

Yeshua ha Mashiach

Jesus the Christ



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“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.” (Joh. 1:29)

“And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” (Rev. 5:5)



The Prophetic Truth of Tomorrow

Presented by

The Congregation of Yehovah

A Hebraic Roots Church of God

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Chapter 1

The Divinity of Yeshua Part 1 – Who or What is Yehovah?

“Hear, O Israel: Yehovah our God is one Yehovah” (Deu. 6:4). The Hebrew word for God here is *Elohim*, the plural of *El* (god). It is sometimes used of pagan **gods** as in, “Thou shalt have no other **gods** before me” (Exo. 20:3). When it is used of the true God, it refers to the God Family. Elohim, the God Family, is Yehovah. Speaking of Yeshua, we read, “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: FOR MY NAME [YEHOVAH] IS IN HIM” (Exo. 23:20-21). “For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named” (Eph. 3:14-15); that name is Yehovah. Elohim, the God Family, contains more than one El – God-being, as in “And God [Elohim] said, Let Us make man in Our image, after Our likeness...” (Gen. 1:26a). Yehovah is our Elohim.

The correct pronunciation is [Ye-ho-vah]. “And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them” (Exo. 6:3). “That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth” (Psa. 83:18). “Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation” (Isa. 12:2). “Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength” (Isa. 26:4). When the King James Version of the Bible was written in 1611, the letter ‘J’ had a ‘Y’ sound. Researcher Nehemiah Gordan has discovered thousands of manuscripts with the full vowel points of God’s name, that prove beyond any doubt that the name is pronounced Ye-ho-vah.

It is not, however, a sin to use God’s name in other languages, as Paul did when he said that the unknown God was referring to the true God. “For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you” (Act. 17:23). Unknown God here was *Agnō Theos* written in Greek.

Part 2 – God the Father – the Father of Yeshua

The Father is the one true God in the sense that He was the only one who was never created, but always existed. “And this is life eternal, that they might know Thee the ONLY TRUE GOD, and Jesus Christ, whom Thou hast sent” (Joh. 17:3). “But to us THERE IS BUT ONE GOD, THE FATHER, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him” (1 Cor. 8:6). “...and denying THE ONLY LORD GOD, and our Lord Jesus Christ” (Jude 4 b). “ONE GOD AND FATHER OF ALL, who is above all, and through all, and in you all” (Eph. 4:6).

The Father is the Most High God and gives the kingdoms of the earth to whom He will. “When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the – children of Israel [correctly – ‘Sons of God’]” (Deu. 32:8 LXX). “This matter is by the decree of the watchers, and the demand by the word of the Holy Ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men” (Dan. 4:17). “O thou king, the Most High God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour... till he knew that the Most High God ruled in the kingdom of men, and that He appointeth over it whomsoever He will” (Dan. 5:18, 21b).

The Father is greater than the Son, They are not equals. "...for my Father is greater than I" (Joh. 14:28b). "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him" (Joh. 13:16). "My Father, which gave them me, **is greater than all**" (Joh. 10:29a).

Yeshua is in subjection to the Father. "For He [the Father] hath put all things under His feet. But when He [the Father] saith all things are put under Him; it is manifest that He [the Father] is excepted which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him [the Father] that put all things under Him, that God may be all in all" (1 Cor. 15:27-28).

The Father does not reveal all things to the Son. "But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father" (Mar. 13:32) NIV.

We are to pray to the Father in Yeshua's name. "[W]hatsoever ye shall ask of the Father in my name, He may give it you" (Joh. 15:16b). "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you" (Joh. 16:23).

All good gifts come from the Father. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (Jam. 1:17a). "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Mat. 6:6). "But thou, when thou fastest, anoint thine head, and wash thy face that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly" (Mat. 6:17-18).

The holy spirit comes from the Father. "But the comforter, which is the holy spirit, 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" (Joh. 14:26). "But when the comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me" (Joh. 15:26).

Only the Father calls people into the Church. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (Joh. 6:44). The Church is to be kept in the Father's name. "Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as We are" (Joh. 17:11b).

God the Father will decide who will fill the offices in the Kingdom. "And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father" (Mat. 20:23).

No one has ever seen the Father nor heard His voice. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him" (Joh. 1:18). "And the Father Himself, which hath sent me, hath borne witness of me. Ye have neither heard His voice at any time, nor seen His shape" (Joh. 5:37).

Yeshua revealed the Father. "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the **Son will reveal Him**" (Mat. 11:27). "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, **he hath declared Him**" (Joh. 1:18). "Jesus saith unto him, I am the way, the truth, and the life: no man **cometh unto the Father, but by me**" (Joh. 14:6). "**I have manifested Thy name** unto the men which Thou gavest me out of the world" (Joh. 17:6).

Part 3 – The Power of the Holy Spirit

The holy spirit is the power of God, and not a separate person, as seen in these verses:

“But truly I am full of power by the spirit of Yehovah” (Mic. 3:8).

“The holy spirit shall come upon thee, and the power of the Highest shall overshadow thee” (Luk. 1:35b).

“And Jesus returned in the power of the spirit into Galilee” (Luk. 4:14a).

“But ye shall receive power, after that the holy spirit is come upon you” (Act. 1:8a).

“How God anointed Jesus of Nazareth with the holy spirit and with power” (Act. 10:38a).

“Now the God of hope fill you with all joy ... through the power of the holy spirit” (Rom. 15:13).

“Through mighty signs and wonders by the power of the spirit of God; ... I have fully preached the gospel of Christ” (Rom. 15:19).

“For God hath not given us the spirit of fear; but of power” (2 Tim. 1:7a).

“But as many as received him, to them gave He power to become the Sons of God” (Joh. 1:12).

The holy spirit is never described in human form but is likened to:

Wind and fire (Act. 2:2-4)

Being poured out as water (Isa. 32:15; 44:3) (Joe. 2:28-29) (Zec. 12:10) (Act. 2:17; 10:45)

Flowing water (Joh. 7:37-39)

A drink of water (1 Cor. 12:13)

Anointing oil (Act. 10:38)

Being baptized in water (Mat. 3:11) (Mar. 1:8) (Luk. 3:16) (Act. 1:5; 11:16)

Clothing (being ‘endued’ with) (Lev. 24:49)

A gift (Act. 2:38; 10:45; 11:17) (1 Tim. 4:14) (2 Tim. 1:6)

The holy spirit is spoken as reacting with a person in ways that another person cannot:

As falling upon one (Eze. 11:5) (Act. 10:44; 11:15)

As being renewed (Psa. 51:10) (Eph. 4:23) (Tit. 3:5)

As being quenched (1 The. 5:19)

As being stirred up (2 Tim. 1:6)

The holy spirit is also the spirit of Christ, it is shared among the God-Family.

“But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of His” (Rom. 8:9).

“Searching what, or what manner of time the spirit of Christ which was in them did signify... and the glory that should follow” (1 Pet. 1:11).

The scriptures contain no prayers to the holy spirit, as if it were a person. Also, Paul’s salutation “Grace to you and peace from God the Father and the Lord Jesus Christ” never includes the holy spirit. (Rom. 1:7) (1 Cor. 1:3) (2 Cor. 1:2) (Gal. 1:3) (Eph. 1:2) (Phi. 1:2) (Col. 1:2) (1 The. 1:1) (2 The. 1:2) (1 Tim 1:2) (2 Tim 1:2) (Tit. 1:4) (Phe. 3).

Yeshua was begotten of the Father. “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” (Joh. 1:14). The Father used the power of the holy spirit to beget Yeshua. “And the angel answered and said unto her, **the holy spirit shall come upon thee**, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luk. 1:35). “Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with **child of the holy spirit**” (Mat. 1:18). If the holy spirit were a separate person, it would be Yeshua’s father and not God the Father.

Part 4 – The Pre-Existence of Yeshua

Yeshua was the first of God's creations. "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, THE BEGINNING OF THE CREATION OF GOD" (Rev. 3:14). "Who is the image of the invisible God, THE FIRSTBORN OF EVERY CREATURE" (Col. 1:15). Yeshua came forth from the Father. "I came out from God. I came forth from the Father" (Joh. 16:27b-28a). "[A]nd have known surely that I came out from Thee" (Joh. 17:8b). "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me" (Joh. 8:42). Yeshua was the Word. "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" (Joh. 1:14). All words proceed from someone, Yeshua proceeded from the Father.

Yeshua was created as one of the Morning Stars. "I am the root and the offspring of David, and the bright and Morning Star" (Rev. 22:16b). "[A]s to a light shining in a dark place, until the day dawns, and the morning star rises in your hearts" (2 Pet. 1:19b) NIV. "And I will give him the Morning Star" (Rev. 2:28). "Where wast thou when I laid the foundations of the earth?... When the Morning Stars sang together, and all the sons of God shouted for joy?" (Job 38:4a, 7).

The Father created everything through Yeshua. "God... has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds" (Heb. 1:1a, 2) NKJV. "All things were made through Him, and without Him nothing was made that was made ... He was in the world, and the world was made through Him, and the world did not know Him" (Joh. 1:3, 10) NKJV. "[O]r by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist" (Col 1:16-17) NKJV. "yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live" (1 Cor. 8:6) NKJV.

As a spirit being, Yeshua qualified to become a Son of God. "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above thy fellows" (Heb. 1:9). This was when Yeshua became a full Son of the Father. "For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son" (Heb. 1:5). "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is His name, and what is His Son's name, if thou canst tell?" (Pro. 30:4). "And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not" (Mar. 5:7).

Yeshua was made into the image of the Father. "Who is the image of the invisible God, the firstborn of every creature" (Col. 1:15). "[L]est the light of the glorious gospel of Christ, Who is the image of God, should shine unto them" (2 Cor. 4:4b). "God...hath in these last days spoken unto us by His Son...Who being the brightness of His glory, and the express image of His person... sat down on the right hand of the Majesty on high" (Heb. 1:1-3). Yeshua is a reflection of the Father. "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (Joh. 14:9).

