethren, it was essential for this Scripture to have been fulfilled, which the Holy Spirit beforehand spoke by the mouth of David concerning Judah, who became a guide to them that took Jesus. ⁵ For he was numbered with us and had obtained part of this ministry. ⁶ Now he purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst and all his bowels gushed out. ⁷ And it became known unto all the dwellers at Jerusalem, so much so that field was called in their own dialect *Khakal Dma*, that is to say, *Field of Blood*. ⁸ For it is written in the book of Psalms: ‘LET HIS HABITATION BE DESOLATE, AND LET NO MAN DWELL IN IT,’ * and ‘HIS BISHOPRICK LET ANOTHER TAKE.’ † ⁹ It is essential therefore, of the men consorting with us, during all the time in which the Lord Jesus came in and went out among us, ¹⁰ beginning from the baptism of John, until day of which He was taken up from us, [it is essential] for

* Psalm 69:25

† Psalm 109:8b

one of these with us to become a witness of His resurrection.”

¹¹ Then they appointed two—Joseph called Bar-Shaba, who was surnamed Justus, and Mattithiah. ¹² Praying, they said, “Thou, Lord, knower of the hearts of all people, show of these two, one which Thou hast chosen, ¹³ to receive a part of this ministry and apostleship, from which Judah by transgression fell, that he might go to his own place.”

¹⁴ Then they cast their lots, and the lot fell upon Mattithiah. He then was numbered with the eleven apostles.

¹⁵ And they were continually in the Temple, praising and blessing God. Amen.

69

The Feast of Shavuot in Jerusalem
 First-Day, Sivan 8, 4006 A.M.
 Sunday, June 20, A.D. 28

The Feast of Shavuot at Jerusalem

Acts 2:1-47[end]

When the fiftieth day* had fully come, they were all with one accord in one place. ² Suddenly, a sound came from Heaven as of a rushing mighty wind, and it filled the entire house where they were sitting. ³ Then divided tungs† appeared unto them like as of fire, and they sat upon each of them. ⁴ And they were all filled with the Spirit and began to speak with other tungs, according as the Spirit gave them utterance.

⁵ Now there were dwelling at Jerusalem Jews, pious men, out of every nation under the sky. ⁶ When this was noised abroad, the multitude came together and were confounded because each one heard them speak in his own dialect.

⁷ They were all amazed and wondered, saying one to another: *Behold, are not all these speaking Galilæans?* ⁸ *And how do we hear each man in our own dialect, in which we were born?* ⁹ *Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus and Asia,* ¹⁰ *Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,* ¹¹ *Cretans and Arabians, we do hear them speak in our tungs the wonderful works of God.*

¹² And they were all amazed and were in perplexity, saying one to another: *What meaneth this?*

¹³ Others mocking were saying: *These be full of new wine!*

¹⁴ But Peter, standing up with the eleven, lifted up his voice,

* Greek: Pentecost / πεντηκοστῆς ; Strong's Number 4005

† correct orthography of *tongue*

and spoke out unto them, “Ye men of Judæa, and all ye that inhabit Jerusalem, let this be known unto you and hearken to my words, ¹⁵ for these be not drunken, as ye suppose, seeing it is but the third hour of the day. ¹⁶ But this is that which was spoken by the Prophet Joel: ¹⁷ ‘AND IT SHALL COME TO PASS IN THE LAST DAYS, SAITH GOD, I WILL POUR OUT MY SPIRIT UPON ALL FLESH, AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, YOUR OLD MEN SHALL DREAM DREAMS. ¹⁸ AND ALSO UPON MY SERVANTS AND UPON MY HAND MAIDENS IN THOSE DAYS WILL I POUR OUT MY SPIRIT, AND THEY SHALL PROPHECY. ¹⁹ AND I WILL SHEW WONDERS IN THE HEAVEN ABOVE, AND SIGNS IN THE EARTH BENEATH, BLOOD AND FIRE AND VAPOUR OF SMOKE. ²⁰ THE SUN SHALL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD BEFORE THAT GREAT AND TERRIBLE DAY OF YHWH COME. ²¹ AND IT SHALL COME TO PASS, THAT WHOSOEVER SHALL CALL UPON THE NAME OF YHWH SHALL BE SAVED.’ *

²² Men of Israel, hear these words: Jesus the Nazarene, a Man approved of God among you by mighty works and wonders and signs, which God wrought by Him in the midst of you, as ye yourselves also know, ²³ this [Man], being delivered by the determinate counsel and foreknowledge of God, ye have taken and, by lawless hands, ye put to death by crucifying Him, ²⁴ whom God hath raised up, having loosed the pains of death, because it was impossible that He could be held by it. ²⁵ For David speaketh concerning Him: ‘I FORESAW YHWH ALWAYS IN MY SIGHT: BECAUSE HE IS AT MY RIGHT HAND IN ORDER THAT I MAY NOT BE MOVED. ²⁶ THEREFORE, MY HEART IS GLAD AND MY TUNG[†] REJOICETH, MY FLESH ALSO SHALL REST IN HOPE. ²⁷ FOR THOU DIDST NOT LEAVE MY SOUL IN HELL,[‡]

* Joel 2:28-32[end]

† Archaic spelling of *tongue*

‡ Hebrew: *Sheol* / שאול Stong's Number 7585;

NOR WILT THOU SUFFER THY HOLY ONE TO SEE CORRUPTION.²⁸ THOU HAST TAUGHT UNTO ME THE PATH OF LIFE; THOU WILT FILL ME WITH JOY WITH THY COUNTENANCE.’ §

²⁹ Men, brethren, let me freely speak unto you of the patriarch David, who both died and is buried, and his tomb is amongst us unto this day.* ³⁰ So being a Prophet and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh he would raise up the Messiah to sit on His throne, ³¹ foreseeing this, he spoke of the resurrection of the Messiah that His soul was not left in hell,* neither did His flesh see corruption. ³² This Jesus hath God raised up, of which we all are witnesses. ³³ Therefore, having been exalted at the right hand of God, and having received from the Father the promise of the Holy Ghost, He hath poured out this, which ye now see and hear. ³⁴ For David is not ascended into Heaven but he himself saith: ‘YHWH SAID UNTO MY LORD, SIT AT MY RIGHT HAND, ³⁵ TILL I MAKE THINE ENEMIES THY FEET’S FOOTSTOOL.’¶

³⁶ Therefore, let all the house of Israel know assuredly that God hath made Him—this Jesus whom ye have crucified—both Lord and Messiah.”

³⁷ Now when they heard this, they were pricked in their heart and said unto Peter and to the rest of the apostles, “What shall we do, men and brethren?”

³⁸ Then Peter said unto them, “Repent and be baptized each one of you in the name of Jesus Messiah for the forgiveness of sins, and ye shall receive the gift of the Holy Spirit. ³⁹ For the promise is unto you and your children, and to all who are afar off, even as many as the Lord our God shall call.”

⁴⁰ With many other words he did earnestly testify and exhort, saying, “Save yourselves from this crooked generation.”

⁴¹ Then, those who gladly received his word were baptized. This same day about three thousand souls were added [unto

Greek: *Hades* / ᾍδης Strong’s Number 86.

§ Psalm 16:8-11a

¶ Psalm 110:1

them].⁴² And they continued steadfastly in the teaching of the apostles, in the fellowship, in the breaking of bread, and in the prayers.⁴³ Then fear came upon every soul, and many wonders and signs were done by the apostles.⁴⁴ Yet all who believed were together and had all things common.⁴⁵ They sold their possessions and goods, and parted them to all men, as any man had need.⁴⁶ And they continued steadfastly daily with one accord in the Temple and broke bread from house to house, and they partook food with gladness and simplicity of heart,⁴⁷ praising God, and having favor with all the people. And the Lord daily added to the assembly those who were being saved.⁴⁸ And having gone forth, they preached everywhere, the Lord working with them and confirming the word with signs following. Amen.

The Lame Man Healed in the Name of Jesus

Acts 3:1-26, 4:1-4

⁴⁹ Peter and John went up together into the Temple at the hour of prayer, the ninth hour.

⁵⁰ And a certain man lame from his mother's womb was being carried, whom they laid daily at the gate of the Temple, called Jaffa,* to ask alms from them that entered into the Temple,⁵¹ who, seeing Peter and John about to go into the Temple, asked for alms.

⁵² Peter, fastening his eyes upon him with John, said, "Look at us."

⁵³ And he gave heed unto them, expecting to receive something from them.

⁵⁴ Peter said, "Silver and gold belong not to me, but what I do have, this give I thee. In the name of Jesus Messiah the Nazarene rise up and walk!"

⁵⁵ Taking him by the right hand, Peter raised him up, and immediately his feet and ankle bones received strength.

⁵⁶ Leaping he stood up and walked, and he entered with them into the Temple, walking and leaping and praising God.

* English: *Beautiful*

⁵⁷ And all the people saw him walking and praising God.

⁵⁸ They recognized that it was he that was sitting for alms at the Temple's Jaffa Gate, and they were filled with wonder and amazement at that which had happened unto him.

⁵⁹ As the lame man who was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

⁶⁰ When Peter saw it, he answered unto the people, "Ye men of Israel, why marvel ye at this? or upon us, why look ye so earnestly, as though by our own power or holiness we had made this man to walk? ⁶¹ The God of Abraham, Isaac, and Jacob—the God of our fathers—He glorified His Son Jesus, whom ye handed over and denied Him in the presence of Pilate when he was determined to let him go. ⁶² But ye denied the Holy One and the Just, and requested a man—a murderer—to be granted unto you. ⁶³ The Author of Life ye killed, whom God hath raised from the dead, whereof we are witnesses. ⁶⁴ And His name, through the faith of His name, hath made this man sound, whom ye see and know. And the faith which is by Him hath given to Him this health in the presence of you all. ⁶⁵ And now, brethren, I intuitively know that through ignorance ye acted, like as also your rulers did. ⁶⁶ But that which God before announced by the mouth of all His prophets, that Messiah should suffer, He thus fulfilled. ⁶⁷ Repent ye therefore, and be converted, so that your sins may be done away when the times of comfort come, [which we shall have] from the presence of the Lord, ⁶⁸ and [that your sins may be done away with] when God shall send Him that before was preached unto you, Jesus Messiah, ⁶⁹ whom the heaven must receive until the specific times of restitution of all things [should come], which God hath spoken by the mouth of all His holy Prophets since the world began. ⁷⁰ For Moses indeed said unto the fathers: 'A PROPHET SHALL THE LORD YOUR GOD RAISE UP UNTO YOU OF YOUR BRETHREN, LIKE UNTO ME; HIM SHALL YE HEAR IN ALL THINGS WHATSOEVER

HE SHALL SAY UNTO YOU. ⁷¹ AND IT SHALL COME TO PASS, THAT EVERY SOUL WHICH DOTHT NOT HEAR THAT PROPHET SHALL BE DESTROYED FROM AMONG THE PEOPLE.’ * ⁷² Yea, and all the Prophets from Samuel and those subsequent, as many as have spoken, have likewise foretold of these days. ⁷³ Ye are the children of the Prophets and of the covenant which God made with our fathers, saying unto Abraham: ‘AND IN THY SEED ALL NATIONS OF THE EARTH SHALL BE BLESSED.’ † ⁷⁴ Unto you first, God raised up His boy Jesus and sent Him to bless you, in turning away each of you from your iniquities.”

⁷⁵ While they were speaking unto the people, the Priests came upon them with the captain of the Temple and the Sadducees, ⁷⁶ being grieved that they taught the people and preached through Jesus the resurrection from the dead. ⁷⁷ Then they laid hands on them and put them in hold unto the next day, for it was already evening. ⁷⁸ But many of those who heard the word believed, and the number of the men became about five thousand.

* Possibly Deuteronomy 18:15

† Genesis 22:18

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The Audacity
The Second Day of the Week
Sivan 9, 4006 A.M.
Monday, June 21, A.D. 28

The Audacity of Peter and John

Acts 4:5-22

And it came to pass on the next day, their rulers, elders, and scribes were gathered together at Jerusalem, ² with Hananiah the High Priest and Caiaphas, and John and Alexander, and as many as were of the family of the High Priest.

³ When they had set them in the midst, they asked, “By what power or by what name have ye done this?”

⁴ Then Peter, filled with the Holy Ghost, said unto them, “Rulers of the people, and elders of Israel, ⁵ If *we* this day should be examined of the good deed done unto the sick man, by what means he is made well, ⁶ let it be known unto all of you and to all the people of Israel, that by the name of Jesus Messiah the Nazarene whom ye crucified, whom God raised from the dead, even by Him hath this man stood and continueth to stand here before your eyes well. ⁷ This is THE STONE which was set at nought of you builders, which is become THE HEAD OF THE CORNER. * ⁸ Neither is there salvation in any other, for there is no other name under heaven that hath been given among men, whereby *we* must be saved.”

⁹ Beholding the audacity of Peter and John, and having perceived that they were unlearned and ignorant men, they marveled and recognized them that they were with Jesus. ¹⁰ Seeing the man who had been healed standing with them, they could say nothing against it. ¹¹ But when they had commanded

* Psalm 118:22

them to go aside out of the council, they conferred among themselves, ¹² saying: *What shall we do to these men? for that indeed a notable miracle hath happened through them, which is manifest to all who dwell in Jerusalem, and we are unable to deny it.* ¹³ *But so it doth not spread any further among the people, we should threaten them with threat to speak henceforth to no man in this name.*

¹⁴ And they called them and commanded them not to speak at all or teach in the name of Jesus.

¹⁵ Peter and John answered and said unto them, “Whether it be right in the eyes of God to hearken unto you more than unto God, judge ye.” ¹⁶ For *we* are unable not to speak about what we saw and heard.

¹⁷ When they had further threatened them, they let them go, finding nothing how they might punish them because of the people. For all men were glorifying God for that which was done, ¹⁸ for the person was above forty years old, on whom this miracle of healing was manifested.

The Prayer for Audacity to Speak the Word

Acts 4:23-35

¹⁹ Being let go, they went to their own company and reported all that the chief Priests and elders said unto them. ²⁰ Hearing this, they lifted up their voice to God with one accord and said, “Master, *Thou* art God who made the heaven and the earth, the sea, and all that in them is, ²¹ who by the mouth of Thy boy David hath said: ‘WHY DO THE NATIONS SO FURIOUSLY RAGE TOGETHER AND THE PEOPLE IMAGINE A VAN THING? ²² THE KINGS OF THE EARTH ROSE UP, AND THE RULERS TOOK COUNSEL TOGETHER AGAINST YHWH AND AGAINST HIS MESSIAH.’ * ²³ For of a truth, against thy holy boy Jesus, whom Thou didst anoint, both Herod and Pontius Pilate with the nations and the people of Israel were gathered together, ²⁴ for the intent of doing

* Psalm 2:1-2

whatsoever Thy hand and Thy counsel determined before to be done. ²⁵ And at this time, Lord, look upon their threats and grant unto Thy servants that with all audacity we may speak Thy word, ²⁶ by *Thou* stretching forth Thy hand to heal, and that signs and wonders may be done by the name of Thy holy boy Jesus.”