Yeshua is a God-being. "But unto the Son He saith, Thy throne, **O God**, is for ever and ever..." (Heb. 1:8a). And then the Father commanded the angels to worship Yeshua. "And again, when He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him" (Heb. 1:6). "In [a] beginning was the Word, and the Word was with God [the Father], and the Word was God" (Joh. 1:1). "And Thomas answered and said unto him, My Lord and my God" (Joh. 20:28). "Jesus said unto

them, Verily, verily, I say unto you, Before Abraham was, I AM” (Joh. 8:58). ‘I AM’ is a reference to God’s name. “And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you’ (Exo. 3:14).

Yeshua restored the face of the earth and created life, man, and the Sabbath in seven days at the Father’s direction. “And God said, Let Us make man in Our image, after Our likeness... So God created man in His own image, in the image of God created He him; male and female created He them” (Gen. 1:26a-27). “And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made” (Gen. 2:3). It was necessary that Yeshua would create man, so, as man’s creator, He could die for and redeem all mankind, as all of mankind came from Him.

At the time of Adam and Eve’s sin, it was determined that Yeshua would redeem mankind. Speaking to the devil of the Messiah God said “And I will put enmity between thee and the woman, and between thy seed and her seed; It shall bruise thy head, and thou shalt bruise His heel” (Gen. 3:15). “But with the precious blood of Christ, as of a Lamb without blemish and without spot. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you” (1 Pet. 1:19-20). “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world” (Rev. 13:8).

Here are other examples of the pre-existence of Yeshua. Yeshua existed with the Father before the world was made. “Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold my glory, which Thou hast given me: for Thou lovedst me before the foundation of the world” (Joh. 17:24). In the Gospel of Luke, Yeshua describes how he saw Lucifer’s fall. “And he said unto them, I beheld Satan as lightning fall from heaven” (Luk. 10:18). Yeshua preached to the spirits in Tartarus, a dark prison, during the days of Noah. “By which also He went and preached unto the spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water” (1 Pet. 3:19-20). Yeshua was the Rock in the wilderness. “And Jehovah spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the Rock before their eyes; and It shall give forth His water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink” (Num. 20:7-8). “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ” (1 Cor. 10:4).

Yeshua declares the Father as His God, He proclaims the Father as His God. “I ascend unto **my Father**, and your Father; and to **my God**, and your God” (Joh. 20:17b). “Blessed be the **God and Father of our Lord Jesus Christ...**” (1 Pet. 1:3a), also (Eph. 1:3a). “**Blessed be God, even the Father of our Lord Jesus Christ**, the Father of mercies, and the God of all comfort” (2 Cor. 1:3). “Thou hast loved righteousness, and hated iniquity; therefore **God, even Thy God**, hath anointed Thee with the oil of gladness above Thy fellows” (Heb. 1:9).

God the Father created Yeshua as a Morning Star. Then, the Father created the angels and the universe through Yeshua, after which Yeshua qualified to become a full Son of God, and the Father made Yeshua into His own image. Yeshua restored the Earth and made man. Yeshua was the God-being that communicated and appeared to men in the Old Testament. He is the same forever “Jesus Christ the same yesterday, and to day, and for ever” (Hb. 13:8).

Many Sabbath-keeping followers of Yeshua have understood that the Father created Yeshua. Outlining some beliefs of the Churches of God (7th Day), the Statement of Faith of the General Conference of the Church of God (Seventh Day) – Denver Conference states the following, “The Salem Conference, the Churches previously affiliated or linked to the Jerusalem Conference and a

number of independent Churches of God (7th Day) still believe that Jesus Christ, as the Word of God, is a created being”.

Part 5 – The Early Church Fathers on the Creation of Yeshua

Justin Martyr wrote, “**But the Father of all, who was unbegotten**, there is no name given...And His Son, who was properly called Son, **the Word, who was also with Him and was begotten before the works** [of creation], when at first He created and arranged all things by Him, is called Christ...” (*The Second Apology of Justin*, Chap. 6, p. 190).

I shall give you another testimony, my friends, said I, from the scriptures, **that God begat before all** creatures a Beginning, a certain rational Power from Himself, who was called by the holy spirit, now the Glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos; and another occasion, He calls Himself Captain, when He appeared in human form to Joshua the son of Nave [Nun].... The Word of Wisdom, who is Himself this God begotten of the Father of all things, and Word and Wisdom and Power and Glory of the Begetter, will bear evidence to me, when He speaks by Solomon ... From everlasting He established me in the beginning, before He had made the earth, before He had made the depths, before the springs of the waters had issued forth, before the mountains had been established. Before all the hills, **He begets Me**...when He made the foundations of the earth, I was with Him arranging. (‘Dialogue with Trypho’, Chapter. 61, *The Anti-Nicene Fathers*, p. 228).

Justin Martyr, speaking of Yeshua, says, “... **But this Offspring, was truly brought forth from the Father**, was with the Father before all the creatures, and the Father communed with Him, even as the scripture by Solomon has made clear, that He, who Solomon calls Wisdom, was begotten as a beginning before all His creature and **as the Offspring by God.**” (*Dialogue with Trypho*, Chapter. 61, *The Anti-Nicene Fathers*, p. 228).

Irenaeus, 120-202 A.D., writes, speaking of the Father, “And thus, in all things, God has the pre-eminence, **who alone is uncreated**, the first of all things, and the primary cause of the existence of all, while all other things remain under God’s subjection” (*ibid.*, p. 522).

Hippolytus, 170-236 A.D., a disciple of Irenaeus, writes, “The Logos alone, of this God, is from God Himself. Wherefor also the Logos is God, being the substance of God” (*The Anti-Nicene Fathers*, Chap. 30, p. 153). “Therefore, this solitary and supreme deity, by an exercise of reflection, **brought forth the Logos first**...Insomuch as he is this Progenitor First-Born...and so it was, that when the Father ordered the world to come into existence, the Logos, one by one, completed each object of creation, thus pleasing God...” (*The Anti-Nicene Fathers*, Vol. 5, pp. 150-151).

Origen, a pupil of Clement, states, “Jesus...which we offer to him as being Intermediate [the Intermediator] between the nature of the Uncreated [the Father] and that of all created things, and who bestows upon us the benefits which come from the Father, and who, as High Priest, conveys our prayers to the Supreme God” (“Origen against Celsus”, Book 3, Chap. 34, *The Anti-Nicene Fathers*, Vol. 4, p. 478).

Athanasius, 297-373 A.D., wrote,

But God possess true existence and is not composite, wherefore His Word also has true existence and is not composite, but is the one and only begotten of God, **Who proceeds** in His goodness **from the Father** as from good Fountain, and orders all things and holds them together...for He is the image of the invisible God, **the First-Born of all creation**, ‘for through Him and in Him all things consist, things visible and things invisible, and He is the Head of the

Church,' as the ministers of the truth teach in their holy writings. (*Against the Heathen 41 Nicene and Post-Nicene Fathers, Vol. 4 p.2*).

Or who was with him, when He made all created existence, except His Wisdom which says: 'When He was making the heaven and the earth, I was present with Him?' But in the mention of heaven and earth, all created things in heaven and earth are included as well. But being present with Him as His Wisdom and His Word, looking at the Father, He fashioned the universe, and organized it and gave it order; and, as He is the Power of the Father, He gave all things strength to be, as the Savior says: 'What things so ever I see the Father doing, I also do in like manner.' And His holy disciples teach that all things were made 'through Him and unto Him'; and, being the good **Offspring of Him that is good**, and true Son, He is the Father's Power and Wisdom and Word...But He is the very Wisdom, very Word, and very own Power of the Father, very Light, very Truth, very Righteousness, very Virtue and in truth, His express Image, and Brightness, and Resemblance. And to sum it all up, **He is the wholly perfect Fruit of the Father**, and is alone the Son, and unchanging Image of the Father. (*ibid.*, p. 29).

Arias, a bishop of Alexandria, wrote the following in a letter to Eusebius, bishop of Nicomedia.

And when Eusebius, your brother in Caesarea, and Theodotus, and Paulinus and Athanasius, [not the famous Athanasius], and Gregory, and Aetius, and all the bishops in the east, said, that **God who had no beginning, existed before the Son**, they were condemned...We cannot bear to hear these impieties, though the heretics should threaten us with ten thousand deaths, But what we say and think, we have both taught and do teach, 'that the Son is not unbegotten, nor a part of the Unbegotten, by any means, nor of any subject matter, but that by will and council, He existed before the times and the ages, **full God**, only begotten...for **He was not unbegotten**. We are persecuted because we say **the Son hath a beginning, but God [the Father] is without a beginning**...for thus we are persecuted, the rest you know, I pray that you be strong in the Lord, remembering our afflictions. (*The History of the Church of Christ, Vol. 2, 1819, by Joseph Miller, p. 53*).

Part 6 – Yeshua is the Angel of Yehovah

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day... And Jacob called the name of the place Peniel: for **I have seen God face to face**, and my life is preserved" (Gen. 32:24, 30). Jacob understood, the angel he wrestled with was also God.

"**And the Angel of Yehovah appeared unto him** in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when Yehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; **for he was afraid to look upon God**" (Exo. 3:2-6). The Angel that appeared to Moses was also referred to as God. No one but a God-being could make the ground holy by their presence.

"Behold, I send an **Angel** before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: **for My name [Yehovah] is in Him**. But if thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For Mine **Angel** shall go before thee..." (Exo.23:20-23). The Angel that was over the Israelites had God's name Yehovah.

“And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with His sword drawn in His hand: and Joshua went unto Him, and said unto Him, Art thou for us, or for our adversaries? And He said, Nay; but as Captain of the host of Yehovah am I now come. **And Joshua fell on his face to the earth, and did worship,** and said unto Him, What saith my Lord unto His servant? And the Captain of Yehovah's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so” (Jos. 5:13-15). The Angel that Joshua worshipped was also God or it would have rebuked Joshua for worshipping Him. See (Col. 2:18) and (Rev. 22:8-9).

“And an **Angel of Yehovah** came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break **My covenant with you.** And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed My voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you” (Jud. 2:1-3). The Angel of Yehovah, which made a covenant with Israel, was God.

“And Manoah said unto the **Angel of Yehovah**, What is Thy name, that when Thy sayings come to pass we may do Thee honour? And the **Angel of Yehovah** said unto him, Why askest thou thus after My name, seeing it is **secret?**... And Manoah said unto his wife, We shall surely die, because **we have seen God.**” (Jud. 13:17-18, 22). The word ‘secret’ in this passage is from the Hebrew word *pelel*, Strong’s #6383, meaning ‘wonderful’ which is one of Yeshua’s names. “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called **Wonderful**, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isa. 9:6). Manoah understood that the Angel was God and He had one of God’s names.