²⁷ When they had prayed, the place was shaken where they were assembled together. And they were all filled with the Holy Ghost and were speaking the Word of God with audacity. ²⁸ And the multitude of those who believed were of one heart and of one soul, neither was anyone saying that anything that belonged to him was his own, but all things were common unto them. ²⁹ And with great power the apostles were giving witness of the resurrection of the Lord Jesus. Great grace was also upon all them. ³⁰ Neither was there any among them who were in need, for as many as were possessors of lands or houses, once they had sold them, brought the price of the things that were sold ³¹ and laid it down at the apostles’ feet, then distribution was made unto everyone according he had need.

THE END
of As Jesus Walked:
The Four Gospels in One

Yet to see how the Apostles walked,
continue with Acts 4:36.

Appendix A
The Writing of the Book

As Explained by
Nathanael Kuechenberg

The Translation

THE GREEK TEXT:

As Jesus Walked is 100.00% translated from Koine Greek. The writers of Matthew, Mark, Luke, and John all wrote their Epistles in Koine Greek. I believe, along with most scholars, that the Latin Vulgate was also a very good translation of the Greek. Because of this, I have compared verses with the Latin as well and do not condemn the Latin Vulgate by any means.

I know as with all Bible Translations one of the big questions is “What Greek text did you use?” Well, I have used the text that has been called over the years *the Received Text* also known as the *Textus Receptus*. I have not used any Modern texts. I also haven’t used extremely old one’s either, like *Codex Vaticanus*, *Codex Alexandrinus*, or *Codex Sinaiticus*. This translation is almost 100.00% from of Stephens 1550 Greek text as found in George Ricker Berry and Jay P. Green’s interlinears’ Greek text, but there was at least one time when a verse of Erasmus’ 1516 Greek text came to use instead of Stephens 1550 (which was John 14:1a). The reason for this addition of Erasmus’ text is that the *Textus Receptus* doesn’t have John 14:1a, and I felt it necessary to include it.

(Also, while I am on the topic of textual criticism, I must add that John 7:53, 8:1-8:12 is left unversed in this work due to the lack of its presence in all of the early manuscripts which we now know. I have not chosen completely to remove it because there still stands a possibility that it actually *could* be original besides the fact that the current evidence is on the contrary.)

THE HEBREW WORD VS. THE ENGLISH WORD

Just as all Jewish minded translators have to make decisions whether to use the Hebrew or English words for certain things, so have I also had to consider differing possibilities. You will find them listed below.

The Tetragrammaton:

In the Greek New Testament the Tetragrammaton (or Jehovah) is translated as *ho kurios* (ὁ κύριος) which means in English *the Lord*. Most of the time the word *kurios* (κύριος), is mentioned I have it translated as *Lord*. But for all of the times that the Gospels quote the Old Testament, I have decided to use the English equivalent of YHWH for the four Hebrew letters Yod, He, Vav, He – יהוה. I leave it up to the reader to decide how you prefer to read this. Some would simply say Adonai. Others would translate YHWH into English and say, “the LORD”. While still others would say either “JEHOVAH” or YAHWEH”. It is merely up to the reader to pronounce it as you prefer.

Jesus vs. Yeshua

As you can see, I have used the name *Jesus* throughout the entire book. This is the English name of our Lord. I have not used the Hebrew name *Yeshua* (*Y’hoshua*) because the purpose of this English book is to be read by English speaking people. When in the future I translate the book into Hebrew, I will use the appropriate name. This is not to undermine the name of *Yeshua* (*Y’hoshua*). I love the name *Yeshua* (*Y’hoshua*), but because this book is for the English reader, I feel that it would be pushing too much Hebrew on them and that it would be undermining the name of Jesus.

Messiah vs. Christ:

I have chosen the title *Messiah* as the main title of Jesus.

Christ is also rendered as *Anointed* a few times. This is not in any way to undermine the word *Christ*. Jesus is the Messiah of Jews just as much as He is the Christ of Greeks. But because of my Jewish heritage I cannot, not use the word *Messiah*. Even though, He is my *Christ*, He is all the more my *Messiah*.

The Holy Spirit/Ghost

I have chosen to refer to the Spirit of God as either *the Holy Spirit* or *the Holy Ghost*. I did not choose to render it by using the Hebrew title *Ruach HaKodesh*. In a Hebrew Version of the book, it will show up as *Ruach HaKodesh* (although spelled in Hebrew letters). But for English speaking people it would be confusing.

The Torah vs. the Law

I think that the word *Torah* is what the Apostles had in their mind when penning the word ὁ νόμος (*ho nomos*). Therefore, I think that *Torah* best fits the translation. Even though *Torah* is not as widely used in the English speaking world, I prefer *Torah* over *Law*. I also think that *Torah* will be understood to my audience, unlike how *Yeshua* might be confusing to my audience.

The Details in This Translation

Pronouns Underlined

In this book, emphatic pronouns are marked by italics. Greek has two different kinds of pronouns—both emphatic and unemphatic (eg. *you* or you). The emphatic ones have an accent with the word in the Greek. The unemphatic ones don't have an accent in the Greek. When an emphatic pronoun is used in Greek, I have tried to mark them. These are not as emphatic as being shouted or screamed. They are only to be stressed slightly more than without the italics. Also double

negatives are used quite often in Greek; sometimes (not always) I have marked it also by italics (eg. *not*).

Italics for the Word “Man” and the King James Bible

The King James Versions of the Bible used italics throughout its translation, but it was used very differently than I have here done. It is generally thought that the italics are added words for clarification of the text. I wish to show you a better way of seeing them. I want to clarify a lie. Some say the original King James Version didn’t have italics or the italicized words. I have heard by some that the original 1611 King James Version didn’t have the italicized words at all to begin with. They say that the italicized words were added for clarification. There is not a bigger *deception* when it comes to the italics in the King James Bible. This is incorrect and a lie. In reality, the English version of the Geneva Bible 1560 used both italics and Times New Roman fonts. The King James didn’t use Times New Roman for the main part (it used a Gothic font), but it did still have the italics. This is one lie that I want to clarify before I get started with my demonstrations.

To start my explanation I must demonstrate how italics are used in the King James Version, so that the reader can see the vast difference between my writing and the King James. All of these will be New Testament demonstrations, seeing *As Jesus Walked* is a New Testament book. There are many uses of italics in the King James Version, but I will try to pick enough examples to show you the main idea. This as my understanding of it by comparing the King James with the Greek. I have compared the King James Version to the Greek and will show you what I have found.

For my first demonstration I will show you the word “man” compared with the word “*man*” in the King James versions of the Bible. Why is “man” italicized sometimes? This is what I have found to the best of my knowledge. There are two main

Greek words for man.

1. The first Greek word *aner*/άνήρ which is Strong's Number 435. This word mainly means man or husband. It is used like the Hebrew word *ish* / יִשׁ (Strong's Number 376).

2. The second Greek word for man is *anthropos* / ἄνθρωπος (Strong's Number 444). This word is more general and means mankind or human. It is akin to the Hebrew word Adam/ אָדָם (Strong's Number 120). Both of these Greek words are translated man without italics.

These words are never translated as “*man*” in italics. Instead they're always translated as “man” without italics.

There are also many different Greek words that were translated with the English word “man”. These Greek words do not include either *aner* (άνήρ) or *anthropos* (ἄνθρωπος). These include too many examples to demonstrate. I will give a few to show my point.

The Greek word οὐδείς (*oudeis*) has a very peculiar translation. Literally this means no (οὐκ) one (εἷς). Put together it is οὐδείς (*oudeis*). The phrase is used over one hundred fifty times in the New Testament. The main translation of this phrase in the King James Bible is “no *man*”. Here the word man is in italics. Why is “man” in italics? Good question. Is the “man” not really in the Greek? Was the word “man” added for clarification? Well... the answer to these questions is that the word οὐδείς (*oudeis*) literally means “no one” and not “no man”. The King James translators chose to translate οὐδείς (*oudeis*) as “no man” because that is how it was translated for almost one hundred years, and that was how they used to talk back then. The translators didn't want to change the translation from, “No man cometh unto the Father, but by me,” (John 14:6b) to “No one cometh unto the Father, but by me.” Therefore, the translators of the King James felt that they needed to note something. Exactly what they did is extremely odd to me. I am not sure why they did it, but they

italicized the word “man”. Was that a good idea? It seems to me, that translating the word as “no man” instead of “no one” is perfectly fine as far as translating goes. In the sixteenth century English “no man” and “no one” were equal. They are synonyms as far as I am concerned. But to italicize the word man is sort of strange and confusing. It almost seems to the unlearned that the word “man” doesn’t belong in the text. But this isn’t true since literally “man” is a substitute for the word “one”; it’s not an addition. I think that they should have left the “man” in regular font. Because of this, in *As Jesus Walked* I have not italicized the “man” in “no man”. I think using italics like this is weird. Instead, every time I had to add a word for clarification I used brackets. Most all italicized words are for stress, as is common in the English language. The only other usage of italics in this book is to mark a quotation or something of that sort.

The Article “The”

If I tried to match the English article “the” exactly to the Greek article the’s, a problem would arise. I will use Matthew 5:34b as my example. This verse reads in the King James, “But I say unto you, Swear not at all; neither by heaven; for it is God’s throne.” Below is the last phrase of the verse compared to the Greek:

Matthew 5:34b

For throne is of the God

ὅτι θρόνος ἐστὶν τοῦ Θεοῦ

The problem is that English and Greek don’t match up perfectly, where the article “the” is used and the article “the” drops out. In English we would either say “the throne of God” or “God’s throne”. Both translations mean the same thing. One translation uses the article “the” with the word “throne”—

–“the throne of God” The other translation doesn’t use the article “the”—“God’s throne” The Greek word doesn’t have the article “the” to follow the word “throne” in this place. Therefore, the “the” has to be added for the English translation with the article.

Dr. Dan Wallace Ph.D., the world’s most renown Greek scholar and also a good friend of my local pastor, wrote a well known book called Greek Grammar Beyond the Basics. In his book he states concerning the Greek article: “*The function of the article is not primarily to make something definite that would otherwise be indefinite. It does not primarily ‘definitize.’ There are at least ten ways in which a noun in Greek can be definite without the article...*”

This says that the English article “the” does not *equal* the Greek article “ὁ”. For example, the Greeks use their article “οἱ” for the word *theos* (θεός/God). Literally, they call Him “the God” not “God”. When in English we could not do that without awkwardness. Could I have literally translated this as “...throne of the God”? No! I couldn’t, because we do not refer to God as “the God”. Here the article is referring to the being of God and therefore exists in the Greek. We only say God, so the Greek article is dropped in the translation.

After all of this, how is it dealt with in *As Jesus Walked*? Well, I chose to translate the articles according to common sense and according to the way the translators of the past have chosen to translate them. I have not marked any time I added an article because I don’t think it would be necessary (though in my personal copy all of the added articles are marked.) Also I have not marked when I took out an article as with the word θεός (*theos*). The reason for not marking is because there wouldn’t be any practical reason for marking them. This is not something that translators are required to do.

The Chronology of Jesus' Ministry As Explained to the Book by the Combiner

Question: The chronology

Book:

*I do have just one more question to say.
This is important for thee to convey.
For many there be who will ask thee this.
But let me be the first, and let me not hiss.
Tell me how, oh, Combiner, please,
Thou camest upon my chronologies.
This is important for the readers to know.
Won't thou, oh, Combiner, the answer me shew?*

Answer: From the LORD

Combiner:

*Lay this in mind, oh, now, my little Book:
The chronological order is what I betook.
I have not from any other resources taken,
Besides that of the Bible, which to us is given.
I have received the chronology straight from the Lord,
It did not come from me; nay, it came from His Word.
Every single verse kept I in mind
To get my chronology, leaving nothing behind.
I did not look at other chronologies
To make thou into a book, and all this did me please.*

Question: Concerned because of lack of research

Book:

*This saying concerneth me, yea, very much
That thou hast not used other chronologies such.
But if from the Lord thy chronology came,
How would'st thou answer them that've done the very same.
I mean to ask thee this in every bit,
For others have done this that are way better fit.
Scholars and professors have chronologies other
That are better known than that of thee, my dear brother.
Oh, please do not be offended for this.
I need this to know: for there be some that hiss.
They might as well have told me good-bye.
Yea, they do look and my chronology deny.*

Answer: No need to be concerned

Combiner:

*Relax, my dear Book: for the answer I'll give.
I don't want thee to die; but I want thee to live.
For thou art so full of truth, love, and life
I want thee to be read by a husband and wife,
By a mother, a father, and a sister, too,
A brother, uncle, and aunt; not just a few.*

*My purpose is not, dear little Book, to debate;
But my order I can proven with verity and not hate.
The main thing is this, I took the Bible as true.
I did not think of else I could do.
So I started with the Bible there in my hand.
I read for the order thoroughly to understand.
Mostly the whole Gospels are in order so.
From Tabernacles to Passover differeth not, please know.*

Question: The order of As Jesus Walked

Book:

*That is true, but one part differeth much.
So much so that chronologies differ a bunch.
How didst thou come across this order so?
Is it verily true? or is it guessed down and below?*

Answer: The order came from the Word

Combiner:

*It's the order of the Word, God's holy Book.
It's not my fancy idea that I think might just look
Cool and nifty, when read the world,
And then when I, by others get hurled,
With other ideas, will throw up my hands
And say, "I give! I have no plans
To defend myself with absolute truth."
And the others say, "Ah, he's only a youth."*

*Instead, I have thorough understanding from the LORD.
I have focused on Him and studied His Word.
I will explain a little for you to understand
How I came to this order which I had not planned.*

Request: To explain how the order came about

Book:

*Tell me this story for others to read.
Give them proof, so that I can feel freed
I do not want them to laugh me to scorn.
I want them to know I am Heavenly born.
So go right ahead and tell me this story.
I will give to God, yea, all the glory.*

*I'll listen and tell it to all them that read
Me in their hands, that thou canst be freed.*

Response: The LORD showed me directly from His Word

Combiner:

*This is what I did; I took the stories apart.
I wrote them on 3 x 5 cards; this was my start.
I wrote down if the story told the order or not.
If it told the order, then I used that order right on the spot.
But if it just said that the story happened some day,
Then the order was uncertain—what else could I say?*

*I organized the cards all in a row.
I differed it differently till I did know
One hundred per-cent what the Scripture doth say.
I saw it all and put nothing away.
The timeframe, yea, is portrayed in full
Within the four Gospels—when taken literal.
There weren't any places that needed to be guessed
When timeframes specific the Gospels confessed.*

Concern: It seems to go against Modern Theology

Book:

*Thy chronology seemeth to be against Modern theology.
Thy readers will read and need an apology.
I mean not 'forgiveness' by saying, 'apology'
I mean they'll need 'proof' of thy dear chronology.
What should I say? I know I am correct,
What about those, who with their chronology have checked,
And have seen that I am a bit different from theirs,
And get a bit nervous and are filled with cares.*

Answer: It is a chronological dream come true!

Combiner:

*Dear Book, thou art a chronological dream!
Let no man say, "Thou art a theological scheme!"
An apology have I actually composed.
That telleth the reasoning for all that's inclosed.*

*Now I don't want other chronologies to slight,
Nor do I want myself to put others to the fight.
But this is my reasoning (forgive if needs be),
All others started with an error—this do I see.
There are many that claim the order to know,
Everyone I saw, an error in it can I show.
Every chronology I looked at and saw
Started with an assumption, a very big flaw.*

*They think Jesus' ministry was not so quick:
Three and a half years—to this do they stick.
There is a big problem with this hypothesis.
I did not find proof for me to feel at ease.*

Request: How the Seventy Weeks came about.

Book:

*Three and a half years was not His ministry;
I do believe it's proven in history.
Eusebius and Origen say in their own teaching
That Jesus was only one year and some preaching.
Seventy Weeks? How'd this come to be?
Didst thou copy off others? How didst thou this see
That this was the timeframe for thy dear little Book?
I'd sure like to know how seventy weeks thou betook.*

Answer: The calendar turned into seventy weeks without me planning on it

Combiner:

*The Seventy weeks came not from me.
I did not try to force it on thee.
I had not this in mind while combining this book,
But this is what I, yea, I betook.
It was so that when thou wast complete
I found out the timeline was a seventy week feat.
This was from God: for I did not know
That seventy week my chronology was so.*

*I am so glad to be of great benefit.
I think that is all, yea, that is it.
Now I am done explaining to thee
All that I used, all that helped me.*

*I have said all that now need'th to be said.
Now it is time for the reader to be led.
For thou art so full of wisdom and truth.
I want thee to be read by old men and youth.*

*May it be that all who read will see
All that thou hast, and not look and me,
Saying that I did not do it right.
Then will they come and start a big fight.
Nay, may all who read thee see
The whole life of Jesus that is in thee.
Let them have freedom, for thou art God's Word,
May all who read know thou camest from the Lord!*

The Apology on the Seventy Weeks

What is the Big Idea?

This Apology is to the reader. It shows why the calendar and chronology in *As Jesus Walked* are seventy weeks long, instead of the normal three and a half years long. I hope to thoroughly show here how the ministry of Jesus was originally known to be a little over one year and how the Bible directly gives this timeframe. When I started combining *As Jesus Walked*, I did not start with a three and a half year box for Jesus' ministry and then try to fit Jesus' ministry into that box. Instead I started with the Jewish Calendar and took into account the original timeframe given in the Gospels. I started with the Feasts, putting them in their proper place in the calendar. From there I went on, taking special heed to the literal time given in the text. For example, any time they speak of a specific timeframe, such as when the Gospels say "while he was speaking" (Matthew 9:18a), I use that timeframe in my chronology. Or when it says, "the same day", "the next day", or "about eight days after", I always take it literally for my chronology. After I was all the way finished with my chronology, to my surprise the timeframe was exactly seventy weeks to the day! This was a coincidence and I believe it to be divine.

What the Lord showed me finally was an old theory that Jesus' ministry was only a little over one year long. Many have questioned this old theory and said that the timeframe wouldn't have been long enough. I have proven in this very book that it is in deed enough time for Jesus' ministry.

Before going into history to find out what people in the past say about the timeframe of Jesus' ministry, let me bring you to a passage in God's Word. In Luke 4:18, Jesus quotes from Isaiah 61:1, saying, **"THE SPIRIT OF THE LORD YHWH IS**

UPON ME, BECAUSE YHWH HATH ANOINTED ME TO PREACH THE GOSPEL TO THE POOR, HE HATH SENT ME TO HEAL THOSE WHO ARE TROUBLED IN THEIR HEARTS, TO PROCLAIM DELIVERANCE TO THE CAPTIVE AND SIGHT TO THE BLIND, AND FREELY TO SET AT LIBERTY THOSE WHAT ARE BRUSED.”

Then in Luke 4:19, Jesus continues on to quote Isaiah 61:2a, “TO PROCLAIM THE ACCEPTABLE YEAR OF THE LORD...” Then Luke says that Jesus went on to state, “*Today this Scripture is fulfilled in your ears.*” Some people have hypothesized that Jesus’ ministry was three and a half years, but listen carefully to the verse. It does not say “To proclaim the acceptable *three and a half years* of the Lord, does it? No. It says “...*the acceptable year of the Lord.*” This makes one wonder why most think that His ministry was more than one year long. Jesus said, “*Today this Scripture has been fulfilled in your ears.*” What was the “today” that Jesus was speaking of? According to the Jewish calendar that I reconstructed for the year of 27 A.D., the date was Nisan 9 (which is five days before Passover). Precisely one full year later, Nisan 9 of 28 A.D., was Jesus’ Triumphal Entry; this event was marking the end of “the acceptable year of the Lord.” According to these verses, the Word of God states that Jesus’ ministry was one year long. Who are we to *not* take this literally?

This seventy week (or one year and some months) theory of Jesus’ ministry is not a new theory to theology. It has been around a long time—for *over one thousand eight hundred years!* In fact, because I believe Jesus’ ministry really was seventy weeks, I believe that it has been the known timeframe ever since Jesus rose from the dead. Around 182-202 A.D. Clement of Alexander wrote a book entitled *Stromata*. He writes in *Stromata*, book I, chapter 21, verse 146:

‘And our Lord was born in the twenty-eighth year, when first the census was ordered to be taken in the reign of Augustus.

And to prove that this is true, it is written in the Gospel by Luke as follows: “And in the fifteenth year, in the reign of Tiberius Cæsar, the word of the Lord came to John, the son of Zacharias.” And again in the same book: “And Jesus was coming to His baptism, being about thirty years old,” and so on. And that it was necessary for Him to preach only a year; this also is written: “He hath sent Me to proclaim the acceptable year of the Lord.”

Clement doesn't say that Jesus *might* have only preached for one year, but makes a direct statement that Jesus in fact *did* preach for only one year.

Let me quote from Eusebius' *Ecclesiastical History* (published 316 A.D.) book III, chapter 24, verse 8,

⁸. *“And this indeed is true. For it is evident that the three evangelists [Matthew, Mark and Luke] recorded only the deeds done by the Saviour for one year after the imprisonment of John the Baptist and indicated this in the beginning of their account.”*

It seemed clear to me that Jesus' ministry was only one year. I knew intuitively that Jesus' ministry would have to be mathematical. Jesus is God. God is mathematical. But I didn't know what that would be. I already saw plainly in the Bible that Jesus' ministry was only a little over one year long, but the exact weeks and days were not yet dealt with. Then on September 6th of 2013, after I had already completed the whole book and most of the appendices, I had a eureka (εὕρηκα) moment. While I was working on the calendar, I realized something amazing! From the time Jesus was baptized by John the Baptist in the Jordan River and the Holy Spirit descended like a dove upon Him until the baptism of the Holy Spirit on the Day of Pentecost was exactly seventy weeks. I wasn't purposely trying to get this to happen in my book. It just came to be. I know now that this was from the LORD.

Let me change to the present tense for convenience. This

means that in the middle of the sixty-third week of Jesus' ministry, Jesus is crucified. Then He rises right at the end of the sixty-third week. After seven weeks, counting down to Pentecost (Shavuot), the seventieth week begins. This is a wonderful find! Seventy is one of Jesus' favorite numbers. And seventy weeks is seventy times sevens—four hundred ninety days! This makes absolute sense. Why wouldn't Jesus have a seventy sevens of ministry? It makes more sense than to have one half of a seven year ministry. I believe amazingly enough this is how it happened.

Origen, (185-254 A.D.), writes in his book entitled, *De Principiis*, book IV, chapter 5:

"What are we to say, moreover, regarding those prophecies of Christ contained in the Psalms, especially the one with the superscription, "A SONG FOR THE BELOVED;" [Psalm 45:1a] in which it is stated that "HIS TONGUE IS A PEN OF A READY WRITER; FAIRER THAN THE CHILDREN OF MEN;" [Psalm 45:1b-2a] that "GRACE IS POURED INTO HIS LIPS" [Psalm 45:2b]? Now, the indication that grace has been poured upon His lips is this, that, after a short period had elapsed— for He taught only during a year and some months — the whole world, nevertheless, became filled with His doctrine, and with faith in His religion..."

The truth is that I took the Bible literally in order to write this book. I used the Jewish calendar. And the dates matched up exactly with my the Bible. In the end, seeing that it was seventy weeks, the LORD reminded of Daniel's prophesy. It was revealed in Daniel 9:24-27 this prophesy:

Daniel 9:24-27 (The Kuechenberg Literal Translation)

²⁴ ["Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and](#)

prophecy, and to anoint the most Holy. ²⁵ Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and sixty-two weeks: the street shall be built again, and the wall, even in troublous times. ²⁶ And after sixty-two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. ²⁷ And the Messiah shall confirm the covenant with many for one week: and in the midst of the week the Prince that shall come cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

Could seventy weeks of days be another layer of this prophetic prophesy? This prophesy is known as Daniel’s Seventy Week prophesy. It is commonly agreed that from the commandment to rebuild Jerusalem to Jesus the Messiah was four hundred eighty-three years. This would leave seven years afterwards to make up four hundred ninety years—seven times seven years. These last seven years would be for the future. Many believe that this will be when the Messiah will confirm His covenant with His people Israel. This is the covenant with Abraham and YHWH that the Messiah will confirm with His people, and it will be confirmed in future days to come.

My Resources for the Translation What I Had And What I Used

When Jesus was on earth, He did many things systematically, chronologically, mathematically, and simultaneously. All that we know of Jesus' life is what is written in the four Gospels: Matthew, Mark, Luke, and John. Other writings about Jesus provide little or no information about Jesus' actions, miracles, and sermons. There are other writings that try to pretend to be a Gospel, but these only provide heresy and blasphemy to their reader. *As Jesus Walked* is not apocryphal; it is purely founded on the original, Koine Greek Matthew, Mark, Luke, and John with some quotations from I & II Corinthians, II Peter, and I John. No apocryphal or historical books are quoted from in *As Jesus Walked*. I say this to assure the reader that this book is 100.00% Scriptural and 0.00% apocryphal or historical.

As Explained To the Book by the Combiner

Book:

*When I am read by the people of the earth,
Will they say I am able? or will they say I am of no worth?
I am afraid, for thou hast no Ph.D.
Most of the world will not believe me.*

Combiner:

*Fear not, my noble Book; thou hast no need to fret.
For some will believe thee, think they owe thee a debt.
And some may not believe thee even one bit,
For they'll fear that I am not at all fit.
'Tis true, as thou said'st, I have no Ph.D.
My age is fifteen; nay, not fifty-three.
Some references still I do have to give.*

*I will not have thee die; nay, but I will have thee live.
 Let the reader know that thou art very sound.
 All these resources I used for thee to be found.
 For thou wast hid in the four many a year.
 But now thou art one; yea, tremendously dear.
 These are the resources I used to make thee.
 Now they are here as all readers may see.*

THE RESOURCES THAT USED

1. Many 1611 King James Versions of the Bible (many reprints of the original)
2. The 1560 Geneva Bible (facsimile)
3. The 1537 Matthew's Bible (facsimile)
4. The 1534 New Testament translated by William Tyndale (facsimile)
5. The 1526 New Testament translated by William Tyndale (facsimile)
6. Die Heilige Schrift
7. Young's Literal Translation of the Bible
8. *The Interlinear KJV Parallel New Testament In Greek and English based on the Textus Receptus with Lexicon and Synonyms* by George Ricker Berry
9. *The Interlinear Bible* by Jay P. Green (both Old and New Testaments)
10. Erasmus's Greek New Testament of 1516 (photographical copy)
11. *The Septuagint with Apocrypha: Greek and English* by Sir Lancelot C. T. Brenton
12. *Greek Grammar Beyond the Basics* by Daniel B. Wallace
13. *The Analytical Lexicon To The Greek New Testament* by William D. Mounce
14. *Analytical Lexicon to the Septuagint Expanded*

Edition by Bernard A. Taylor

15. *The Englishman's Greek Concordance* by George V. Wigram
16. *Thayer's Greek-English Lexicon of the New Testament* by Joseph H. Thayer
17. *The Greek of the Septuagint* subtitled *A Supplementary Lexicon* by Gary Alan Chamberlain
18. *Sacra Biblia* – The Latin Vulgate
19. Cassell's Latin dictionary
20. The Hebrew Bible
21. *The Englishman's Hebrew Concordance* by George V. Wigram
22. *The Analytical Hebrew and Chaldee Lexicon* by Benjamin Davidson
23. *The Brown-Driver-Briggs Hebrew and English Lexicon* by F. Brown, S. Driver and C. Briggs
24. *American Dictionary of The English Language* by Noah Webster 1828

Three Days And Three Nights? The Truth Behind the Problem

INTRODUCTION

If I had to choose one person from all of history whom I desire to emulate, it would have to be the renowned Bible translator, William Tyndale. He lived from the 1490's to 1536. Though his exact birthdate is unknown, his execution on October 6, 1536 was especially remembered. For 'twas upon that day that William Tyndale was strangled and his body burned at the stake. His life was to translate the Bible from the original languages (Hebrew, Aramaic, and Greek) to Modern English. And though he died before he was able to finish the complete Old Testament, every single English Bible since then has been strongly influenced with Tyndale's translation in every way possible. There were Lollard translations before Tyndale, but his were the first translations ever from Greek and Hebrew, and his also were the first ever printed on the printing press.

With all this said, I believe I have covered the basics on William Tyndale. Now I must move on to the explanation to which this section is about. This section is entitled: *Three Days and Three Nights*, subtitled *The Truth behind the Problem*. This is an especially important part of Jesus' life for us Christians to understand. Pay great attention while reading this section. It is essential to your Christian walk for you to know the absolute truth.

I plan to show you that there is a problem with believing that Jesus died on Good Friday and rose on Easter Sunday. Jesus did, in fact, die and rise again. There is no question about this. Yet actually, these events couldn't have happened on a Friday and Sunday. Let me show to you what is wrong in this: The error lies in the fact that Jesus, in fact, never lies. (Excuse my redundancy for a second and let me elaborate upon this.)

Jesus said in Matthew 12:40 that He would be in the heart of the earth for three days and three nights. Yet there aren't three days and three nights between Good Friday evening and Easter Sunday morning. Therefore, there lies a problem; Jesus never lies.

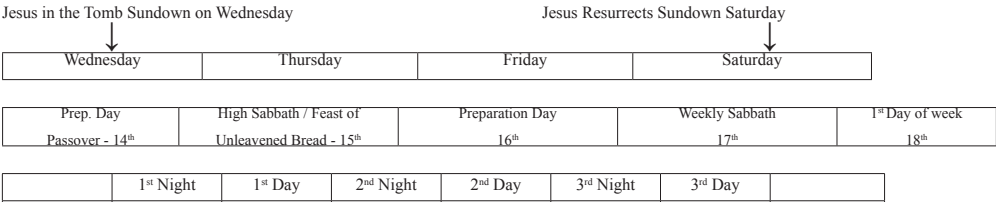
My purpose in writing this explanation is not for any other reason than to prove that Jesus always tells the truth. (He never lies.) Please don't read this thinking that I don't agree with Christians worshipping the Lord on Sunday, for I believe Christians have full freedom to worship the Lord whenever and wherever they have the opportunity. Generally, Messianic Israelis worship the Lord on Saturday and Christians Americans worship the Lord on Sunday. Yet whether one would worship Sunday or Saturday, if one is doing it unto the Lord, he is pleasing God, the Creator of the world, and Jesus Messiah, His Son. The weekly day we should worship is *not* the issue I am covering here.