Part 7 – Yeshua is Melchizedek

In Abraham’s time, Yeshua took human form as Melchizedek, priest of the Most High God. “And Melchizedek king of Salem brought forth bread and wine: and He was the priest of the Most High God. And He blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth: And blessed be the Most High God, which hath delivered thine enemies into thy hand. And he gave Him tithes of all” (Gen. 14:18-20). “Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM” (Joh. 8:56-58).

Yeshua continues to be the High Priest of Melchizedek. “Yehovah said unto my Lord, Sit thou at My right hand, until I make Thine enemies Thy footstool... Yehovah hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek” (Psa. 110:1,4). “And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec” (Heb. 7:15-17).

Melchizedek had no human mother or father, or human birth or beginning. “For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated “king of righteousness,” and then also king of Salem, meaning “king of peace,” without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.” (Heb. 7:1-3) NKJV.

It was necessary that Yeshua manifest as the high priest Melchizedek, so that Melchizedek's priesthood would precede and take precedence over the Levitical priesthood, which would come later. The priesthood would switch back to the Melchizedek/Yeshua priesthood after the church began, and tithes and offerings would be transferred as well. "And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But He whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there He receiveth them, of Whom it is witnessed that He liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:5-12). The change being tithes are now paid to the Church.

Yeshua taught we are both pay tithes and have love and righteousness. "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God, these ought ye to have done, AND NOT LEAVE THE OTHER UNDONE" (Luk. 11:42) also (Mat. 23:23).

Yeshua taught we should pay both taxes and tithes. "And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him" (Mar. 12:17).

Part 8 – Yeshua is the Wisdom of God

The pre-existent Yeshua is spoken of with the title of 'Wisdom'. "Yehovah by Wisdom hath founded the earth; by understanding hath He established the heavens" (Pro. 3:19).

"Yehovah possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth. When He established the clouds above: when He strengthened the fountains of the deep. When He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth. Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him, Rejoicing in the habitable part of His earth; and my delights were with the sons of men" (Pro. 8:22-31).

In the first three verses of this chapter, wisdom is referred to in the feminine. In Hebrew, as with most languages, words have a gender, therefore, the attribute of wisdom was expressed as feminine in this case. It is beginning in verse 22 that the person referred to as Wisdom is spoken of.

Part 9 – Yeshua is the Archangel Michael

Michael is the Archangel. "Yet Michael the Archangel, when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jud. 9). Archangel is *archaggelos* in Greek, *archo* – meaning 'first' or 'chief in rank', *aggelos* – meaning 'messenger' or 'angel'. This refers to the chief or head of all the angels and we have already shown that Yeshua is the Angel of Yehovah. Therefore, this is another one of His titles. Michael in

Hebrew is *mikael* (Strong's # 4317), meaning 'Who is like God'. There is only one who is like God, and that is Yeshua.

Yeshua will return with a shout with the voice of an Archangel. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first" (1 The. 4:16). The Lord Yeshua will return with a shout and His voice is the voice of the Archangel spoken of here. "Verily, verily, 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....Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His **voice**" (Joh. 5:25, 28). "The sun and the moon shall be darkened, and the stars shall withdraw their shining. Yehovah also shall **roar** out of Zion, and utter His **voice** from Jerusalem; and the heavens and the earth shall shake" (Joe. 3:15). "Let them give glory unto Yehovah, and declare His praise in the islands. Yehovah shall go forth as a mighty man, He shall stir up jealousy like a man of war: He shall **cry**, yea, **roar**; He shall prevail against His enemies. I have long time holden My peace; I have been still, and refrained Myself: now will I **cry** like a travailing woman; I will destroy and devour at once" (Isa. 42:12-14). "Therefore prophesy thou against them all these words, and say unto them, Yehovah shall **roar** from on high, and utter His **voice** from His holy habitation; He shall mightily **roar** upon His habitation; He shall give a **shout**, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for Yehovah hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith Yehovah" (Jer. 25:30-31).

Michael is Israel's prince. "And at that time shall Michael stand up, the Great Prince which standeth for the children of thy people" (Dan. 12:1a). "Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia" (Dan. 10:12-13). When God divided the seventy nations and fixed their borders, He set angels over them (like the prince of Persia), but He – Michael/Yeshua – is the Prince over Israel. "When the Most High divided the nations, when He separated the sons of Adam, He set the bounds of the nations according to the number of the angels of God. And His people, Jacob became a portion of the Lord. Israel was the line of His inheritance" (Deu. 32:8-9 LXX).

Chapter 2

Key Events in the Life of Yeshua

Part 1 – Yeshua’s Human Birth

Yeshua was the only human son begotten of the Father. “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” (Joh. 1:14). “Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the holy spirit ...But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the holy spirit. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us” (Mat. 1:18, 20-23).

Despite the false narrative of Nativity scenes, the Magi, or “wise men” who brought Yeshua gifts, did not bring them to the manger, but to His home. “And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh” (Mat. 2:11). They brought three gifts fitting for a king, it does not say how many wise men came.

The Messiah’s name in Hebrew is Yeshua, ‘Jesus’ is the English transliteration of the Greek *Iēsoûs*. *Iēsoûs* is pronounced [ee-ay-sooce’]. He was never called ‘Jesus’ when He was on Earth, or referred to by that name for hundreds of years. At the time the King James Version was published, in 1611, the ‘J’ had a ‘Y’ sound. Many prefer to use the name Yeshua because the traditional ‘Jesus’ is so different than the one in the Bible.

‘Christ’ in Greek is *Christos*, (Strong’s 5547), meaning ‘the anointed one’, referring to the Messiah. ‘Mashiach’ is Hebrew for Messiah.

Part 2 – Yeshua had Siblings

“Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not **till** she had brought forth her firstborn son: and he called his name JESUS” (Mat. 1:24-25). The Greek word for ‘till’ here is *heōs*, Strong’s #2193 meaning till, until; “(a) conj: until, (b) prep: as far as, up to, as much as, until”. Mary remained a virgin *until* Yeshua was born, after that she had children by Joseph.

Yeshua’s brothers are pointed out in scripture “After this he went down to Capernaum, with his mother and his brothers and his disciples, and they stayed there for a few days” (Joh. 2:12) ESV. “So his brothers said to him, ‘Leave here and go to Judea, that your disciples also may see the works you are doing. For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world.’ For not even his brothers believed in him... But after his brothers had gone up to the feast, then he also went up, not publicly but in private” (Joh. 7:3-5, 10) ESV. “All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and His brothers” (Act. 1:14) ESV. “Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas?” (1 Cor. 9:5) ESV.

The authors of the Epistles of James and Jude were brothers of Yeshua “Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord’s brother” (Gal. 1:18-19). “Is not this the carpenter’s son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not

all his sisters with us? Where then did this man get all these things?” (Mat. 13:55-56) ESV. “Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?” And they took offense at him” (Mar. 6:3) ESV. Yeshua also had sisters, although they are left unnamed.

Part 3 - Yeshua from Age 12 to 30

The Scriptures record nothing of Yeshua’s life after he taught in the temple at age 12, until he defeated Satan at age 30, and began his ministry. Are there any clues as to where he was, or what he did at this time?

Many historical sources record that Joseph of Arimathea was the uncle of Mary, and great-uncle of Yeshua. After the death of Mary’s husband, Joseph of Arimathea would have taken legal responsibility for the family, and allowed to legally claim Yeshua’s body at His death “Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph” (Mar. 15:43-45).

Joseph of Arimathea was a member of the Sanhedrin, and opposed Yeshua’s convection “And, behold, there was a man named Joseph, **a counsellor**; and he was a good man, and a just: **(the same had not consented to the counsel and deed of them;)** he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God” (Luk. 23:50-51).

There are records showing that Joseph of Arimathea was a provincial Roman Senator in charge of the mining in Britain. The mining trade between Israel and Britain goes back to 1500 B.C.

When Yeshua entered Nazareth we learn “And he came to Nazareth, where he had been brought up” (Luk. 4:16a), implying this is where he had been raised as a child. “[A]nd, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read” (Luk. 4:16b). But, the people act as they have never heard him read in the synagogue there before this .”And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?” (Luk. 4:22). Where had Yeshua been previous to this?

There is history that says Yeshua traveled with his great-uncle and legal guardian, Joseph of Arimathea, to Glastonbury in Britain and spent much time there. For more on this, read *The Traditions of Glastonbury* by E. Raymond Capt M.A. A.I.A. F.S.A. Scot..

What did Yeshua do during these years? “Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon?” (Mar. 6:3a). The word for ‘carpenter’ here is *tekōn* in Greek. Thayer’s Greek Lexicon defines *tekōn* as “a worker in wood, a carpenter”.

Homes in Israel at this time were not made of wood. “The typical dwelling in the land of Israel was, of course, that of the lower classes. It was made of stone, mud or mudbrick with hard-packed dirt floors” *Jewish Backgrounds of the New Testament* by J. Julius Scott Jr..

Yeshua being a “worker in wood”, was most likely a ship’s carpenter. He spent time in his ministry both on and around the sea, with several of his disciples being fisherman. Yeshua had also traveled by ship with his guardian, as referenced in E. Raymond Capt’s *The Traditions of Glastonbury*.

Part 4 – Yeshua Defeats Satan

Yeshua qualified to rule the Earth by defeating Satan, before He began His ministry.

“Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:
And in their hands they shall bear thee up,
Lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me” (Mat. 4:1-9). When Satan declared he could give the kingdoms of the Earth to whosoever he desired, Yeshua did not disagree.

Yeshua defeated Satan. “Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him” (Mat. 4:10-11). Now Satan will be replaced. “Now is the judgment of this world: now shall the prince of this world be cast out” (Joh. 12:31). “Of sin, because they believe not on me...Of judgment, because the prince of this world is judged” (Joh. 16:8, 11). “[T]hat through death he might destroy him that had the power of death, that is, the devil” (Heb. 2:14b).

Part 5 – Yeshua is Proven to be the Messiah

One of the signs of the Messiah was that He was to be born of a virgin “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” (Isa. 14:7). Yeshua was born of a virgin as we read in the beginning of this chapter.