Matthew 12:40 (The Kuechenberg Literal Translation)

"For as Jonah was in the belly of the whale [three days and three nights](#), so shall the Son of Man be in the heart of the earth [three days and three nights](#)."

In this verse it clearly states that Jesus would be in the heart of the earth three days and three nights. This explanation is very important for you to understand. Here is where it is shown how Jesus was in the grave three days and three nights. Jesus didn't die on Friday and rise from the dead early Sunday morning, because this wouldn't be three full days and nights. Jesus inevitably tells the truth; His word is truth.

Instead, as the diagram below shows, Jesus died on Wednesday, the preparation day for the Passover, which was the preparation for the High Sabbath day (John 19:31). Since Jesus died on Wednesday night, Saturday night would be exactly three days and three nights later.



William Tyndale states in his 1526 New Testament, declaring to the reader: *“Mark the plain and manifest places of the Scriptures; and in doubtful places, see thou add no interpretation contrary to them: but (as Paul saith) let all be conformable and agreeing to the faith.”* This statement is what I will use to explain myself. Tyndale is speaking about the Scriptures. He tells the reader to *mark the plain and manifest places of the Scriptures*. What I believe this means is to make note of the places in the Bible that are completely, obviously, clear in their meaning. He is saying that the Bible is one hundred percent true. Nevertheless, there are some places that are *plain and manifest*, and others that are *doubtful (vague)*. The *doubtful* places are those that don’t make any sense to us, but we know that God knows the meaning. It is only we who don’t. Tyndale has good advice, so let’s take it.

This is a made up story with pretend names. It’s an example of an unrealistic, yet portraying, conversation about the three days and three nights:

Mr. Joseph Stephens asked his Pastor one day in April, “How are there three days and three nights between Good Friday and Easter Sunday? To me it seems like it’s only one and a half days.”

Pastor Jefferson replied, “Well, Joseph, the Jews count different than us.”

Joseph response was normal, “How do the Jews count? I

don't get what ya mean."

Pastor Jefferson said, "The Jews start their days at sundown and they count any part of a day as one whole day. See! Now it all makes sense."

Joseph questioned, "I still don't get it, Pastor Jeff. Can you please explain more!"

But Pastor Jefferson just said, "Don't talk to me; talk to a Jew."

Joseph insisted, "But Pastor, there still aren't three nights in between Good Friday and Easter Sunday. I only go to sleep two times between Good Friday and Easter Sunday."

His Pastor replied, "Well, the Jews count any part of a day as a day and a night."

Joseph continued, "Why do you think that? Jesus didn't lie, did He?"

Pastor Jefferson exclaimed, "Lie??? Of course not! What would make you think that? Jesus didn't lie. He never lied. He only was speaking with a Jewish mind set. He didn't really mean three days and three nights. He only was speaking metaphorically."

Joseph only said, "Well, I still don't think Jesus would have said 'three days and three nights' in Matthew 12:40 if He didn't mean it." Then he exclaimed, "I don't get it!" and walked out of the room.

This doesn't happen all of the time. Most of the time it isn't as heated or extreme as what was just described. Now I will go on to explain why Joseph was so upset and why Pastor Jefferson answered in the way he did.

Joseph is an unofficial scholar. He wants to believe one hundred percent truth. He believes that the Bible is the true word of God. But when he was reading the Bible, he came across Matthew 12:40. Joseph didn't know what to do with it. To him and to all who read, it is *plain and manifest* that Jesus declared that He would be in the heart of the earth for *three days and three nights*. But there aren't three full days and

full nights between Good Friday and Easter Sunday, though. So why did Jesus say He would be in the heart of the earth three days and three nights, if He wasn't? This was Josphe's question. The Pastor also was only saying what he always had heard. The question was still in the back of his mind, too though. Both of them had a mental chart as seen below:

DEATH			RESURRECTION		
↓			↓		
Good Friday Day	Good Friday Night	Saturday Day	Saturday Night	Easter Day	Easter Night

Days

- 1. Friday: before sundown
- 2. Saturday: all day
- 3. Sunday: right when the sun came up

Nights

- 1. Friday: night
- 2. Saturday: night
- 3. ???

They checked out if it would work if *any part of a day would have counted as a whole day*. And it does work. There are three days or parts of a day here. If Jesus died right before sundown Friday, Friday could be considered one day. Saturday is also one day. Then, as most say, Jesus rose right after sunup Sunday morning. This would also be one day. So the days work fine if they count them this way.

When they checked out if there were three nights, they each supposed, *Let me just say that any part of a night would have counted as a whole night*. Friday night is one night. Saturday night is the second night. Where is the third night? There aren't enough nights. *This does not make sense to me*, thought Joseph. *If there aren't three nights, then why did Jesus say that there would be?*

THE JEWISH COUNTING SYSTEM

Now it is time to explain *how the Jews count*. This is not how most people have it in their heads, though. I am writing this to

tell the truth. Many people think they have been taught the truth from their churches, but the reality is that their churches didn't know the truth either. I am not by any means condemning the church. God forbid! I am only bringing truth to error.

The conversation with Joseph Stephens and Pastor Jefferson was because they intuitively knew that the Bible is true. Yet they didn't realistically know how three days and three nights fit in between Good Friday and Easter Sunday. Pastor Jefferson thought he knew the answer; he thought Jesus didn't really mean what He said. But this is a dangerous thing to start to believe. We mustn't ever believe that Jesus didn't really mean what He said. Jesus spoke the words of life. We must believe them completely. How could Jesus say something He didn't really mean? On the other hand, Pastor Jefferson thought, *Maybe the Jews count differently than us?* Joseph didn't know what to believe.

I would like to show the reader the truth. It is true that the Jews have a slight difference in counting. But that is not why there is a problem with the counting. The problem lies in that the Catholic and Protestant Churches have the wrong weekdays for the crucifixion and resurrection. It was not Friday and Sunday. It was Wednesday and Saturday. (Now God forbid that anyone should conclude I am speaking this against the Church of God; rather, I speak the light in darkness for the benefit thereof.) Let me further explain.

The Jews start each and every day at the going down of the sun. Their days don't start at midnight. They start at sundown. This is a very different way of counting. Also the Jewish Sabbath (or Shabbat) starts sundown on Friday. It continues on until sundown on Saturday evening.

THE JEWISH SABBATH

Weekly Sabbaths:

Now the Jewish Sabbath was every single Saturday. This is the weekly Sabbath, the seventh day of the week.

Exodus 20:8-11 (William Tyndale's Translation 1530)

[Thus saith the LORD], "[Remember the Sabbath day that thou sanctify it. Six days mayest thou labour and do all that thou hast to do: but the seventh day is the Sabbath](#) of the LORD thy God, in it thou shalt do no manner work: neither thou nor thy son, nor thy daughter, neither thy manservant nor thy maidservant, neither thy cattle neither yet the stranger that is within thy gates. For in six days the LORD made both heaven and earth and the sea and all that in them is and rested [the seventh day](#): wherefore the LORD blessed the Sabbath day and hallowed it."

Deuteronomy 5:12-15 (William Tyndale's Translation 1530)

"Keep the Sabbath day that thou sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour and do all that thou hast to do, but [the seventh day is the Sabbath](#) of the LORD thy God: thou shalt do no manner work, neither thou nor thy son nor thy daughter nor thy servant nor thy maid...nor any of thy cattle, nor the stranger that is within thy city, that thy servant and thy maid may rest as well as thou. And remember that thou wast a servant in the land of Egypt and how that the LORD God, brought thee out thence with a mighty hand and a stretched out arm. For which cause the LORD thy God commandeth thee to keep the Sabbath day."

Feast Sabbaths / High Sabbaths:

The Jewish Spring Feast of Passover and the Fall Feast of Tabernacles each have their own Sabbaths, called High Sabbaths. These could fall on any day from Sunday to Saturday (the first day of the week to the seventh day of the week). They are part of the Spring and Fall Feasts of the LORD. These Sabbaths have to do with the date of the month, not the day of the week.

Exodus 12:15-16 (KJV 1611)

“Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.”

Leviticus 23:6-8 (KJV 1611)

“And on the fifteenth day of the same month [Nisan] is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.”

Numbers 28:17&26 (KJV 1611)

“And in the fifteenth day of this month [Nisan] is the feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no manner of servile work therein: Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work.”

Deuteronomy 16:1-8 (KJV 1611)

“Observe the month of Abib [Nisan], and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: but at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein.”

This is saying that Nisan (Abib) 15th shall be a Sabbath day and Nisan 21st shall also be a Sabbath day. Here it calls it a holy convocation or a solemn assembly. But clearly it state a that people must do no work on these two days, except to assemble what everyone must eat. These are holy days of rest. These are High Sabbath days. The two rest days in the Spring Feasts High Sabbath days are not directly called Sabbaths in the Bible. But two of the days of rest in the Fall Feasts are directly called Sabbaths.

Leviticus 23:39 (KJV 1611)

“Also in the fifteenth day of the seventh month, [Tishri 15th] when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, (שַׁבְּתוֹן) [Tishri 15th] and on the eighth day shall be a sabbath (שַׁבְּתוֹן) [Tishri 21st].”

Here in Leviticus it names the Fall Feast’s High Sabbaths actual Sabbaths. This is logical evidence that the Spring Feasts were also considered Sabbaths. With this in mind, St. John states in his book, chapter 19, verse 31, “*Therefore, in order that the bodies might not remain upon the cross on the Sabbath day, because it was the Preparation, (for that Sabbath day was a High day,) the Jews begged Pilate that their legs might be broken, and that they might be taken away.*”

This is saying that Jesus died the day before the High Sabbath of the Feast of Unleavened Bread. We know Jesus died before the Feast of Unleavened Bread, which starts off with the Passover meal because of three verses.

1. When Judas received the morsel of bread which Jesus gave him, St. John states in his Gospel (chapter 13, verse 28&29), “*Now no one at the table experientially knew for what intent He spoke this unto him. For some of them thought, because Judas had the bag, that Jesus said to him, ‘Buy those things that we have need of for the Feast,’ or, that he should give something to the poor.*” Therefore the Feast hadn’t happened.

2. St. John also says later on, during the trial (chapter 18, verse 28b), “*It was early, and they themselves didn’t go into the Praetorian, in order that they wouldn’t be defiled, but that they might eat the Passover.*” Here also the Passover hadn’t yet been eaten.

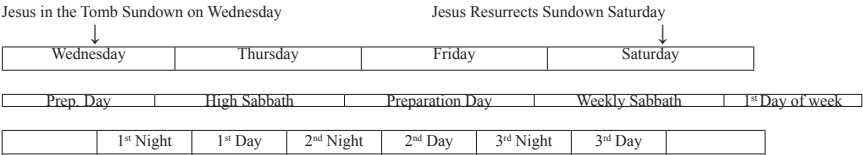
3. St. John also adds (in chapter 19, verse 14), “*It was the Preparation of the Passover. At about 12:00 p.m., Pilate said*

to the Jews, ‘Behold your King!’” Here it definitely declares that Jesus died on the Preparation day for the Passover.

JESUS DIED WENDESDAY AT SUNDOWN

Okay, now let’s say that the 15th of Nisan was on a Thursday the year of Jesus’ crucifixion. Thursday is the fifth day of the week. If Jesus died on the Preparation of that Thursday Sabbath, then Jesus was put in the tomb right at sundown. He was put in the tomb before the Thursday-Sabbath day, which began on sundown on Wednesday. If Jesus was put in the grave at sundown, He would then have risen at sundown three days later. If this is how it happened, Jesus really was in the heart of the earth three days and three nights. Jesus also rose on the third day.

JESUS ROSE ON SATURDAY AT SUNDOWN



Jesus rose on Saturday afternoon, right before sundown. We see this in Matthew 28:1:

Koine Greek

Ὅψε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

King James Version 1611

“In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.”

The word dawn in the King James Version is not the best

translation. Dawn means when the sun comes up. The Greek root word that was translated as “it began to dawn” is *epipho'sko* (ἐπιφώσκω). This is Strong's Number 2020. This Greek word is only used twice in the New Testament. The other place it is used is in Luke 23:54.

Luke 23:53-24 (Geneva 1587 and King James 1611)

“And that day was the preparation, and the Sabbath drew on (ἐπέφωσκεν).”

Here it means when the sun is going down—not when the sun is coming up. This *epipho'sko* is used when they are placing Jesus' body in the tomb. Now if Jesus was in the grave three, full, 12 hour days and three, full, 12 hour nights. We can be positive that Jesus rose from the dead 72 hours after He went into the heart of the earth. Here it says Jesus was placed in the tomb, and St. Luke uses the word *epipho'sko* to denote Jesus' burial. It only seems right for St. Matthew to use the word *epipho'sko* to denote Jesus' resurrection. Therefore, Jesus rose at the same time of day He was buried.

To further prove that Matthew 28:1 isn't speaking of evening, I must continue on to another Greek word used in this verse. This word is the Greek word *opse'* (ὄψεϛ). This word is Strong's Number 3796. It is also used in Matthew 28:1.

King James Version 1611

“In the end (*opse'* / ὄψε) of the sabbath, as it began to dawn (te' epiphoskou'se / τῇ ἐπιφωσκούσῃ) toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.”

This word *opse* is also used in Mark 13:35.

Koine Greek

“γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὥψε, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ·”

The Kuechenberg Literal Translation

“Therefore watch: for you don’t know intuitively when the lord of the house is coming, at evening (ὥψε), or at midnight, or at the cockcrowing, or in the morning.”

Opse (ὥψε) is used for the first part of the Jewish day—sundown. Sundown is the very first part of the Jewish day. If one needs further evidence I will take you farther into it.

I will quote what is stated concerning *opse* (ὥψε) Strong’s number 3796, in The Complete Word Study Dictionary of the New Testament. Here Spiros Zodhiates Th.D. is the General Editor. Warren Baker D.R.E. is the Managing Editor. Rev. George Hadjiantoniou Ph. D. is the Associate Editor.

It states:

“3796. ὥψε ops; adv. Late, after a long time. Used to mean late evening (Mark 11:19); the evening watch (Mark 13:35; Sept.:Gen 24:11). Followed by the gen. it means at the end of, at the close of, after (Matt 28:1).”

This is just further evidence that Matthew 28:1 is speaking of the evening time.

AFTER THREE DAYS

Jesus said that He would rise after three days. This is found in Mark 8:31.

Mark 8:31

“Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων

καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων, καὶ ἀποκτανθῆναι,
καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·

The Kuechenberg Literal Translation

And He began to teach them, “It is inevitable for the Son of Man to suffer many things, and be rejected by the elders and the chief Priests and the scribes, and to be killed, and after (μετὰ) three days to rise again.”

In this verse Jesus states that after three days He would rise again. The Greek word for after is *meta* (μετὰ), Strong’s Number 3326. *Meta treis hemeras* means after three, 24 hour, literal days, does it not? A good way to know is to look at another place *meta* is used in reference to time. Mark 9:2 is only half of a chapter later in Mark.

Koine Greek

“Καὶ μεθ’ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,”

The Kuechenberg Literal Translation

“And after six days Jesus took along Peter and Jacob and John, and led them up into a high mountain apart by themselves: and He was transfigured in their sight.”

Could ‘*meta* (μετὰ) six days’ simply mean that it was on the sixth day? Or would it mean after six, literal, 24 hour days?

Luke 9:28 is a parallel verse to Mark 9:2.

New Testament Greek

“Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσει ἡμέραι ὀκτὼ καὶ παραλαβὼν τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς

τὸ ὄρος προσεύξασθαι.”

The Kuechenberg Literal Translation

“And it happened after these sayings approximately eight days, taking along Peter, John and James, He went up into a mountain to pray.”

How could “approximately eight days” be the equivalent of “after six days”? This is a chart with nine days on it. Each number equals one day.

For both of these numbers to add up Mark must have literally

after six days → ← approximately eight days								
1	2	3	4	5	6	7	8	9

meant after six, literal, 24 hour days. Therefore, Jesus meant that He would rise again after the completion of three, literal, 24 hour days.

AFTER THREE 24 IN THREE DAYS

Here in John 2:19, Jesus says that He will rise in three days:

Koine Greek

“ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς: λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.”

The Kuechenberg Literal Translation

“Jesus answered and said unto them, ‘Destroy this Temple, and in three days I will raise it up.’”

What does in three days mean? It means this:

← IN THREE 24 HOUR DAYS			
Day 1	Day 2	Day 3	Day 4

Jesus had to keep both statements:

AFTER THREE 24 HOUR DAYS →

Day 1	Day 2	Day 3	Day 4
-------	-------	-------	-------

To rise both after three days and in three days, the days would have to be literal, 24 hour days. If Jesus was dead only two and a half days, then He wouldn't have risen after three days. On the other hand, if Jesus was dead for three and a half days, then He wouldn't have risen in three days.

COMPLETION

AFTER THREE 24 HOUR DAYS → ← IN THREE 24 HOUR DAYS

Day 1	Day 2	Day 3	Day 4
-------	-------	-------	-------

As I told you, the Jewish Sabbaths aren't only on Saturdays. Every Saturday is the Sabbath. At Sundown when the Passover is eaten to the next sundown is also considered a Sabbath day, even if it is on a Thursday. I believe that the 15th of Nisan was on a Thursday the year of Jesus' crucifixion. I believe that Jesus died on the Preparation of that Thursday Sabbath, which was on Wednesday. Jesus was put in the tomb right at sundown before the Sabbath day began.

This is the absolute truth. Jesus didn't lie or speak something He didn't mean. The *plain and manifest* understanding of the Holy Scriptures is always the correct understanding. Here Jesus clearly stated that He would be in the heart of the earth for *three days and three nights*. He had to complete these *three days and three nights* before He rose from the dead to complete His word. For all this to be true, He had to be in the grave three, full, 24 hour, literal days.

JESUS IN THE GRAVE

JESUS RESURRECTS

↓			↓
Wednesday	Thursday	Friday	Saturday

Prep. Day	High Sabbath	Preparation Day	Weekly Sabbath	1 st Day of week
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	1 st Night	1 st Day	2 nd Night	2 nd Day	3 rd Night	3 rd Day	
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So to conclude, Jesus always keeps His word. He never lies. You can always trust God and His word. Never doubt what Jesus says. He always speaks the truth.

Article Originally Written: March 30, 2010

Updated: June 9-September 30, 2013

A Discussion on Shem-Tob's Hebrew Matthew Blasphemy That Needs to be Stopped!

I desire and strive to know absolute truth. My life long goal is to believe absolute truth. If I find any error I had believed, I repent and throw it out. If I am wrong, I want to know it because I never want to believe in something false. One thing that I had to get straight before translating *As Jesus Walked* was what language I was to translate from. Most of you readers might think it is obviously Koine Greek. This, for sure, is what most of you will think. Notwithstanding, others have it in their mind that Latin was the language in which the New Testament was written. This isn't that common nowadays, but there still are some who believe it. If you need evidence for the Latin being a translation, I suggest you research it yourself. There is ample evidence that St. Jerome translated the Latin Vulgate from the Greek and the Old Latin Version also was a translation.

This section isn't to cover the Latin Vulgate, though. It is to cover Shem-Tob's Hebrew Matthew. I heard about the publicity of Shem-Tob's Hebrew Matthew. Then I saw on Amazon.com that they sold a book entitled *The Hebrew Gospel of Matthew* by George Howard. My parents purchased it for me for \$35 from the internet. (Now, the last I looked, copies of the Hebrew Gospel of Matthew run for more like \$100) As I started reading it, I was wondering whether or not Hebrew was the original language of Matthew. I considered the possibility at first. I had an open mind for the Holy Ghost to show me the truth. Yet still it didn't take much reading of Shem-Tob's text for me to know for certain it wasn't the original language. I will show you some reasons why this is not the original. It is more than wrong; it is blasphemous. There are too many reasons to note every single one, but here are enough reasons

for my discussion. (Every English translation is mine unless otherwise noted.) I have only noted the verses as quoted from “Shem-Tob’s Hebrew Matthew”. I haven’t specified which text. This would have been too tedious for me right now. I have looked at the other texts, though. Most of the time all the texts say the same thing as the first. Therefore, I have kept it simple.

There is a lie going around that some say the Apostle Matthew originally wrote his Gospel in Hebrew and we still have the Hebrew text today. Well, I believe it is possible that St. Matthew might have written his Gospel in both Hebrew and Greek. (I believe he spoke both). But the Holy Spirit has kept the Koine Greek Matthew away from error and flaw. The remains of this Hebrew Matthew (found in Shem-Tob’s text) are filled with errors and blasphemy. If St. Matthew originally wrote a Hebrew Matthew, now it has gone corrupt. The Koine Greek Matthew, on the other hand, is 100.00% accurate and filled with life. If one would compare the Koine Greek Matthew with the Koine Greek Mark, Luke, and John, like I have done, they would find many, many times when it is word for word the same. The Koine Greek Matthew parallels with the Koine Greek Mark, Luke and John fantastically well. On the other hand, if one would compare Shem-Tob’s Hebrew Matthew to the Koine Mark, Luke, and John, they would find quite the opposite. They would find that they don’t parallel at all. Only a few verses in Shem-Tob’s Hebrew Matthew compare to the Koine Greek Mark, Luke, and John.

WRITTEN IN HEBREW OR GREEK?

Why would one think that Matthew was written in Hebrew? There is one quote having something to do with Hebrew and Matthew that is from Papias (ca. 60-130 A.D.) Papias was the Bishop of Heirapolis and historically was a disciple of John the Apostle. Below is a quote from Papias in Greek.

“...Ματθαῖος μὲν οὖν Ἑβραϊδὶ διαλέκτῳ τὰ λόγια συνετάξατο, ἡρμήνευσεν δ’ αὐτὰ ὡς ἦν δυνατὸς ἕκαστος.”

(“...Then Matthew set in order the oracles in the Hebrew dialect, and he translated them according as he had was able to separately...”)

Papias is probably not stating that St. Matthew originally wrote his Gospel in Hebrew. As you can see he might be speaking of something else.

St. Jerome states in Epist. 20.5, “*Denique Mattheus qui euangelium hebraeo sermone conscripsit ita posuit ‘osianna barrama’ id est osanna in excelsis.*”

(“Finally, Matthew, who wrote the Gospel in the Hebrew language, put it in the following way: Osianna barrama, which means ossana in excelsis.”)

This quote of ‘osianna barrama’ mentioned by St. Jerome as being from the Hebrew Matthew is not found in Shem-Tob’s text, in any of the manuscripts. This shows me that it is not a descendant from the one St. Jerome spoke of.

YESHUA OR YESHU

As anyone living in Israel knows, the name Yeshu is a blasphemous twist to the name Yeshua. Yeshu means “May His name be blotted out” (יִמְחַ שְׁמוֹ וְזָכְרֵהוּ). This is found in the Talmud and is blasphemy. Well, Shem-Tob’s Hebrew Matthew calls our Lord by Yeshua in Matthew 1:21 and 1:25b. Yet in all the rest of the book it calls Him the blasphemous title of Yeshu. This is awful! This is one of the ways that Rabbinical Judaism has profaned the name of Yeshua (Jesus). Shem-Tob’s Hebrew Matthew can’t be original because of this. It must have been a translation for the intent of discrediting and profaning the holy name of Yeshua in front of the Rabbinical Jews.

Shem-Tob’s Hebrew Matthew starts off in Matthew 1:21&25b by saying,

Matthew 1:21

Koine Greek New Testament

“τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.”

“And she shall give birth to a Son and you shall call His name Jesus: for He shall save His people from their sins.”

Matthew 1:21

Shem-Tob's Hebrew Matthew

“ותלד בן ותקרא שמו ישוע כי הוא יושיע את עמי מעונותם.”

“And she shall give birth to a Son and you shall call His name Yeshua for He shall save My people from their sins.”

Matthew 1:25b

Koine Greek New Testament

“...καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.”

“...and you shall call His name Jesus.”

Matthew 1:25b

Shem-Tob's Hebrew Matthew

“...ויקרא את שמו ישוע...”

“...and you shall call His name Yeshua”

Shem-Tob's Hebrew Matthew starts off with Yeshua, but quickly changes to Yeshu—a blasphemous title. It starts calling our Lord the name Yeshu in Matthew 2:1a, the very next verse after Matthew 1:25b.

Koine Greek New Testament

“Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας...”

And when Jesus was born in Bethlehem of Judea...

Shem-Tob's Hebrew Matthew

“...ויהי כאשר נולד ישו בבית לחם יהודה...”

“It came to pass when Yeshu was born in Bethlehem of

Judah...”

This is the next verse. I can’t believe this! Then throughout the whole Hebrew Matthew it calls our Lord “Yeshu”. What a blasphemous thing to do!

Matthew 2:23 states, “He shall be called a Nazarene.” This is just like the Koine Greek.

Koine Greek New Testament

“...ὅτι Ναζωραῖος κληθήσεται.”

“...that He shall be called a Nazarene.”

Shem-Tob’s Hebrew Matthew

“...נְאֻרֵת יְקָרָא...”

“...He shall be called a Nazarene.”

This is one of the only references to our Lord that compares to the Koine Greek that I found.

USES OF THE GREEK WORD CHRISTOS AND PETROS

Shem-Tob’s Hebrew also calls Mary’s baby Christos. This is found in Matthew 1:16:

Koine Greek New Testament

“Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.”

“And Jacob begat Joseph the husband of Mary, out of which was born Jesus the said *Christ[os]*.”

Shem-Tob’s Hebrew Matthew

“וַיַּעֲקֹב הוֹלִיד אֶת יוֹסֵף. הוּא יוֹסֵף אִישׁ מְרִים הַנִּקְרָא מְשִׁיחַ וּבִלְעָזָה קְרִיסְטוֹס.”

“And Jacob begat Joseph. This Joseph was the husband of Mary which is called the Messiah, (which is to say, *Christos*.)”

Notice that Shem-Tob's text omits the word Jesus when referring to the Messiah or Christ. And in this verse it sounds like he's calling Mary the Messiah. How strange! This again is another place where Shem-Tob's Hebrew Matthew has Greek. This is strengthening the argument that it was a translation and not an original. Shem-Tob's text also never calls Yeshua (Jesus) the Messiah (it never calls "Yeshu" the Messiah either). Every time St. Matthew recorded the word Jesus and Messiah together, Shem-Tob's text changes it.

In Matthew 16:16 notice that *Petros* and *Christo* are in the Hebrew text:

Matthew 16:16

Koine Greek New Testament

“ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε· σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.”

“And answering Simon Petros said, “Thou art the Christos the Son of the Living God!”

Matthew 16:16

Shem-Tob's Hebrew Matthew

“וַיַּעַן שְׁמוּעוֹן נִקְרָא פִּיֶּטְרוֹס וַיֹּאמֶר אֵתָּה מָשִׁיחַ לְעוֹ קְרִיסְטוֹ בֶּן אֱלֹהִים
חַיִּים שְׁבָאֵתָּה בּוֹהַ הָעוֹלָם.”

“And Simon, called Petros, answered and said, Thou art the Messiah, that is, *Christo*, the Son of the Living God, who has come into this world!”

Notice Christos. This is Greek. Especially notice Petros. In the Koine Greek New Testament Jesus calls Simon by the title of Πέτρος (Petros). Πέτρος (Petros) is a translation of the Hebrew כִּיפָּא (Kepha). St. John affirms that in Hebrew Jesus called Simon by the title of כִּיפָּא / Κηφᾶς/ Kepha in John 1:42.

Koine Greek New Testament

“καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν· σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ, σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος.”

Kuechenberg Literal

“And he led him to Jesus. Looking upon him, Jesus said, “Thou art Simon the son of Jonah, thou shalt be called Kepha,” (which is being interpreted Peter).”

Look carefully at this Hebrew/Greek paradox. The Koine Greek Gospel of John calls Simon by the title Κηφᾶς (Kephās) which is a transliteration of the Hebrew כִּפְאָ (Kepha). Shem-Tob’s Hebrew Matthew calls Simon by the title פִּיטְרוֹס (Petros), which is a transliteration of the Koine Greek Πέτρος (Peter).

TEXT	TITLE USED	TRANSLITERAION OF
Shem-Tob’s Hebrew Matthew	פִּיטְרוֹס	Πέτρος
Koine Greek Gospel of John	Κηφᾶς	כִּפְאָ

This is a diagram to better show the paradox. The Hebrew speaks Greek; the Greek speaks Hebrew. This Shem-Tob’s Hebrew Matthew was definitely not the original. What else is there to say?

DO NOT SWEAR?

Shem-Tob’s Hebrew Matthew changes yet more Scriptures verses: Matthew 5:33-37:

Koine Greek New Testament

³³. “Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου. ³⁴. Ἐγὼ δὲ λέγω

ὕμῖν μὴ ὁμόσαι ὅλως: μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· ³⁵ μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· ³⁶ μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. ³⁷ ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναὶ, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.”

The Kuechenberg Literal

Again, ye have heard that it hath been said by them of old time, ‘Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:’ but I say unto you, not to swear at all; neither by Heaven; for it is the throne of God; nor by the earth, for it is the footstool of His feet; nor by Jerusalem; for it is the city of the great King; neither by thy head shalt thou swear, for thou art not able to make one hair white or black, but your word should be, ‘yes, yes;’ or ‘no, no;’ and anything that is more than this is from the wicked one.’

In Koine Greek Jesus is absolutely saying not to swear at all. We should say yes or no. Anything more than this is from the wicked one—Satan. James, Jesus’ brother, says the same thing in his Epistle, chapter 5, verse 12,

Koine Greek New Testament

“Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὁμνύετε μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὅρκον· ἦτω δὲ ὑμῶν τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ, ἵνα μὴ ὑπὸ κρίσιν πέσητε.”