Yeshua offered to John the Baptist the examples of the many miracles He performed, and the preaching of the Gospel as proof He was the Messiah “And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me” (Luk. 7:19-23).

Yeshua performed many incredible miracles, including; casting out an entire legion of demons (Mar. 5:1-18) (Luk. 8:26-39); walking on water (Mat. 14:22-36) (Mar. 6:45-56) (Jon. 6:16-24); immediately calming a raging storm at sea (Mat. 8:23-27) (Mar. 4:35-41) (Luk. 8:22-25); feeding thousands with spontaneously created fish and bread (Mat. 14:13-21) (Mar. 6:30-43) (Luk. 9:12-17) (Joh. 6:1-14); and raising Lazarus from the dead (Joh. 11:1-45).

Yeshua told the public the only sign that He would give proving He was the Messiah, was that He would be in the grave three days and three nights before rising again “Then certain of the scribes and

of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas 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" (Mat. 12:38-40).

Yeshua rose after three days "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that He rose again the third day according to the scriptures" (1 Cor. 15:3-4).

Yeshua performed many more infallible miracles and proofs after His resurrection, and continued to preach the Gospel of the Kingdom of God. "To whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God" (Act. 1:3).

Part 6 – Understanding the Passover of the Passion Week

Yeshua kept the Passover in Jerusalem after the custom of the Feast. "Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast" (Luk. 2:41-42). This was on the fifteenth of Abib. He continued to do this throughout his life. "And the Jews' Passover was at hand, and Jesus went up to Jerusalem... Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did" (Joh. 2:13 and 23). He did this as an example for us. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2:21).

"And the **first day** of unleavened bread, when they **killed** the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover? ...And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover" (Mark 14:12, 16). The word 'first' here is *prōtē* in Greek (Strong's # 4413). The meanings include "before, beginning and former". "Then came the **day** of unleavened bread, when the Passover must be **killed**...And they went, and found as he had said unto them: and they made ready the Passover" (Luk. 22:7 and 13). The word 'day' in these verses is from the Greek work *hēmera* (Strong's #2250) which means a period of time. According to Vine's Complete Expository Dictionary of Old and New Testament Words, definition d: *hēmera* is a period of undefined length marked by certain characteristics. The same word is translated 'time' in Acts. "And Saul was consenting unto his death. And at that time (*hēmera*) there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles" (Act. 8:1). Therefore, Mark 14:12 should read, "And the **beginning period of unleavened bread**, when they killed the Passover." Luke 22:7 should read, "Then came the **time of unleavened bread**, when the Passover must be killed."

In both of these verses, the word 'killed' is the Greek *thýō* (Strong's #2380), meaning "to sacrifice". In both cases, these verses are referring to the period from the tenth through the fourteenth of Abib, in which these lambs were inspected, and which led up to them being sacrificed at the end of the fourteenth of Abib. These verses are referring to the beginning of the preparation period for unleavened bread, which would lead up to the killing of the Passover lamb. The preparation period was from Abib 10 through Abib 14. "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house... Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening" (Exo. 12:3, 5-6). Let

us notice that after Yeshua was taken into custody, that it was still the preparation period. “Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that **they might eat the Passover**” (Joh. 18:28). “And it was the **preparation of the Passover**, and about the sixth hour: and he saith unto the Jews, Behold your King!” (Joh. 19:14).

On the eleventh of Abib, Yeshua taught on the Mount of Olives in the late afternoon, as recorded in Matthew 24, Mark 13 and Luke 21.

On the twelfth, in the evening, “Now the feast of unleavened bread drew nigh, which is called the Passover” (Luk. 22:1). “And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is **the feast of** the Passover, and the Son of man is betrayed to be crucified” (Mat. 26:1-2). “After two days was **the feast of** the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people” (Mar. 14:1-2). Notice in both places, “the feast of” is in italics in the King James Version, because these words do not appear in the Greek. In two days was the fourteenth when the Passover lamb would be slain as the sun went down. “Now the first **day** of the **feast of** unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover” (Mat. 26:17-19). Again, notice in the King James, the words ‘day’ and ‘feast of’ are in italics, because they are not in the Greek. Therefore, this actually reads, now *on* the first of unleavened bread. The Greek work for ‘first’ here is *prōtē* (Strong’s # 4413), meaning before or beginning. This verse is referring to the beginning of unleavened bread preparation, which actually began on the tenth of the month.

“And he said unto them, With **desire** I have desired to eat this Passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God” (Luk. 22:15-16). When Yeshua said that he greatly desired to eat the upcoming Passover with his disciples, he knew that he would be unable to until he was resurrected into the Kingdom of God because he was to be the sacrificial lamb that year. “For even Christ our Passover is sacrificed for us” (1 Cor. 5:7b). The word ‘desire’ here is *epithumia* (Strong’s # 1939), Thayer’s Greek-English Lexicon defines this as “desire, craving, longing, desire for what is forbidden”. He desired to eat the upcoming Passover with his disciples, though he knew he would be unable to.

“Now before the feast of the Passover... And supper being ended... He riseth from supper, and laid aside his garments; and took a towel, and girded himself” (Joh. 13:1a, 2a, 4). This was not a Passover Seder but a dinner eaten before the Passover. *The Jewish New Testament Commentary* by David Stern (p. 77) says, “The last supper was not a Seder, but a *se’udat mitzvahd*, ‘banquet of completion’, which was a special meal a teacher would have with his students upon completion of a course of study.

The bread used at this meal was *artos*, leavened bread, which they had used for the ‘sop’. “Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon” (Joh. 13:26), also, Paul, when speaking of the last supper also used the word *artos*, leavened bread, for bread. “For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread (*artos*)” (1 Cor. 11:23).

This meal was at the end of the twelfth day and the start of the thirteenth. The next morning, the thirteenth, Yeshua appeared before Pilate, then Herod, and then before Pilate again, when he was judged at the sixth hour (which was noon). “And it was the preparation of the Passover, and about the

sixth hour: and he saith unto the Jews, Behold your King!” (Joh. 19:14). Afterwards, he was scourged and spent the night in the dungeon, “He was taken from prison and from judgment” (Isa. 53:8a), until the next morning when he was placed upon the stake at the third hour (9 am). “And it was the third hour, and they crucified him” (Mar. 15:25). He died at the same time the Passover lambs were being killed (3 pm – 5 pm). “For even Christ our passover is sacrificed for us” (1 Cor. 5:7b). “But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pet. 1:19). He was buried sometime before sunset, which is according to the law, on the fourteenth. “The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross [*staurou* - stake] on the sabbath day, (for that sabbath day was an high day)” (Joh. 19:31a).

For those who want to cling to the idea that Yeshua was instituting a new Passover tradition, that is, keeping it a day early, they must believe that the Bible is wrong when it says that he was judged at 3 p.m. and was nailed to the stake at 9 a.m. They will not accept that, because this proves the last meal was actually two days before his death, because he could not be judged at 3:00 PM and then crucified at 9:00 AM on the same day. Nowhere in scripture is there a command to change the time of keeping the Passover, it is to be kept the same day – forever.

At the end of the fourteenth day, Joseph of Arimathaea was given leave to take Yeshua’s body on the “preparation of the Passover”. “When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus’ disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered... Now the next day, that followed the *day of the preparation*” (Mat. 27:57-58; 62a). “And now when the even was come, because *it was the preparation, that is, the day before the sabbath*, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus” (Mar. 15:42-43). “*And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment*” (Luk. 23:54-56). Yeshua was killed on the preparation day, the fourteenth and had to be taken down before the High Sabbath day. “The Jews therefore, because *it was the preparation, that the bodies should not remain upon the cross [staurou - stake] on the sabbath day, (for that sabbath day was an high day)*, besought Pilate that their legs might be broken, and that they might be taken away... But when they came to Jesus, and saw that he was dead already, they brake not his legs” (Joh. 19:31; 33).

When Yeshua was making plans for the Passover, he knew that he would be killed at the same time as the Passover lambs would be that year. And, it being a seven-day feast, he still appeared after his Resurrection and kept part of the latter half of the feast with his disciples. “Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Yeshua and stood in the midst, and saith unto them, Peace be unto you” (Joh. 20:18-19).

Part 7 – Yeshua’s Crucifixion

“Then released he Barabbas unto them: and when he had **scourged Jesus**, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him” (Mat. 27:26-31).

“I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting” (Isa.50:6).

Yeshua’s brutal scourging was prophesied. “As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men” (Isa. 52:14). “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isa. 53:5). We can receive divine healing through these stripes. “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pet. 2:24).

“And it was the preparation of the passover, and about **the sixth hour**: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away” (Joh. 19:13-16).

After being judged at the sixth hour, He spent the night in the dungeon and was nailed to the stake at the third hour the following day. “**He was taken from prison** and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken” (Isa. 53:8).

“And he bearing his cross [*staurou* - stake] went forth into a place called the place of a skull, which is called in the Hebrew Golgotha” (Joh. 19:17).

“And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was **the third hour**, and they crucified him” (Mar. 15:23-25).

This agony was prophesied. “I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture” (Psa. 22:14-18).

“And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross [*staurou* - stake]. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross [*staurou* - stake], and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. *Then another took a spear and thrust it into his side, and out came water and blood.* Jesus, when he had cried again with a loud voice, yielded up the spirit. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God” (Mat. 27:39-54).

For more on verse 49 “*Then another took a spear and thrust it into his side, and out came water and blood*” see p.77-78.

“For I delivered unto you first of all that which I also received, how that Christ died for our sins **according to the scriptures**” (1 Cor. 15:3). His death happened as prophesied.

Part 8 – Yeshua’s Post Resurrection Appearances

The Apostle Luke comments on Yeshua’s appearances after His resurrection. “To whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God” (Act. 1:3).

The Apostle Paul describes the sequence of Yeshua’s appearances after His resurrection “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures: and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time” (1 Cor. 15:3-8).

Chapter 3

Yeshua's Appearance

Part 1 – Yeshua Did Not have Long Hair

The Israelites were instructed by God to trim their hair “Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll [trim] their heads” (Eze. 44:20). The Apostle Paul explained it is unnatural, and shameful for a man to have long hair “Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?” (1 Cor. 11:14). Yeshua did not have long hair and followed the scripture.