The Kuechenberg Literal Translation

“But above all things, my brothers, do not swear, nether by Heaven nor by earth nor by any other oath. Let your yes be yes, and your no be no: in order that you do not fall into Judgment.”

Jesus’ brother James gives a serious warning. He says that we shouldn’t swear in order that we don’t fall into Judgment.

This is essential. We must not swear. Now let's look at what Shem-Tob's Hebrew Matthew says in Matthew 5:33-37. Shem-Tob's Hebrew Matthew translates, "**But I say unto you, not to swear at all...**" as "But I say unto you, not to swear in vain in any matter..." (ואני אומר לכם לבלתי השבע בשום) Here it adds the words "in vain" into the text. Adding to the Bible is prohibited by the LORD multiple times in the Bible. This is not good. In Shem-Tob's Hebrew Matthew "Yeshu" is giving them permission to swear as long as it is not "in vain". In the Koine Greek Matthew Jesus (Yeshua) strongly prohibits any swearing at all. James, the brother of our Lord, reinstates the same thing in his Epistle. We follow Jesus (Yeshua) and his brother, James (Iacob). We don't listen to a text that calls our Lord "Yeshu".

APOSTOLOS OR SHLEEKHEEM

As any Hebrew speaker knows, *apostolos* is not the Hebrew word for Apostle. It is Greek. The Hebrew word for Apostle is *shleekheem*.

Matthew 10:2a

Koine Greek New Testament

"Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐῖσι ταῦτα."

And the names of the twelve apostolos are these:

Matthew 10:2a

Modern Hebrew Translation

"ואלה שמות שנים-עשר השליחים..."

"And these are the names of the twelve Shleekheem:..."

Matthew 10:2a

Shem-Tob's Hebrew Matthew

"ואלה שמות יב השלוחים נקראו אפוסטולוס..."

"And these are the names of the 12 *shleekheem* who were called apostolos..."

This is yet another example of Greek words that are in the Hebrew Matthew of Shem-Tob's. Why would St. Matthew have put Koine Greek in his 'Hebrew' Gospel? (I ask this ridiculous, rhetorical question on purpose to show my point.) Logically, it is totally absurd to imagine that this possibly could be St. Matthew's original writing; he would have written completely in Hebrew (if it were the case that he wrote it in Hebrew at all). Shem-Tob's Hebrew Matthew doesn't seem like an original in this manner. It seems to me like a translation of the Koine Greek, does it not?

BLASPHEMY ABOUT THE GOSPEL AND THE ANTICHRIST

In Matthew 24:14-15, I noticed this in George Howard's Translation of Shem-Tob's text:

George Howard's Translation

¹⁴ And this Gospel, that is, *evungili*, will be preached in all the earth for a witness concerning me to all the nations and then the end will come. ¹⁵ This is the Anti-Christ and this is the abomination which desolates which was spoken by Daniel [as] standing in the holy place. Let the reader understand."

Then I looked at the Hebrew right across the page. George Howard only translated the Hebrew. This is exactly what the Hebrew Matthew says. First thing I want to say is, "Do you hear the sacrilegious theology in Shem-Tob's text?!" It is saying that the abomination of desolation is speaking of the Gospel being preached in all the earth, is it not? This is ridiculous! This is definitely not what Jesus was saying. He was saying quite the opposite!

Secondly, one must notice two Greek word in the Hebrew text. These Greek words are clearly spelled out with Hebrew lettering in Shem-Tob's Hebrew Matthew. The first is the Greek

word for Gospel, *evngili* (אֵוִנְגִּילִי). This is a transliteration of the Greek *euangelion* (εὐαγγέλιον). The second Greek word in Shem-Tob's text is Ani-Christ (אֲנִי־כְרִיסְטוֹשׁ). This is a transliteration of the Greek word *antichristos* (ἀντίχριστος). This Shem-Tob's Hebrew Matthew is positively an awfully inaccurate translation of the Koine Greek Matthew. Why would St. Matthew have put Greek words into the Hebrew text? The answer is that it wasn't St. Matthew who did it. It was someone else. Someone with the mind of the devil translated Shem-Tob's Hebrew Matthew from Greek to Hebrew, changing whatever Satan told him to. Why would I say such a thing? Compare the above with the Koine Greek:

Matthew 24:14-15

The Koine Greek New Testament

¹⁴ καὶ κηρυγήσεται τοῦτο τὸ εὐαγγέλιον (euangelion) τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι, καὶ τότε ἔξει τὸ τέλος. ¹⁵ Ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ - ὁ ἀναγινώσκων νοεῖτω -”

Matthew 24:14-15

The Kuechenberg Literal Translation

“And this Gospel of the Kingdom shall be proclaimed in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, standing in the Holy Place, (he that readeth should understand:)”

Shem-Tob's Hebrew Matthew is definitely a very, extremely poor translation of the Koine Greek. As you can notice the word *antichristos* isn't even in the Koine Greek. This is strange. Where did this Koine Greek word come from? Was it I John 2:22? The word *euangelion* is in the Koine Greek. This was absolutely a transliteration into Hebrew lettering.

DISCREDITING OF JESUS' LORDSHIP

Shem-Tob's Hebrew Matthew also has blasphemous things to say about Jesus, eluding that He isn't the Messiah, Matthew 24:42 states.

George Howard's Translation

"Then Jesus said to his disciples: Therefore watch with me because you do not know at what hour your lord is coming."

Shem-Tob's Hebrew Matthew

"...לואת שמרו עמי..."

"...therefore watch with me..."

Koine Greek New Testament

"...ἡκολουθεῖτε ὁὖν, ..."

"...therefore watch,..."

In Matthew 24:42 Shem-Tob's Hebrew Matthew states that Jesus tells His disciples, "watch with me." This is eluding that He is not the Lord that is coming, but that we as believers should watch for the Lord with Jesus. This is blasphemy and down right nonsense! Jesus is the Lord! The Koine Greek New Testament and the Latin Vulgate don't have any reference to Jesus saying "...with me..." in any texts. This was added to discredit Jesus, the Messiah of the world.

THE DISTORTION OF THE GREAT COMMISSION

Matthew 28:18-20

Koine Greek New Testament

¹⁸ "καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων· ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. ¹⁹ πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, ²⁰

διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. ἀμήν.

Matthew 28:18-20

The Kuechenberg Literal Translation of Koine Greek

¹⁸“And having come unto them, Jesus spoke unto them, saying, ‘All authority has been given unto Me in Heaven and in earth. ¹⁹Having gone, disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, ²⁰ And while you are teaching them to observe all things whatsoever I have commanded you, even [then], behold, I am with you all the days, [even] unto the end of the world. Amen.”

Matthew 28:18-20

Shem-Tob's Hebrew Matthew

¹⁸ “וַיֵּשׁוּ קָרֵב אֲלֵיהֶם וַאֲמַר לָהֶם לִי נָתַן כָּל הַיְכוּלָה בַּשָּׁמַיִם
וּבָאָרֶץ. ¹⁹ לָכוּ אַתֶּם ²⁰ וּשְׁמַרוּ אוֹתָם לְקִיּוֹם כָּל הַדְּבָרִים אֲשֶׁר
צִוִּיתִי אַתְּכֶם עַד עוֹלָם.”

Matthew 18-20

The Kuechenberg Literal Translation of Shem-Tob's Text

¹⁸“Yeshu drew near unto them and said unto them, ‘To me has been given all power in Heaven and in earth. ¹⁹ Go ye, ²⁰ and teach them to carry out all things which I have commanded you forever.”

Shem-Tob's Hebrew Matthew leaves out very important sections of these verses. First main thing omitted is, “... disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,” The other is, “And behold, I am with you all the days,” attached to “[even] unto the end of the world.” The way Shem-Tob's text omits these phrases, it changes the meaning of what Jesus is saying. This was a deliberate and purposeful change to the text. It is

therefore heretical. Who can deny this?

HERETICAL

This is what George Howard says about Shem-Tob's Hebrew Matthew in his last conclusion to the book:

"In regard to theology, Shem-Tob's Hebrew Matthew is heretical according to the standard of traditional Christianity. It never identifies Jesus with the Messiah. John the Baptist is given an exalted role (even takes on messianic traits), similar to the one polemized against in the Gospel of John and the Pseudo-Clementine Writings. Shem-Tob's text envisions the salvation of the Gentiles only in the Messianic era. It reflects a lesser disparity between Judaism and Christianity than the Greek and Latin canonical texts."

Without further to say, Shem-Tob's Hebrew Matthew is heretical and absurd; it is totally ridiculous. I have no desire to have anything to do with it. This is why I have translated from Koine Greek and none other.

Appendix B

The Seventy Week Calendar of Jesus' Ministry

Daniel 9:24a,
*“Seventy weeks are determined upon thy people,
and upon thy holy city;[....]”*

Nathanael D. Kuechenberg

Created: September 12-14, A.D. 2013

Updated: February 1-16, A.D. 2016

Finalized: August 19, A.D. 2016

Shevat 4004
January 28-February 25, A.D. 27

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
		1 January 28	2 January 29	3 January 30	4 January 31	5 February 1
6 February 2	7 February 3	8 February 4	9 February 5	10 February 6	11 February 7	12 February 8
13 February 9	14 February 10	15 February 11	16 February 12	17 February 13	18 February 14	19 February 15
20 (Week One) Jesus’ Baptism February 16	21 #2 Day of Fast February 17	22 #3 Day of Fast February 18	23 #4 Day of Fast February 19	24 #5 Day of Fast February 20	25 #6 Day of Fast February 21	26 #7 Day of Fast February 22
27 #8 Day of Fast (Week Two) February 23	28 #9 Day of Fast February 24	29 #10 Day of Fast February 25				

Adar 4004

February 26-March 27, A.D. 27

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
			1 #11 Day of Fast February 26	2 # 12 Day of Fast February 27	3 # 13 Day of Fast February 28	4 # 14 Day of Fast March 1
5 #15 Day of Fast (Week Three) March 2	6 #16 Day of Fast March 3	7 #17 Day of Fast March 4	8 #18 Day of Fast March 5	9 #19 Day of Fast March 6	10 #20 Day of Fast March 7	11 #21 Day of Fast March 8
12 #22 Day of Fast (Week Four) March 9	13 #23 Day of Fast March 10	14 #24 Day of Fast March 11	15 #25 Day of Fast March 12	16 #26 Day of Fast March 13	17 #27 Day of Fast March 14	18 #28 Day of Fast March 15
19 #29 Day of Fast (Week Five) March 16	20 #30 Day of Fast March 17	21 #31 Day of Fast March 18	22 #32 Day of Fast March 19	23 #33 Day of Fast March 20	24 #34 Day of Fast March 21	25 #35 Day of Fast March 22
26 #36 Day of Fast (Week Six) March 23	27 #37 Day of Fast March 24	28 #38 Day of Fast March 25	29 #39 Day of Fast March 26	30 #40 Day of Fast March 27		

Nisan 4005
March 28-April 25, A.D. 27

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
					1 "Behold the Lamb of God!" March 28	2 John, Andrew, and Peter March 29
3 (Week Seven) Philip and Nathanael March 30	4 March 31	5 Water to Wine April 1	6 April 2	7 April 3	8 April 4	9 Jesus' Proclamation April 5
10 (Week Eight) April 6	11 April 7	12 April 8	13 April 9	14 Passover April 10	15 The Feast of Unleavened Bread April 11	16 April 12
17 (Week Nine) First Fruits April 13	18 April 14	19 April 15	20 April 16	21 April 17	22 April 18	23 April 19
24 (Week Ten) April 20	25 April 21	26 April 22	27 April 23	28 April 24	29 April 25	30 April 26

Zif (Iyar) 4005

April 27-May 25, A.D. 27

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
1 (Week Eleven) April 27	2 April 28	3 April 29	4 April 30	5 May 1	6 May 2	7 May 3
8 (Week Twelve) May 4	9 The Woman at the Well May 5	10 (Day One) May 6	11 (Day Two) May 7	12 Jesus in Capernaum May 8	13 Fishers of Men May 9	14 Picking Grain/ Heals May 10
15 (Week Thirteen) Prays/Heals May 11	16 The - May 12	17 - Sermon - May 13	18 - on the - May 14	19 - Mount May 15	20 May 16	21 Jesus Heals the Withered Hand May 17
22 (Week Fourteen) Heals Many May 18	23 Jesus' Busy Day #1 May 19	24 Jesus' Busy Day #2 May 20	25 May 21	26 Raises Widow's Son May 22	27 May 23	28 Rejected Again May 24
29 (Week Fifteen) Mission of the 12 May 25						

Sivan 4005
May 26-June 23, A.D. 27

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
	1 May 26	2 May 27	3 May 28	4 May 29	5 At Bethany in Simon's House May 30	6 May 31
7 (Week Sixteen) Shavuot June 1	8 Approx. Death of John Baptist June 2	9 June 3	10 June 4	11 The Feeding of the 5,000 June 5	12 Bread from Heaven June 6	13 What Defiles? June 7
14 (Week Seventeen) June 8	15 June 9	16 June 10	17 June 11	18 June 12	19 June 13	20 June 14
21 (Week Eighteen) June 15	22 June 16	23 June 17	24 June 18	25 June 19	26 June 20	27 June 21
28 (Week Nineteen) June 22	29 June 23					

Tammuz 4005

June 24-July 23, A.D. 27

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
		1 Approx. Greek Woman June 24	2 June 25	3 June 26	4 June 27	5 June 28
6 (Week Twenty) June 29	7 June 30	8 July 1	9 July 2	10 July 3	11 July 4	12 July 5
13 (Week Twenty-One) July 6	14 July 7	15 July 8	16 July 9	17 July 10	18 July 11	19 July 12
20 (Week Twenty-Two) July 13	21 July 14	22 July 15	23 July 16	24 July 17	25 July 18	26 July 19
27 (Week Twenty-Three) July 20	28 July 21	29 July 22	30 July 23			

Av 4005
July 24-August 21, A.D. 27

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
				1 The Feeding of the 4,000 July 24	2 July 25	3 July 26
4 (Week Twenty-Four) July 27	5 July 28	6 July 29	7 July 30	8 July 31	9 August 1	10 August 2
11 (Week Twenty-Five) August 3	12 August 4	13 August 5	14 August 6	15 August 7	16 August 8	17 August 9
18 (Week Twenty-Six) August 10	19 August 11	20 August 12	21 August 13	22 August 14	23 August 15	24 August 16
25 (Week Twenty-Seven) August 17	26 August 18	27 August 19	28 August 20	29 August 21		

Elul 4005

August 22-September 19, A.D. 27

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
					1 Approx. Peter's Confession August 22	2 August 23
3 (Week Twenty-Eight) August 24	4 August 25	5 August 26	6 August 27	7 August 28	8 Approx. Transfigura- tion of Jesus August 29	9 August 30
10 (Week Twenty-Nine) August 31	11 September 1	12 September 2	13 September 3	14 September 4	15 September 5	16 September 6
17 (Week Thirty) September 7	18 September 8	19 September 9	20 September 10	21 September 11	22 September 12	23 September 13
24 (Week Thirty-One) September 14	25 September 15	26 September 16	27 September 17	28 September 18	29 September 19	