The men of the Roman Empire of Yeshua's day, as well as the Jews, wore short hair, and referred to uncivilized people as ‘barbarians’. ‘Barbarian’ from the Latin ‘barba’ for hair, referenced that the uncivilized peoples did not cut their hair. The pictures and statues from this time affirm this. The Talmud records the hairstyle worn by the Jews of that time was a “Julian” or “Caesar cut”, a short style (Sanhedrin 22b).

Some have suggested that Yeshua had taken a Nazarite vow, which would have required him to not cut his hair. A Nazarite vow would have also required that he could not drink wine, which he did on many occasions. Yeshua was a Nazarene, from the town of Nazareth, not a Nazarite, who had taken a Nazarite vow.

Yeshua wore a beard, which had been prophesied to be plucked out during his scourging “I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting” (Isa. 50:6).

Part 2 – Yeshua Wore Nice Clothes and a Prayer Shawl

The soldiers which were dividing up Yeshua's clothing during his crucifixion, decided to gamble over his vestiture rather than separate it, because it was of such fine quality “Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did” (Joh. 19:23-24).

The scriptures require that men wear prayer shawls with fringe on the corners “Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself” (Deu. 22:12). “Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments through their generations, and that they put upon the fringe of the borders a ribband of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of Yehovah, and do them, and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring. That ye may remember, and do all My commandments, and be holy unto your God” (Num. 15:38-40).

When people touched the fringe on Yeshua's garment they were healed “And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the **border** of his garment: and immediately her issue of blood stanch'd. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared

unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace” (Luk. 8:43-48). “And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the **hem** of his garment: and as many as touched were made perfectly whole” (Mat.14:35-36). “And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the **border** of his garment: and as many as touched him were made whole” (Mar. 6:56). In each case the word for ‘hem’ or ‘border’ here is the Greek word *kráspedon*, meaning fringe (Strong’s # 2899).

It was prophesied that the Lord would come with healing in his ‘wings’ “But unto you that fear My name shall the Sun of righteousness arise with healing in his **wings**; and ye shall go forth, and grow up as calves of the stall” (Mal. 4:2). The word for ‘wings’ here is *kanaph* (Strong’s # 3671), referring to the corners of a tallit, the fringe.

Part 3 – The Glorified Yeshua

The Father restored Yeshua’s glory as the Son of God at His resurrection. “And now, O Father, glorify Thou me with thine own self with the glory which I had with Thee before the world was” (Joh. 17:5). “And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Rom. 1:4). “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 the glory of his Father** with the holy angels” (Mar. 8:38).

Yeshua’s glorified body is described in the book of Revelation. “And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength” (Rev. 1:13-16).

Yeshua was made into the image of the Father. Both the Father and the Son and man have the same physical ‘human’ form. “Who is the image of the invisible God...” (Col 1:15a). “...lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor. 4:4b). “Who being the brightness of His glory, and the express image of His person...” (Heb. 1:3a). And man was made into Their physical image. “And God said, Let Us make man in Our image, after Our likeness: ... So God created man in His own image, in the image of God created He him; male and female created He them” (Gen. 1:26-27).

Yeshua now sits at the right hand of the Father. “Jesus saith unto him, Thou hast said: nevertheless 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” (Mat.26:64). “But he, being full of the holy spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God” (Act. 7:55-56). “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us” (Rom. 8:54). “Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places” (Eph. 1:20). “Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high...But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool” (Heb. 1:3, 13).

Yeshua's appearance at His return is described in the Book of Revelation "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19:11-16).

Chapter 4

Key Prophecies Fulfilled by Yeshua

Over 300 prophecies have been identified as being fulfilled by Yeshua, here are some of the key ones.

	Prophecies		Fulfillment	
Born in Bethlehem	Mic. 5:2		Mat. 2:1	Luk. 2:4-6
Born of a virgin	Isa. 7:14		Mat. 1:22-23	Luk. 1:26-31
Would be of the tribe of Judah	Gen. 49:10		Luk. 3:33	Heb. 7:14
Would be an heir of David	2 Sam. 7:12-13	Isa. 9:7	Luk. 1:32-33	Rom. 1:3
Would be called Immanuel	Isa. 7:14		Mat. 1:23	
Would spend time in Egypt	Hos. 11:1		Mat. 2:14-15	
Children killed at his birth	Jer. 31:15		Mat. 2:16-18	
A messenger would precede	Isa. 40:3-5		Luk. 3:3-6	
Preceded by an "Elijah"	Mal. 4:5-6		Mat. 11:13-14	
He would be a Nazarene	Isa. 11:1		Mat. 2:23	
He would teach in Galilee	Isa. 9:1-2		Mat. 4:13-16	
Would be rejected by his own	Psa. 69:8	Isa. 53:3	Joh. 1:11	Joh. 7:5
Would be a prophet	Deu. 18:15		Act. 3:20-22	
Would speak in parables	Psa. 78:2-4	Isa. 6:9-10	Mat. 13:10-15,34-35	
Would be called king	Psa. 2:6	Zec. 9:9	Mat. 27:37	Mar. 11:7-11
Would be called Son of God	Psa. 2:7		Mat. 3:16-17	
To preach Gospel one year	Isa. 61:1-2		Luk. 4:16-21	
Would be betrayed	Psa. 41:9	Zec.11;12-13	Luk. 22:47-48	Mat. 26:14-16
Money used to buy potter's field	Zec. 11:12-13		Mat. 27:9-10	
Hated without cause	Psa. 35:19	Psa. 69:4	Joh. 15:24-25	
Would be falsely accused	Psa. 35:11		Mar. 14:57-58	
Would be silent before accusers	Isa. 53:7		Mar. 15:4-5	
Would be spat on and struck	Isa. 50:6		Mat. 26::67	
Would be executed with criminals	Isa. 53:12		Mat. 27:38	Mar. 15:27-28
Would be given vinegar	Psa. 69:21		Mat. 27:34	Joh. 19:28-30
Would be mocked	Psa. 27:7-8		Luk. 23:35	
Soldiers would gamble for clothes	Psa. 22:18		Luk. 23:34	Mat. 27:35-36
Hands and feet pierced	Psa. 22:16	Zec. 12:10	Joh. 20:25-27	
Bones would not be broken	Exo. 12:46	Psa. 34:20	Joh. 19:33-36	
Would pray for enemies	Psa. 109:4		Luk. 23:34	
Would be forsaken of God	Psa. 22:1		Mat. 27:46	
His side would be pierced	Zec. 12:10		Joh. 19:34	
Would be a sacrifice for sin	Isa. 53:5-12		Rom. 5:6-8	
Would be buried with the rich	Isa. 53:9		Mat. 27:57-60	
Would be raised from the dead	Psa. 16:10	Psa. 49:15	Mat. 28:2-7	Act. 2:22-32
Would ascend to heaven	Psa. 24:7-10		Mar. 16:19	Luk. 24:51
To be seated at God's right-hand	Psa. 68:18	Psa. 110:1	Mar. 16:19	Mat. 22:44

Chapter 5

The Historical Yeshua

Part 1 – Ancient Historical Sources

Ancient historians recorded that Yeshua was known as the Christ and as having risen from the dead.

Roman historian Tacitus (56-120 A.D.) referenced the report of Yeshua’s resurrection from the dead, when he recorded how Nero blamed the Christians for the burning of Rome. “To get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judea, the first source of the evil, but even in Rome where all things hideous and shameful from every part of the world find their centre and become popular”.

Jewish historian Josephus references “Jesus the Christ”. “Festus was now dead, and Albinus was but upon the road; so he assembled the Sanhedrin of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others” *The Antiquities of the Jews* (Book 20, Chapter 9,1).

The Babylonian Talmud, Shabbat 116b, from the 1st century records Yeshua as saying “I, the good news [the gospel], did not come to subtract from the law of Moses, and I did not come to add to the law of Moses.”

Part 2 – Ancient Manuscript Comparison Chart

Author	Date Written	Earliest Copy	Time Between Copy & Original	No. of Copies	Accuracy of Copies
Plato	427-347 B.C.	900 A.D.	1200 years	7	--
Aristotle	384-322 B.C.	1100 A.D.	1400 years	49	--
Homer	900 B.C.	400 B.C.	500 years	643	95%
New Testament	1 st Century A.D.	2 nd Century A.D.	under 100 years	5600	99.5%

There are far more New Testaments than any other ancient manuscripts.

Chapter 6

Yeshua's Gospel

Part 1 – Yeshua Preached the Gospel of the Kingdom of God

We read “Furthermore, when I came to Troas to preach **Christ's gospel**, and a door was opened unto me of the Lord” (2 Cor. 2:12). And we read “Through mighty signs and wonders, by the power of the spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the **gospel of Christ**” (Rom. 15:19). What was “Christ's gospel”, the message that He preached?

“Now after that John was put in prison, Jesus came into Galilee, preaching the **gospel of the kingdom of God**” (Mar. 1:14). All throughout the Four Gospels we are told that this was Yeshua's message. “And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the **gospel of the kingdom**, and healing every sickness and every disease among the people” (Mat. 9:35). “but he said to them, “**I must preach the good news of the kingdom of God** to the other towns as well; **for I was sent for this purpose**” (Luk.4:43) ESV. “And it came to pass afterward, that he went throughout every city and village, preaching and shewing **the glad tidings of the Kingdom of God**: and the twelve were with him” (Luk. 8:1). The word ‘gospel’ means good news or glad tidings. Yeshua's gospel was about the kingdom of God.

Yeshua was sent with this message from the Father. “For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak” (Joh. 12:49). Also it is called the gospel of God because the Father sent it. “That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God” (Rom. 15:16a).

Yeshua continued to teach about the Kingdom of God after His resurrection. “Until the day in which He was taken up, after that He through the holy spirit had given commandments unto the apostles whom He had chosen: To whom also He shewed himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things **pertaining to the kingdom of God**” (Act. 1:2-3).

And He commanded the apostles to preach this gospel. “And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mar. 16:15). And after the gospel of the Kingdom went to the whole world the end would come. “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Mat. 24:14).

Part 2 – The Kingdom of Heaven is Coming to Earth

The word “gospel” means “good news”. So what is this good news of the Kingdom of God? First, what is a kingdom? A kingdom is a government ruled by a monarchy, a royal family, which rules over a territory. And a kingdom that has rulers must have laws to rule by. The Kingdom of God is the kingdom ruled by the Family of God. The good news is that although right now it rules in heaven, it is coming to this Earth to rule over men and make the Earth a paradise. And more good news is that we can become part of that ruling Family of God. The Kingdom of God includes God's commandments by which He will rule. “But they have not all **obeyed the gospel**. For Esaias saith, Lord, who hath believed our report?” (Rom. 10:16).

In the book of Daniel we read that God gave king Nebuchadnezzar of Babylon a dream, of which the prophet Daniel was given the interpretation by God. He saw the image of a man, which represented king Nebuchadnezzar as the head of gold. “Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory... Thou art this head of gold” (Dan. 2:37,38b). He then described how that kingdom would be succeeded by the Persians, the Greeks, the Romans and finally at the end-times by ten kings represented by ten toes. “And as the toes of the feet

were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken” (Dan. 2:42). It is in the days of these kings that the Kingdom of God will be set up on Earth. “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure” (Dan. 2:44-45). This is the first part of the gospel, that God’s rule is coming to the Earth.

Yeshua sent the disciples out preaching the gospel of the Kingdom of God. “Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick” (Luk. 9:1-2). Yeshua had not yet revealed Himself as the Messiah, but He did after that. “And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. And he straitly charged them, and commanded them to tell no man that thing” (Luk. 9:18-21). They were forbidden to teach that He was the Messiah at that time. The first part of the gospel of the Kingdom of God is about God’s rule coming to the Earth, just as Daniel prophesied. It was not necessary to know that Yeshua was the Messiah in order to preach that part of the gospel of the Kingdom of God.

In the Book of Matthew, God’s Kingdom is often referred to as “the Kingdom of Heaven”, the Kingdom which now rules in heaven. This rulership is coming to the Earth. When Yeshua taught His disciples how to pray in what is referred to as the ‘Lord’s prayer’, He explained when God’s kingdom is set up on Earth, that the same kingdom that now rules in heaven will also rule on Earth at that time “Thy kingdom come. Thy will be done in earth, as it is in heaven” (Mat. 6:10); “Thy kingdom come. Thy will be done, as in heaven, so in earth” (Luk. 11:2b).

.When God’s Kingdom comes to Earth, then His will at that time will be carried out here like it now is in heaven. Currently Satan is the god and ruler of this world. “In whom the **god of this world** hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor. 4:4). “And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world” (Rev. 12:9a).

Part 3 – This is the Same Gospel Taught by Paul and the Apostles

Paul referred to the gospel of the kingdom of God as “my gospel” or “our gospel” as it was the one he and the apostles taught. “In the day when God shall judge the secrets of men by Jesus Christ according to my gospel” (Rom. 2:16). “But if our gospel be hid, it is hid to them that are lost” (2 Cor. 4:3).

Because this first part of the Gospel can be taught without knowledge of Yeshua, we are told that Philip and Paul taught the gospel of the Kingdom of God **and** about Yeshua. “But when they believed Philip preaching the things concerning **the kingdom of God, and the name of Jesus Christ**, they were baptized, both men and women” (Act. 8:12). “And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and **testified the kingdom of God, persuading them concerning Jesus**, both out of the law of Moses, and out of the prophets, from

morning till evening... **Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ**, with all confidence, no man forbidding him” (Act. 28:23,31).

The Apostle Paul pronounced a curse on all the “gospels” other than the one taught by Yeshua and His Apostles. “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal. 1:8-9).

Part 4 – Yeshua’s Teachings on the Kingdom

John the Baptist also preached the gospel of the Kingdom of God. The law and the prophets, the Old Testament, were the primary source of teachings until the time of John the Baptist, after which he began to teach the Kingdom of God. “In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand” (Mat. 3:1-2). “The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail” (Luk. 16:16-17).

Yeshua often spoke of the Kingdom of God as being at hand. That is because He, the King of that Kingdom, was there among them, in person at that time. “From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand” (Mat. 4:17). He also told His disciples to tell others that the Kingdom of God had come near them through the message about it, whether they received it or not. “And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you” (Luk. 10:8-11).

“And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you” (Luk. 17:20-21). The Greek for “within” is *entos*, Strong’s #1787 meaning “within, among”. Here Yeshua was pointing out that He, the King of the Kingdom, was standing right there among them. He was not saying that these Pharisees had God’s Kingdom inside them, but rather He condemned them as being full of wickedness. “Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity” (Mat. 23:27-28). Speaking to the Pharisees, Yeshua said, “But I know you, that ye have not the love of God in you” (Joh. 5:42).

Yeshua allowed Peter, John, and James to see a vision of Him, Moses and Elijah in their glory in the Kingdom of God. “But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem” (Luk. 9:27-31). Yeshua told them to tell no one of the vision. “And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead” (Mat. 17:9).

Yeshua taught the Kingdom of God was not of this age. “Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence” (John. 18:36). When He returns it will be with an army. “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war... And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean” (Rev. 19:11,14). “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jud. 14,15).

Part 5 – Being Born into the Kingdom of God

The second part of the Gospel of the Kingdom of God is that we can become part this divine ruling family of spirit beings. “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. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit” (Joh. 3:3-8). Here Yeshua explains that, to enter into God's ruling Family, you first must become a spirit being. This will happen at the resurrection of the dead. “Behold, I shew you a **mystery**; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality” (1 Cor. 15:51-53).

The Church is to become fully the Sons of God. “But as many as received him, to them gave He power to become the sons of God, even to them that believe on His name” (Joh. 1:12). “For as many as are led by the spirit of God, these are sons of God. For you did not receive a spirit of slavery that returns you to fear, but you received the spirit of sonship, by whom we cry, “Abba! Father!” (Rom. 8:14-15) Berean Study Bible. “The spirit itself beareth witness with our spirit, that we are the children of God” (Rom. 8:16). “For the earnest expectation of the creation eagerly waits for the revealing of the sons of God...because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God...For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren” (Rom. 8:19, 21, 29) NKJV. “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named” (Eph. 3:14-15). “Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and **of the household of God**” (Eph. 2:19). “For it became Him, for Whom are all things, and by Whom are all things, in bringing many Sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren” (Heb. 2:10-11).

That we can be born into God's Family by a resurrection from the dead is the mystery of the gospel revealed. “And he said unto them, Unto you it is given to know the **mystery of the kingdom of God**: but unto them that are without, all these things are done in parables” (Mar. 4:11). “And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the **mystery of the gospel**” (Eph. 6:19).

This is the mystery of the ages, since the world began. “Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints” (Col. 1:26). “Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began” (Rom.16:25). “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory” (1 Cor. 2:7). “And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ” (Eph. 3:9).

When the dead are raised at the seventh trumpet the mystery will be finished. “But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets” (Rev. 10:7).

Part 6 – The Everlasting Gospel

God’s Kingdom now rules in heaven and is soon coming to Earth. But it will be expanded out into Universe, always growing. “And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” (Luk. 1:33). Thus the Gospel will always continue to be preached. “And I saw another angel fly in the midst of heaven, having the **everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people” (Rev. 14:6).

Chapter 7

Yeshua's Teachings were Not for the Public to Understand

“And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 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 he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men 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” (Mat. 13:10-17).

At this time all but a very few have been spiritually blinded to the truth of salvation. “But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, 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” (Joh. 12:37-40). “And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 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” (Mar. 4:11-12).

“Even so then at this present time also there is a remnant according to the election of grace... What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day” (Rom. 11:5,7-8).

God allows Satan to blind the world at this time. “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor. 4:4). “[B]ut their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away” (2 Cor. 3:14-16).

All those who are spiritually blind and do not have the knowledge of salvation will have that veil lifted in a future physical resurrection for their opportunity at salvation. “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Pet. 3:9). “For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth” (1 Tim. 2:4). “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob” (Rom. 11:25-26). For more on this resurrection when the blindness will be removed see our book *God's Calendar and Holy Festivals* - Chapter 9 Hoshana Rabbah.

No one can come to Yeshua unless they are individually elected or called to Him by the Father. “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day” (John. 6:44). “Knowing, brethren beloved, your election of God” (1 The. 1:4). We are called or drawn to Yeshua before we repent. “For the gifts and calling of God are without repentance” (Rom. 11:29).

We are first sanctified – set apart for a holy purpose – by the Father when He calls us to Yeshua. “Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called” (Jud. 1).

Those who God has called or elected at this time are no longer spiritually blind but now have spiritual understanding to believe the truth of the Bible. “What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded” (Rom. 11:7). But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through **sanctification of the spirit and belief of the truth**” (1 The. 2:13). “Sanctify them through thy truth: Thy word is truth” (Joh. 17:17).

God had predestined that He would call the Church at this time. “According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will... In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will:” (Eph. 1:4-5,11). “And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified” (Rom. 8:28-30). “But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath **from the beginning chosen you** to salvation through sanctification of the Spirit and belief of the truth” (2 The. 2:13). “Elect according to the **foreknowledge** of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied” (1 Pet. 1:2). “Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus **before the world began**” (2 Tim. 1:9).

Yeshua’s teachings are only for those who God the Father has called to be in the Church at this time, and have the holy spirit working with them which allows them to understand those teachings. The rest of mankind will be taught in a future resurrection.

Chapter 8

Yeshua's Teaching Magnified the Law

Yeshua was prophesied to 'magnify' the law. "I Yehovah have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house... Yehovah is well pleased for his righteousness' sake; **he will magnify the law**, and make it honourable" (Isa. 42:6-7,21).

Yeshua magnified the law with the Sermon on the Mount, by teaching that we should not physically break the commandments, nor should we spiritually break them in our minds and hearts. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire... Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Mat. 5:21-22, 27-28).

Yeshua taught that no part of God's law would be done away until the New Heavens and New Earth appear. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil [magnify]. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Mat. 5:17-20). "[I]t is easier for heaven and earth to pass away than for one dot of the Law to become void" (Luk. 16:17) ESV. "Heaven and earth shall pass away, but my words shall not pass away" (Mat. 24:35).

Yeshua especially sought out a man that he had healed to warn him to no longer sin, break God's law, or something worse would come upon him. "And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee" (Joh.5:13-14). Yeshua taught there is no forgiveness without repentance "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: **go, and sin no more**" (Joh. 8:10-11).