Tishri 4005

September 20-October 19, A.D. 27

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
						1 Yom Teruah Day of Trumpets September 20
2 (Week Thirty-Two) September 21	3 September 22	4 September 23	5 September 24	6 September 25	7 September 26	8 September 27
9 (Week Thirty- Three) September 28	10 September 29	11 September 30	12 October 1	13 October 2	14 October 3	15 Sukkot Begins October 4
16 (Week Thirty- Four) October 5	17 October 6	18 October 7	19 Midst October 8	20 October 9	21 October 10	22 The Last Great Day October 11
23 (Week Thirty- Five) October 12	24 October 13	25 October 14	26 October 15	27 October 16	28 October 17	29 October 18
30 (Week Thirty-Six) October 19						

Bul (Cheshvan) 4005

October 20-November 18, A.D. 27

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
	1 70 Sent Out October 20	2 October 21	3 October 22	4 October 23	5 October 24	6 October 25
7 (Week Thirty-Seven) October 26	8 October 27	9 October 28	10 October 29	11 October 30	12 October 31	13 November 1
14 (Week Thirty-Eight) November 2	15 November 3	16 November 4	17 November 5	18 November 6	19 November 7	20 November 8
21 (Week Thirty-Nine) November 9	22 70 Return November 10	23 November 11	24 November 12	24 November 13	25 November 14	26 November 15
27 (Week Forty) November 16	28 Mary and Martha November 17	29 November 18				

Kislev 4005

November 19-December 17, A.D. 27

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
			1 November 19	2 November 20	3 November 21	4 November 22
5 (Week Forty-One) November 23	6 November 24	7 November 25	8 November 26	9 November 27	10 November 28	11 The Woman Healed November 29
12 (Week Forty-Two) November 30	13 December 1	14 December 2	15 December 3	16 December 4	17 December 5	18 Heals on Sabbath December 6
19 (Week Forty-Three) December 7	20 December 8	21 December 9	22 December 10	23 December 11	24 December 12	25 Hannukah Begins December 13
26 (Week Forty-Four) December 14	27 December 15	28 December 16	29 December 17			

Tevet 4005

December 18, A.D. 27-January 16, A.D. 28

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
				1 December 18	2 December 19	3 Hannukah Ends December 20
4 (Week Forty-Five) December 21	5 December 22	6 December 23	7 Judea Beyond Jordan December 24	8 December 25	9 December 26	10 December 27
11 (Week Forty-Six) December 28	12 December 29	13 December 30	14 December 31	15 January 1	16 January 2	17 January 3
18 (Week Forty-Seven) January 4	19 January 5	20 January 6	21 January 7	22 January 8	23 January 9	24 January 10
25 (Week Forty-Eight) January 11	26 January 12	27 January 13	28 January 14	29 January 15	30 January 16	

Shevat 4005

January 17-February 15, A.D. 28

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
						1 January 17
2 (Week Forty-Nine) January 18	3 January 19	4 January 20	5 January 21	6 January 22	7 January 23	8 January 24
9 (Week Fifty) January 25	10 January 26	11 January 27	12 January 28	13 January 29	14 January 30	15 January 31
16 (Week Fifty-One) February 1	17 February 2	18 February 3	19 February 4	20 Jesus Raises Eleazar from Dead February 5	21 Jesus Goes to Ephraim February 6	22 February 7
23 (Week Fifty-Two) February 8	24 February 9	25 February 10	26 February 11	27 February 12	28 February 13	29 February 14
30 (Week Fifty-Three) February 15						

Adar I 4005

February 16-March 16, A.D. 28

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
	1 February 16	2 February 17	3 February 18	4 February 19	5 February 20	6 February 21
7 (Week Fifty-Four) February 22	8 February 23	9 February 24	10 February 25	11 February 26	12 February 27	13 February 28
14 (Week Fifty-Five) February 29	15 March 1	16 March 2	17 March 3	18 March 4	19 March 5	20 March 6
21 (Week Fifty-Six) March 7	22 March 8	23 March 9	24 March 10	25 March 11	26 March 12	27 March 13
28 (Week Fifty-Seven) March 14	29 March 15	30 March 16				

Adar II 4005
March 17-April 14, A.D. 28

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
			1 March 17	2 March 18	3 March 19	4 March 20
5 (Week Fifty-Eight) March 21	6 March 22	7 March 23	8 March 24	9 March 25	10 March 26	11 March 27
12 (Week Fifty-Nine) March 28	13 March 29	14 March 30	15 March 31	16 April 1	17 April 2	18 April 3
19 (Week Sixty) April 4	20 April 5	21 April 6	22 April 7	23 April 8	24 April 9	25 April 10
26 (Week Sixty-One) April 11	27 April 12	28 April 13	29 April 14			

Nisan 4006

April 15-May 14, A.D. 28

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
				1 At Zachai's House April 15	2 April 16	3 April 17
4 (Week Sixty-Two) April 18	5 April 19	6 April 20	7 April 21	8 Mary Anoints Jesus April 22	9 Triumphal Entry April 23	10 Cleansing of Temple April 24
11 (Week Sixty-Three) The Authority April 25	12 Taxes, Woes, and End Times April 26	13 Preparing Last Supper April 27	14 Passover Jesus' Crucifixion April 28	15 The Feast of Unleavened Bread April 29	16 April 30	17 Ressurrection of Jesus at Sundown May 1
18 (Week Sixty-Four) May 2	19 May 3	20 May 4	21 May 5	22 May 6	23 May 7	24 May 8
25 (Week Sixty-Five) May 9	26 May 10	27 Jesus Appears to Thomas and Rest May 11	28 May 12	29 May 13	30 May 14	

Zif (Iyar) 4006
May 15-June 12, A.D. 28

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
						1 May 15
2 (Week Sixty-Six) May 16	3 May 17	4 May 18	5 Jesus Appears at Sea of Galilee May 19	6 May 20	7 May 21	8 May 22
9 (Week Sixty-Seven) May 23	10 May 24	11 May 25	12 Jesus Appears to over 500 at Once May 26	13 May 27	14 May 28	15 May 29
16 (Week Sixty-Eight) May 30	17 May 31	18 June 1	19 Jesus Appears to Jacob June 2	20 June 3	21 June 4	22 June 5
23 (Week Sixty-Nine) June 6	24 June 7	25 June 8	26 June 9	27 Jesus' Ascension to Heaven June 10	28 Matthias is Chosen as #12 June 11	29 June 12

Sivan 4006

June 13-July 12, A.D. 28

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	Sabbath
1 (Week Seventy) June 13	2 June 14	3 June 15	4 June 16	5 June 17	6 June 18	7 June 19
8 Shavuot June 20	9 June 21	10 June 22	11 June 23	12 June 24	13 June 25	14 June 26
15 June 27	16 June 28	17 June 29	18 June 30	19 July 1	20 July 2	21 July 3
22 July 4	23 July 5	24 July 6	25 July 7	26 July 8	27 July 9	28 July 10
29 July 11	30 July 12					

Appendix C

The AJW Verse Index

Created by: Nathanael D. Kuechenberg

AJW Verses:	Gospels Verses:
AJW 1:1	Mark 1:1
AJW 1:2	John 1:1
AJW 1:3	John 1:2
AJW 1:4	John 1:3
AJW 1:5	John 1:4
AJW 1:6	John 1:5
AJW 1:7	Luke 1:1
AJW 1:8	Luke 1:2
AJW 1:9	Luke 1:3
AJW 1:10	Luke 1:4
AJW 1:11	Luke 1:5
AJW 1:12	Luke 1:6
AJW 1:13	Luke 1:7
AJW 1:14	Luke 1:8
AJW 1:15	Luke 1:9
AJW 1:16	Luke 1:10
AJW 1:17	Luke 1:11
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AJW 1:19	Luke 1:13
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AJW 1:21	Luke 1:15
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AJW 1:35	Luke 1:28
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AJW 2:26	Luke 2:3
AJW 2:27	Luke 2:4
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AJW 43:37	Luke 11:32

AJW 43:38	Luke 11:33
AJW 43:39	Luke 11:34
AJW 43:40	Luke 11:35
AJW 43:41	Luke 11:36
AJW 43:42	Luke 11:37
AJW 43:43	Luke 11:38
AJW 43:44	Luke 11:39
AJW 43:45	Luke 11:40
AJW 43:46	Luke 11:41
AJW 43:47	Luke 11:42
AJW 43:48	Luke 11:43
AJW 43:49	Luke 11:44
AJW 43:50	Luke 11:45
AJW 43:51	Luke 11:46
AJW 43:52	Luke 11:47
AJW 43:53	Luke 11:48
AJW 43:54	Luke 11:49
AJW 43:55	Luke 11:50
AJW 43:56	Luke 11:51
AJW 43:57	Luke 11:52
AJW 43:58	Luke 11:53
AJW 43:59	Luke 11:54[end]
AJW 43:60	Luke 12:1
AJW 43:61	Luke 12:2
AJW 43:62	Luke 12:3
AJW 43:63	Luke 12:4
AJW 43:64	Luke 12:5
AJW 43:65	Luke 12:6
AJW 43:66	Luke 12:7
AJW 43:67	Luke 12:8
AJW 43:68	Luke 12:9
AJW 43:69	Luke 12:10
AJW 43:70	Luke 12:11
AJW 43:71	Luke 12:12
AJW 43:72	Luke 12:13
AJW 43:73	Luke 12:14
AJW 43:74	Luke 12:15

AJW 43:75	Luke 12:16
AJW 43:76	Luke 12:17
AJW 43:77	Luke 12:18
AJW 43:78	Luke 12:19
AJW 43:79	Luke 12:20
AJW 43:80	Luke 12:21
AJW 43:81	Luke 12:22
AJW 43:82	Luke 12:23
AJW 43:83	Luke 12:24
AJW 43:84	Luke 12:25
AJW 43:85	Luke 12:26
AJW 43:86	Luke 12:27
AJW 43:87	Luke 12:28
AJW 43:88	Luke 12:29
AJW 43:89	Luke 12:30
AJW 43:90	Luke 12:31
AJW 43:91	Luke 12:32
AJW 43:92	Luke 12:33
AJW 43:93	Luke 12:34
AJW 43:94	Luke 12:35
AJW 43:95	Luke 12:36
AJW 43:96	Luke 12:37
AJW 43:97	Luke 12:38
AJW 43:98	Luke 12:39
AJW 43:99	Luke 12:40
AJW 43:100	Luke 12:41
AJW 43:101	Luke 12:42
AJW 43:102	Luke 12:43
AJW 43:103	Luke 12:44
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AJW 43:105	Luke 12:46
AJW 43:106	Luke 12:47
AJW 43:107	Luke 12:48
AJW 43:108	Luke 12:49
AJW 43:109	Luke 12:50
AJW 43:110	Luke 12:51
AJW 43:111	Luke 12:52

AJW 43:112	Luke 12:53
AJW 43:113	Luke 12:54
AJW 43:114	Luke 12:55
AJW 43:115	Luke 12:56
AJW 43:116	Luke 12:57
AJW 43:117	Luke 12:58
AJW 43:118	Luke 12:59[end]
AJW 43:119	Luke 13:1
AJW 43:120	Luke 13:2
AJW 43:121	Luke 13:3
AJW 43:122	Luke 13:4
AJW 43:123	Luke 13:5
AJW 43:124	Luke 13:6
AJW 43:125	Luke 13:7
AJW 43:126	Luke 13:8
AJW 43:127	Luke 13:9
AJW 44:1	Luke 13:10
AJW 44:2	Luke 13:11
AJW 44:3	Luke 13:12
AJW 44:4	Luke 13:13
AJW 44:5	Luke 13:14
AJW 44:6	Luke 13:15
AJW 44:7	Luke 13:16
AJW 44:8	Luke 13:17
AJW 44:9	Luke 13:18
AJW 44:10	Luke 13:19
AJW 44:11	Luke 13:20
AJW 44:12	Luke 13:21
AJW 44:13	Luke 13:22
AJW 44:14	Luke 13:23
AJW 44:15	Luke 13:24
AJW 44:16	Luke 13:25
AJW 44:17	Luke 13:26
AJW 44:18	Luke 13:27
AJW 44:19	Luke 13:28
AJW 44:20	Luke 13:29
AJW 44:21	Luke 13:30

AJW 44:22	Luke 13:31
AJW 44:23	Luke 13:32
AJW 44:24	Luke 13:33
AJW 44:25	Luke 13:34
AJW 44:26	Luke 13:35[end]
AJW 45:1	Luke 14:1
AJW 45:2	Luke 14:2
AJW 45:3	Luke 14:3
AJW 45:4	Luke 14:4
AJW 45:5	Luke 14:5
AJW 45:6	Luke 14:6
AJW 45:7	Luke 14:7
AJW 45:8	Luke 14:8
AJW 45:9	Luke 14:9
AJW 45:10	Luke 14:10
AJW 45:11	Luke 14:11
AJW 45:12	Luke 14:12
AJW 45:13	Luke 14:13
AJW 45:14	Luke 14:14
AJW 45:15	Luke 14:15
AJW 45:16	Luke 14:16
AJW 45:17	Luke 14:17
AJW 45:18	Luke 14:18
AJW 45:19	Luke 14:19
AJW 45:20	Luke 14:20
AJW 45:21	Luke 14:21
AJW 45:22	Luke 14:22
AJW 45:23	Luke 14:23
AJW 45:24	Luke 14:24
AJW 45:25	Luke 14:25
AJW 45:26	Luke 14:26
AJW 45:27	Luke 14:27
AJW 45:28	Luke 14:28
AJW 45:29	Luke 14:29
AJW 45:30	Luke 14:30
AJW 45:31	Luke 14:31
AJW 45:32	Luke 14:32

AJW 45:33	Luke 14:33
AJW 45:34	Luke 14:34
AJW 45:35	Luke 14:35[end]
AJW 45:36	Luke 15:1
AJW 45:37	Luke 15:2
AJW 45:38	Luke 15:3
AJW 45:39	Luke 15:4
AJW 45:40	Luke 15:5
AJW 45:41	Luke 15:6
AJW 45:42	Luke 15:7
AJW 45:43	Luke 15:8
AJW 45:44	Luke 15:9
AJW 45:45	Luke 15:10
AJW 45:46	Luke 15:11
AJW 45:47	Luke 15:12
AJW 45:48	Luke 15:13
AJW 45:49	Luke 15:14
AJW 45:50	Luke 15:15
AJW 45:51	Luke 15:16
AJW 45:52	Luke 15:17
AJW 45:53	Luke 15:18
AJW 45:54	Luke 15:19
AJW 45:55	Luke 15:20
AJW 45:56	Luke 15:21
AJW 45:57	Luke 15:22
AJW 45:58	Luke 15:23
AJW 45:59	Luke 15:24
AJW 45:60	Luke 15:25
AJW 45:61	Luke 15:26
AJW 45:62	Luke 15:27
AJW 45:63	Luke 15:28
AJW 45:64	Luke 15:29
AJW 45:65	Luke 15:30
AJW 45:66	Luke 15:31
AJW 45:67	Luke 15:32[end]
AJW 45:68	Luke 16:1
AJW 45:69	Luke 16:02