In order to receive salvation, we must repent of sinning, that is, breaking God's law. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 Joh. 3:4). "Then Peter said unto them, **Repent**, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy spirit" (Act. 2:38). After repenting of breaking God's law, we must be baptized in the name of Jesus Christ, Yeshua ha Mashiach, in order to receive the holy spirit, which is only given to those who are keeping God's law. "And we are his witnesses of these things; and so is also the holy spirit, whom God hath given to them that obey him" (Act. 5:32). The holy spirit empowers us to do all things God has commanded. "But ye shall receive power, after that the holy spirit is come upon you" (Act. 1:8a).

The point of the process of salvation – repenting of breaking the law, being baptized in Yeshua's name, receiving the holy spirit – allows us to have the power to keep God's commandments. This is

why Yeshua answered the question of how to receive eternal life the way he did. “And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: **but if thou wilt enter into life, keep the commandments**. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself” (Mat. 19:16-19). Yeshua taught keeping God’s commandments are required for salvation.

Yeshua taught that He will not recognize those who claim to be His followers but are lawless, and do not keep God’s law. “Many will say to me in that day, ‘Lord, Lord, have we not prophesied in your name, cast out demons in your name, and done many wonders in your name?’ And then I will declare to them, **‘I never knew you; depart from me, you who practice lawlessness!’**” (Mat. 7:22-23) NKJV. “Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, **I know you not whence ye are; depart from me, all ye workers of iniquity** [lawlessness]. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out” (Luk. 13:23-28).

Yeshua taught that everyone must repent of breaking God’s law or they will perish. “And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish” (Luk. 13:2-5).

Yeshua encourages His church to continue to repent. “Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Rev. 2:5). “Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth” (Rev. 2:16). “Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee” (Rev. 3:3).

Yeshua rejects today’s Church because of their unrighteous works and will punish it. “And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Rev. 3:14-19).

Chapter 9

Yeshua's Teaching on Righteousness

Yeshua taught God's kingdom and seeking righteousness should be the main focus in our lives. "But seek ye first the kingdom of God, and His righteousness" (Mat. 6:33a).

The scriptures define righteousness as keeping God's commandments. "[F]or all Thy commandments are righteousness" (Psa. 119:172b). "And it shall be our righteousness, if we observe to do all these commandments before Yehovah our God, as He hath commanded us" (Deu. 6:25).

Yeshua said it is because of the elect's sake, who are righteous, that keeps the all the Earth from being destroyed. "Had not those days been cut short, not a soul would be saved alive; however, for the sake of the elect, those days will be cut short" (Mat. 24:22). Moffatt translation.

In the past God had agreed to not destroy Sodom for the sake of ten righteous men. "And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before Yehovah. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein? That be far from Thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from Thee: Shall not the Judge of all the earth do right? And Yehovah said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes...And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And He said, I will not destroy *it* for ten's sake. And Yehovah went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place" (Gen. 18:22-26,32-33).

However, there were not ten righteous men in Sodom so God had the angels carry Lot and his family out of the city before it was destroyed. "And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; Yehovah being merciful unto him: and they brought him forth, and set him without the city...Then Yehovah rained upon Sodom and upon Gomorrah brimstone and fire from Yehovah out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground" (Gen. 19:15-16,24-25).

This was a type of the destruction Yeshua will be bringing at His return. "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire...And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against Him" (Jud. 7,14-15).

Yeshua teaches that we must have righteousness to preserve the world, as salt is a preserving agent, or we ourselves will be cast out. "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men} (Mat. 5:13). "Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear" (Luk. 14:34-35).

Chapter 10

Yeshua's Teaching on the Traditions of Men

Part 1 – Yeshua Taught Obedience to God over Traditions

Yeshua condemned following traditions that break God's commandments. "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men... And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition" (Mar. 7:7-8a, 9).

Yeshua said to try to honor or worship Him with man-made traditions of pagan origin was vain or worthless. He will deny anyone who does not worship and follow Him according to God's law. "Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'" (Mat. 7:22-23) NKJV.

We should not follow traditions of pagan origin. "Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee, and that thou enquire not after their gods, saying, 'How did these nations serve their gods? even so will I do likewise' Thou shalt not do so unto Yehovah thy God, for every abomination to Yehovah, which He hateth, have they done unto their gods, for even their sons and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it" (Deu. 12:30-32).

Traditional festivals have a pagan origin. "Paganism survived in the moral sense, as a joyous indulgence of natural appetites, as a religion it remained only in the **form of ancient rites and customs condoned, or accepted and transformed, by an often indulgent church**. An intimate and trustful worship of saints replaced the cult of the pagan gods, and satisfied the congenial polytheism of simple but poetic minds. Statues of Isis and Horus were renamed Mary and Jesus, the Roman Lupercalia and the feast of the purification of Isis became the Feast of the Nativity, the Saturnalia were by Christmas celebrations, the Floralia by Pentecost, an ancient festival of the dead by All Souls' Day, the resurrection of Attis by the resurrection of Christ. Pagan altars were rededicated to Christian heroes, incense, lights, flowers, processions, vestments, hymns, which had pleased the people in older cults, were domesticated and cleansed in the ritual of the church, and the harsh slaughter of a living victim was sublimated in the spiritual sacrifice of the Mass." *The Age of Faith* by Will Durant, Volume 4, pg. 75.

Part 2 – Yeshua is the Lord of the Sabbath – not Sunday

"For the Son of man is Lord even of the sabbath day" (Mat. 12:8). Yeshua taught the Sabbath was for all men, not just Jews "And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath" (Mar. 2:27-28).

The weekly Sabbath is the first feast mentioned in Leviticus 23. "And Yehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of Yehovah, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of Yehovah in all your dwellings" (Lev. 23:1-3). It is God's Sabbath.

The Sabbath was created on the seventh day for all mankind. "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all

His work which God created and made” (Gen. 2:2-3). Observing the Sabbath recognizes the Creator God who created the world and the Sabbath in seven days.

The Sabbath is the sign of the people who worship the Creator God, Yehovah and Yeshua. “And Yehovah spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for **it is a sign** between me and you throughout your generations; that ye may know that I am Yehovah that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to Yehovah: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. **It is a sign** between me and the children of Israel for ever: for in six days Yehovah made heaven and earth, and on the seventh day he rested, and was refreshed” (Exo. 31:12-17).

“Moreover also I gave them my sabbaths, **to be a sign** between me and them, that they might know that I am Yehovah that sanctify them... I am Yehovah your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall **be a sign** between me and you, that ye may know that I am Yehovah your God” (Eze. 20:12,19-20).

The Church is to keep the Sabbath today “There remains, then, a Sabbath-rest for the people of God” (Heb. 4:9) NIV. The Greek for here for ‘Sabbath-rest’ is *sabbatismos*, meaning ‘a keeping of the Sabbath’.

Part 3 – The Pagan Emperor Constantine Replaced the Sabbath with Sunday

The Sect of those who accepted Simon Magus’ teachings took power when Constantine, the sun-worshipping Roman Emperor, made the Christian Church the State religion in 323 A.D. It quickly began persecuting God’s Church for keeping the same weekly and annual Sabbaths as Yeshua and His Apostles, and replaced them with pagan ones instead.

On the 7th of March, 321 A.D., the emperor Constantine issued an edict prohibiting work on Sunday. “On the venerable day of the sun, let the magistrates and the people residing in the city’s rest, and let all workshops be closed” (*Codex Justinianus*, liv. 3, tit. 12 3, transl. in *History of the Christian Church*, Schaff, vol. 3 p. 308).

Edward Gibbon, in *Decline and Fall of the Roman Empire*, tells us, "But the devotion of Constantine was more peculiarly directed to the genius of the SUN, the Apollo of Greek and Roman mythology . . . The sun is universally celebrated as the invincible guide and protector of Constantine" (vol.1, p.636-637). "Constantine was not himself "baptized" as a Christian until he was upon his death bed in 337 A.D." (Wells, *The Outline of History*, p.451).

Jesse Lyman Hurlbut in “*Story of the Christian Church*” records: "The first day of the week was proclaimed as a day of rest and worship, and its observance soon became general throughout the empire. In 321 A.D. Constantine forbade the courts to be held on Sunday, except for the purpose of giving freedom to slaves; and on that day soldiers were commanded to omit their daily military exercises. But the public games continued on Sunday, tending to make it more a holiday than a holy-day" (p.77).

“This legislation by Constantine probably bore no relation to Christianity; it appears, on the contrary, that the Emperor, in his capacity of Pontifex Maximus, was only adding the day of the Sun, the worship of which was then firmly established in the Roman Empire, to the other ferial days of the sacred calendar” (*Encyclopaedia Britannica*, 11th ed. “Rest Days”, pp. 122-123).

The Passover and all things 'Jewish' were condemned at the Council of Nicaea in 325 A.D.

It appears an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul... **Let us then have nothing in common with the detestable Jewish crowd**...All should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews. (Eusibius, *Life of Constantine*, 3, 18-19; NPNF 2nd, 1, pp. 524-525).

Canon 29 of the Council of Laodicea, 365 A.D., reads: "**Christians must not Judaize by resting of the Sabbath**, but must work on that day, rather, honoring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be Judaizers, **let them be anathema from Christ**" (*Nicene and Post-Nicene Fathers*, vol. 19, p. 148).

Emperor Constantine wrote the following concerning keeping the Passover, "Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies, and forbid the holding of your superstitious and senseless meetings...Take the far better course of entering the Catholic Church" (Eusibius, *Life of Constantine*, Book 3).

Historian H. G. Wells, points out the Yeshua teachings are so different than traditional Christianity that some would say He was not "Christian".

The observance of the Jewish Sabbath, again, transferred to the Mithraic Sun-Day, *is an important feature of many Christian cults* . . .He [Jesus] did not say a word about the worship of his mother Mary in the *guise of Isis, the queen of heaven*. Much that is most characteristically Christian in worship and usage, he ignored. ***Skeptical writers have had the temerity to deny that Jesus can be called a Christian at all***" (*Outline of History*, p.445).