AJW 45:70	Luke 16:03
AJW 45:71	Luke 16:04
AJW 45:72	Luke 16:05
AJW 45:73	Luke 16:06
AJW 45:74	Luke 16:07
AJW 45:75	Luke 16:08
AJW 45:76	Luke 16:09
AJW 45:77	Luke 16:10
AJW 45:78	Luke 16:11
AJW 45:79	Luke 16:12
AJW 45:80	Luke 16:13
AJW 45:81	Luke 16:14
AJW 45:82	Luke 16:15
AJW 45:83	Luke 16:16
AJW 45:84	Luke 16:17
AJW 45:85	Luke 16:18
AJW 45:86	Luke 16:19
AJW 45:87	Luke 16:20
AJW 45:88	Luke 16:21
AJW 45:89	Luke 16:22
AJW 45:90	Luke 16:23
AJW 45:91	Luke 16:24
AJW 45:92	Luke 16:25
AJW 45:93	Luke 16:26
AJW 45:94	Luke 16:27
AJW 45:95	Luke 16:28
AJW 45:96	Luke 16:29
AJW 45:97	Luke 16:30
AJW 45:98	Luke 16:31[end]
AJW 45:99	Luke 17:1
AJW 45:100	Luke 17:2
AJW 45:101	Luke 17:3
AJW 45:102	Luke 17:4
AJW 45:103	Luke 17:5
AJW 45:104	Luke 17:6
AJW 45:105	Luke 17:7
AJW 45:106	Luke 17:8

AJW 45:107	Luke 17:9
AJW 45:108	Luke 17:10
AJW 46:1	Luke 17:11
AJW 46:2	Luke 17:12
AJW 46:3	Luke 17:13
AJW 46:4	Luke 17:14
AJW 46:5	Luke 17:15
AJW 46:6	Luke 17:16
AJW 46:7	Luke 17:17
AJW 46:8	Luke 17:18
AJW 46:9	Luke 17:19
AJW 46:10	John 10:22
AJW 46:11	John 10:23
AJW 46:12	John 10:24
AJW 46:13	John 10:25
AJW 46:14	John 10:26
AJW 46:15	John 10:27
AJW 46:16	John 10:28
AJW 46:17	John 10:29
AJW 46:18	John 10:30
AJW 46:19	John 10:31
AJW 46:20	John 10:32
AJW 46:21	John 10:33
AJW 46:22	John 10:34
AJW 46:23	John 10:35
AJW 46:24	John 10:36
AJW 46:25	John 10:37
AJW 46:26	John 10:38
AJW 46:27	John 10:39
AJW 47:1	Matthew 19:1c, Mark 10:1b, John 10:40
AJW 47:2	Matthew 19:2, Mark 10:1c, John 10:41
AJW 47:3	Mark 10:1d
AJW 47:4	John 10:42
AJW 47:5	Luke 17:20
AJW 47:6	Luke 17:21
AJW 47:7	Luke 17:22
AJW 47:8	Luke 17:23

AJW 47:9	Luke 17:24
AJW 47:10	Luke 17:25
AJW 47:11	Luke 17:26
AJW 47:12	Luke 17:27
AJW 47:13	Luke 17:28
AJW 47:14	Luke 17:29
AJW 47:15	Luke 17:30
AJW 47:16	Luke 17:31
AJW 47:17	Luke 17:32
AJW 47:18	Luke 17:33
AJW 47:19	Luke 17:34
AJW 47:20	Luke 17:35
AJW 47:21	Luke 17:36
AJW 47:22	Luke 17:37[end]
AJW 47:23	Luke 18:1
AJW 47:24	Luke 18:2
AJW 47:25	Luke 18:3
AJW 47:26	Luke 18:4
AJW 47:27	Luke 18:5
AJW 47:28	Luke 18:6
AJW 47:29	Luke 18:7
AJW 47:30	Luke 18:8
AJW 47:31	Luke 18:9
AJW 47:32	Luke 18:10
AJW 47:33	Luke 18:11
AJW 47:34	Luke 18:12
AJW 47:35	Luke 18:13
AJW 47:36	Luke 18:14
AJW 47:37	John 11:1
AJW 47:38	John 11:2
AJW 47:39	John 11:3
AJW 47:40	John 11:4
AJW 47: 41	John 11:5
AJW 47:42	John 11:6
AJW 47:43	Matthew 19:3, Mark 10:2
AJW 47:44	Mark 10:3
AJW 47:45	Mark 10:4

AJW 47:46	Matthew 19:4, Mark 10:6
AJW 47:47	Matthew 19:5a, Mark 10:7
AJW 47:48	Matthew 19:5b, Mark 10:8a
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AJW 47:51	Matthew 19:8, Mark 10:5
AJW 47:52	Matthew 19:9
AJW 47:53	Mark 10:10
AJW 47:54	Mark 10:11
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AJW 47:56	Matthew 19:10
AJW 47:57	Matthew 19:11
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AJW 48:5	John 11:11
AJW 48:6	John 11:12
AJW 48:7	John 11:13
AJW 48:8	John 11:14
AJW 48:9	John 11:15
AJW 48:10	John 11:16
AJW 48:11	Matthew 19:15b
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AJW 48:14	Matthew 19:18a
AJW 48:15	Matthew 19:18b, Mark 10:19a, Luke 18:20a
AJW 48:16	Matthew 19:19, Mark 10:19b, Luke 18:20b
AJW 48:17	Matthew 19:20a, Mark 10:20, Luke 18:21
AJW 48:18	Matthew 19:20b
AJW 48:19	Mark 10:21a
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AJW 48:21	Matthew 19:21a, Mark 10:21b, Luke 18:22b
AJW 48:22	Mark 10:21c, Luke 18:22c
AJW 48:23	Matthew 19:21b
AJW 48:24	Matthew 19:21c, Mark 10:21d, Luke 18:22d
AJW 48:25	Mark 10:21e
AJW 48:26	Matthew 19:22, Mark 10:22, Luke 18:23
AJW 48:27	Matthew 19:23, Mark 10:23, Luke 18:24.
AJW 48:28	Mark 10:24
AJW 48:29	Matthew 19:24, Mark 10:25, Luke 18:25
AJW 48:30	Matthew 19:25, Mark 10:26, Luke 18:26
AJW 48:31	Matthew 19:26a, Mark 10:27a, Luke 18:27a
AJW 48:32	Matthew 19:26b, Mark 10:27b
AJW 48: 33	Mark 10:27c
AJW 48:34	Luke 18:27b
AJW 48:35	Matthew 19:26c, Mark 10:27d
AJW 48:36	Matthew 19:27a, Mark 10:28, Luke 18:28
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AJW 48:40	Matthew 19:29b, Mark 10:30, Luke 18:30
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AJW 48:42	Matthew 20:1
AJW 48:43	Matthew 20:2
AJW 48:44	Matthew 20:3
AJW 48:45	Matthew 20:4
AJW 48:46	Matthew 20:5
AJW 48:47	Matthew 20:6
AJW 48:48	Matthew 20:7
AJW 48:49	Matthew 20:8
AJW 48:50	Matthew 20:9
AJW 48:51	Matthew 20:10
AJW 48:52	Matthew 20:11
AJW 48:53	Matthew 20:12
AJW 48:54	Matthew 20:13
AJW 48:55	Matthew 20:14
AJW 48:56	Matthew 20:15
AJW 48:57	Matthew 20:16

AJW 48:58	Matthew 20:17, Mark 10:32, Luke 18:31a
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AJW 48:61	Matthew 20:20, Mark 10:35
AJW 48:62	Matthew 20:21a, Mark 10:36
AJW 48:63	Matthew 20:21b, Mark 10:37
AJW 48:64	Matthew 20:22a, Mark 10:38
AJW 48:65	Matthew 20:22b, Mark 10:39a
AJW 48:66	Matthew 20:23a, Mark 10:39b
AJW 48:67	Matthew 20:23b, Mark 10:40
AJW 48:68	Matthew 20:24, Mark 10:41
AJW 48:69	Matthew 20:25, Mark 10:42
AJW 48:70	Matthew 20:26, Mark 10:43
AJW 48:71	Matthew 20:27, Mark 10:44
AJW 48:72	Matthew 20:28, Mark 10:45
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AJW 49:2	John 11:18
AJW 49:3	John 11:19
AJW 49:4	John 11:20
AJW 49:5	John 11:21
AJW 49:6	John 11:22
AJW 49:7	John 11:23
AJW 49:8	John 11:24
AJW 49:9	John 11:25
AJW 49:10	John 11:26
AJW 49:11	John 11:27
AJW 49:12	John 11:28
AJW 49:13	John 11:29
AJW 49:14	John 11:30
AJW 49:15	John 11:31
AJW 49:16	John 11:32
AJW 49:17	John 11:33
AJW 49:18	John 11:34
AJW 49:19	John 11:35
AJW 49:20	John 11:36
AJW 49:21	John 11:37
AJW 49:22	John 11:38

AJW 49:23	John 11:39
AJW 49:24	John 11:40
AJW 49:25	John 11:41
AJW 49:26	John 11:42
AJW 49:27	John 11:43
AJW 49:28	John 11:44
AJW 49:29	John 11:45
AJW 49:30	John 11:46
AJW 49:31	John 11:47
AJW 49:32	John 11:48
AJW 49:33	John 11:49
AJW 49:34	John 11:50
AJW 49:35	John 11:51
AJW 49:36	John 11:52
AJW 49:37	John 11:53
AJW 50:1	John 11:54
AJW 50:2	John 11:55
AJW 50:3	John 11:56
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AJW 51:1	Luke 18:35
AJW 51:2	Mark 10:46a
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AJW 51:4	Luke 19:2
AJW 51:5	Luke 19:3
AJW 51:6	Luke 19:4
AJW 51:7	Luke 19:5
AJW 51:8	Luke 19:6a
AJW 51:9	Matthew 20:29
AJW 51:10	Mark 10:46b
AJW 51:11	Matthew 20:30a
AJW 51:12	Mark 10:46c
AJW 51:13	Luke 18:36
AJW 51:14	Luke 18:37
AJW 51:15	Mark 10:47
AJW 51:16	Matthew 20:30b
AJW 51:17	Luke 18:38
AJW 51:18	Matthew 20:31a, Mark 10:48a, Luke 18:39a

AJW 51:19	Mark 10:48b
AJW 51:20	Luke 18:39b
AJW 51:21	Matthew 20:31b
AJW 51:22	Matthew 20:32a, Mark 10:49a, Luke 18:40a
AJW 51:23	Mark 10:49b
AJW 51:24	Mark 10:50
AJW 51:25	Luke 18:40b
AJW 51:26	Matthew 20:32b, Mark 10:51a, Luke 18:41a
AJW 51:27	Mark 10:51b, Luke 18:41b
AJW 51:28	Matthew 20:33
AJW 51:29	Matthew 20:34a
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AJW 51:33	Luke 19:6b
AJW 51:34	Luke 19:7
AJW 51:35	Luke 19:8
AJW 51:36	Luke 19:9
AJW 51:37	Luke 19:10
AJW 51:38	Luke 19:11
AJW 51:39	Luke 19:12
AJW 51:40	Luke 19:13
AJW 51:41	Luke 19:14
AJW 51:42	Luke 19:15
AJW 51:43	Luke 19:16
AJW 51:44	Luke 19:17
AJW 51:45	Luke 19:18
AJW 51:46	Luke 19:19
AJW 51:47	Luke 19:20
AJW 51:48	Luke 19:21
AJW 51:49	Luke 19:22
AJW 51:50	Luke 19:23
AJW 51:51	Luke 19:24
AJW 51:52	Luke 19:25
AJW 51:53	Luke 19:26
AJW 51:54	Luke 19:27
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AJW 51:56	Luke 22:1
AJW 51:57	Luke 22:3
AJW 52:1	John 11:57[end]
AJW 52:2	John 12:1
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AJW 52:10	John 12:6
AJW 52:11	Matthew 26:9, Mark 14:5a
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AJW 52:13	Matthew 26:10a, Mark 14:6a, John 12:7a
AJW 52:14	Mark 14:6b, John 12:7b
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AJW 52:16	Matthew 26:10b, Mark 14:6c
AJW 52:17	Matthew 26:11a, Mark 14:7a, John 12:8a
AJW 52:18	Mark 14:7b
AJW 52:19	Matthew 26:11b, Mark 14:7c, John 12:8b
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AJW 52:23	Matthew 26:14a, Mark 14:10a, Luke 22:3
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AJW 52:25	Matthew 26:15a
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AJW 52:30	John 12:10
AJW 52:31	John 12:11
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AJW 53:2	Matthew 21:2, Mark 11:2, Luke 9:30
AJW 53:3	Matthew 21:3a, Mark 11:3a, Luke 9:31

AJW 53:4	Matthew 21:3b, Mark 11:3b
AJW 53:5	Matthew 21:6a, Mark 11:4a, Luke 19:32
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AJW 53:10	Matthew 21:6b
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AJW 53:13	Matthew 21:7b, Mark 11:7b, Luke 19:35b, John 12:14b
AJW 53:14	John 12:12
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AJW 53:16	Matthew 21:8, Mark 11:8, Luke 19:36
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AJW 53:18	Luke 19:38
AJW 53:19	Matthew 21:9a, Mark 11:9a
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AJW 53:28	John 12:17
AJW 53:29	John 12:18
AJW 53:30	John 12:19
AJW 53:31	Luke 19:41
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AJW 53:33	Luke 19:43
AJW 53:34	Luke 19:44
AJW 53:35	Mark 11:11a
AJW 53:36	Matthew 21:10
AJW 53:37	Matthew 21:11
AJW 53:38	John 12:20
AJW 53:39	John 12:21

AJW 53:40	John 12:22
AJW 53:41	John 12:23
AJW 53:42	John 12:24
AJW 53:43	John 12:25
AJW 53:44	John 12:26
AJW 53:45	John 12:27
AJW 53:46	John 12:28
AJW 53:47	John 12:29
AJW 53:48	John 12:30
AJW 53:49	John 12:31
AJW 53:50	John 12:32
AJW 53:51	John 12:33
AJW 53:52	John 12:34
AJW 53:53	John 12:35
AJW 53:54	John 12:36
AJW 53:55	John 12:37
AJW 53:56	John 12:38
AJW 53:57	John 12:39
AJW 53:58	John 12:40
AJW 53:59	John 12:41
AJW 53:60	John 12:42
AJW 53:61	John 12:43
AJW 53:62	John 12:44
AJW 53:63	John 12:45
AJW 53:64	John 12:46
AJW 53:65	John 12:47
AJW 53:66	John 12:48
AJW 53:67	John 12:49
AJW 53:68	John 12:50
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AJW 54:9	Matthew 21:15
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AJW 54:11	Matthew 21:17, Mark 11:19
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AJW 55:3	Matthew 21:20
AJW 55:4	Matthew 21:21a, Mark 11:22a
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AJW 55:7	Mark 11:23
AJW 55:8	Matthew 21:22, Mark 11:24
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