Part 4 – 'Christmas' Celebrates the Birth of the Sun-god - not Yeshua

Yeshua was not born on December 25th, which will be proven in the next chapter. December 25th occurs at the time of the winter solstice, the shortest day of the year. The pagans believed the Sun was growing weaker each day, and on that day the Sun was reborn, and began growing stronger each day following it. Many cultures recognize that day as the birth date of the sun god.

December 25 is referred to in documents as Christmas Day in A.D. 324 for the first time. Under the Roman emperor Justinian [A.D. 527-565] it was recognized as an official holiday. *An old Roman festival played a major part in the choice of this particular day. December 25 in ancient Rome was the 'Dies Natali Invictus' 'the birthday of the unconquered,' the day of the winter solstice and at the same time, in Rome, the last day of the Saturnalia, which had long since degenerated into a week of unbridled carnival . . ."* (p.331).

Sir James Frazer states "Indeed the issue of the conflict between the two faiths appears for a time to hang in the balance. An instructive relic of the long struggle is preserved in *festival of Christmas, which the Church seems to have borrowed directly from its heathen rival*. In the Julian calendar the twenty-fifth of December was reckoned the winter solstice, and it was regarded as the Nativity of the Sun, because the day begins to lengthen and the power of the sun to increase from that turning-point of the year. The ritual of the nativity, as it appears to have been celebrated in *Syria and Egypt*, was remarkable. The celebrants retired into certain

inner shrines, from which at midnight they issued with a loud cry, 'The Virgin has brought forth! The light is waxing!' The Egyptians even represented the new-born sun by the *image of an infant which on his birthday, the winter solstice, they brought forth* and exhibited to his worshippers. No doubt the Virgin who thus conceived and bore a son on the twenty-fifth of December was the *great Oriental goddess whom the Semites called the Heavenly Virgin or simply the Heavenly Goddess; in Semitic lands she was a form of Astarte*. Now Mithra was regularly identified by his worshippers with the Sun, the Unconquered Sun, as they called him; hence his nativity also fell on the twenty-fifth of December. The Gospels say nothing as to the day of Christ's birth, and accordingly the early Church did not celebrate it. In time, however, the Christians of Egypt came to regard the sixth of January as the date of the Nativity, and the custom of commemorating the birth of the Saviour on that day gradually spread until by the fourth century it was universally established in the East. But at the end of the third or the beginning of the fourth century the *Western Church*, which had never recognized the sixth of January as the day of the Nativity, *adopted the twenty fifth of December* as the true date, and in time its decision was accepted also by the Eastern Church. At Antioch the change was not introduced till about the year 375 A.D." (*The Golden Bough*, page 416).

The *Encyclopedia Britannica* reveals this about Christmas;

In the Roman world, the Saturnalia was a time of merrymaking and exchanging gifts. **December 25th was regarded as the birth date of the Iranian Mystery god, Mithra, the Sun of Righteousness.** On the Roman New Year houses were decorated with greenery and lights and gifts were given to children. To these observances were added the German and Celtic Yule rites...Food and good fellowship, the Yule log and Yule cakes, greenery and fir tree, gifts and greetings all commemorated different aspects of this festival season. Fires and lights, symbols of warmth and lasting life have always been associated with the winter festival... (15th ed. Vol. II, p. 903).

Historian Alexander Hislop records this concerning the adoption of Christmas by the Catholic Church;

Long before the fourth century, and long before the Christian era itself, a festival was celebrated among the heathen at that precise time of the year, in honor of the birth of the son of the Babylonian queen of heaven;...in order to conciliate the heathen, and to swell the number of nominal adherents of Christianity, the same festival was adopted by the Roman Church, giving it only the name of Christ. This tendency on the part of Christians to meet paganism half-way was very early developed, (*The Two Babylons* by Alexander Hislop p.93).

The Book of Christmas Folklore records, "Most people have heard that the Christmas tree originates in the Tannenbaum and is some sort of vestige of Teutonic vegetation worship. This partially true. However, the custom of using pine and other evergreens ceremonially was well established at the Roman Saturnalia, even earlier in Egypt" (p.209).

Alexander Hislop states in *The Two Babylons*,

The Christmas tree, now so common among us, was equally common in Pagan Rome and Pagan Egypt. In Egypt that tree was the palm tree; in Rome it was the fir; the palm tree denoting the Pagan Messiah, as Baal-Tamar, the fir referring to him as Baal-Berith. The mother of Adonis, the Sun-God and great mediatorial divinity, was mystically said to have been *changed into a tree*, and when in that state to have brought forth her divine son. If the mother was a tree, the son must have been recognized as the 'Man the branch.' And this entirely accounts for the putting of the Yule Log into the fire on Christmas Eve, and the appearance of the Christmas tree the next morning (page 97).

Concerning tree worship among the ancients *Festivals, Holy Days, and Saints' Days reveals* "The Christmas tree . . . recapitulates the idea of tree worship. . . gilded nuts and balls symbolizing the sun . . . all the festivities of the [heathen] winter solstice have been absorbed into Christmas Day . . . the use of holly and mistletoe to the Druidic ceremonies; the Christmas tree to the honours paid to Odin's sacred fir . . . (p.236).

The Scripture condemns the "Christmas" tree; "Thus saith Yehovah, Learn not the way of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them. For the customs of the people are vain, for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold, they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not, they must needs be borne, because they cannot go. Be not afraid of them, for they cannot do evil, neither also is it in them to do good" (Jer. 10:2-5).

"What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God, and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils, ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than He?" (1 Cor. 10:19-22). A dead tree cannot harm you, but demons can be attached to these idols, and accept the decorating of them as a reverence to them.

Part 5 – Easter is the Name of a Pagan Sex Goddess

The word itself, as the dictionaries and encyclopedias explain, comes from the name of a Pagan Goddess – the goddess of Spring. Easter is but a more modern form of Ishtar, Eostre, Ostera, or Astarte. Ishtar, another name for Semiramis of Babylon, was pronounced as we pronounce 'Easter' today! And so the name of the Spring Festival, 'Easter,' is definitely paganistic, the name being taken from the name of the Goddess, (*Babylon Mystery Religion* by Ralph Woodrow, p. 152).

Then look at Easter. What means the term Easter itself? It is not a Christian name. It bears its Chaldean origin on its very forehead. Easter is nothing else than Astarte, one of the titles of Beltis, the queen of heaven, whose name, as pronounced by the people of Nineveh, was evidently identical with that now in common use in this country. That name, as found by Layard on the Assyrian monuments, is Ishtar, (*The Two Babylons* by Alexander Hislop, p. 103).

Speaking of the origin of the Easter egg: "The custom of exchanging eggs began in ancient times. The ancient Egyptians and Persians often dyed eggs in spring colors and gave them to their friends as gifts. The Persians believed that the earth had hatched from a giant egg," (*World Book Encyclopedia*, article, "Easter," vol. 6, p. 25).

The Encyclopedia Britannica states: "The egg as a symbol of fertility and of renewed life goes back to the ancient Egyptians and Persians, who had also the custom of colouring and eating eggs during their spring festival" (article, "Easter").

The origin of the Pasch eggs is just as clear. The ancient Druids bore an egg, as the sacred emblem of their order. In the Dionysiaca, or mysteries of Bacchus, as celebrated in Athens, one part of the nocturnal ceremony consisted in the consecration of an egg. The Hindoo fables celebrate their mundane egg as of a golden colour. The people of Japan make their sacred egg to have been brazen. In China, at this hour, dyed or painted eggs are used on sacred

festivals, even as in this country. In ancient times eggs were used in the religious rites of the Egyptians and the Greeks, and were hung up for mystic purposes in their temples. From Egypt these sacred eggs can be distinctly traced to the banks of the Euphrates, (*The Two Babylons*, by Alexander Hislop, pp. 108-109).

Concerning the origin of the hot cross buns we read;

Such is the history of Easter. The popular observances that still attend the period of its celebration amply confirm the testimony of history as to its Babylonian character. The hot cross buns of Good Friday, and the dyed eggs of Pasch or Easter Sunday, figured in the Chaldean rites just as they do now. The 'buns', known too by that identical name, were used in the worship of the queen of heaven, the goddess Easter, as early as the days of Cecrops, the founder of Athens – that is, 1500 years before the Christian era. 'One species of sacred bread,' says Byrant, 'which used to be offered to the gods, was of great antiquity, and called Boun.' Diogenes Laertius, speaking of this offering being made by Empedocles, describes the chief ingredients of which it was composed, saying, 'He offered one of the sacred cakes called Boun, which was made of fine flour and honey.' The prophet Jeremiah takes notice of this kind of offering when he says, 'The children gather wood, the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven.' The hot cross buns are not now offered, but eaten, on the festival of Astarte; but this leaves no doubt as to whence they have been derived, (*The Two Babylons*, by Alexander Hislop, pp. 108).

The Scripture itself condemns these pagan buns "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? saith Yehovah: do they not provoke themselves to the confusion of their own faces? Therefore thus saith the Lord Yehovah; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched" (Jer. 7:17-20).

Hislop explain the origin of lent;

It ought to be known,' said Cassianus, the monk of Marseilles, writing in the fifth century, and contrasting the primitive Church with the Church in his day, 'that the observance of the forty days had no existence, so long as the perfection of that primitive Church remained inviolate.' Whence, then, came this observance? The forty days' abstinence of Lent was directly borrowed from the worshippers of the Babylonian goddess. Such a Lent of forty days, 'in the spring of the year,' is still observed by the Yezidis or Pagan Devil-worshippers of Koordistan, who have inherited it from their early masters, the Babylonians. Such a Lent of forty days was held in Spring by the Pagan Mexicans, for thus we read in Humboldt, where he gives account of Mexican observances: 'Three days after the vernal equinox. . . began a solemn fast of forty days in honour of the sun.' Such a Lent of forty days was observed in Egypt, as may be seen on consulting Wilkinson's Egyptians. This Egyptian Lent of forty days, we are informed by Landseer, in his Sabean Researches, was held expressly in commemoration of Adonis or Osiris, the great mediatorial god, (*The Two Babylons*, Hislop, pp. 104-105).

Alexander Hislop continues:

Among the Pagans this Lent seems to have been an indispensable preliminary to the great annual festival in commemoration of the death and resurrection of Tammuz, which was celebrated by alternate **weeping** and rejoicing, and which, in many countries, was considerably later than the Christian festival, being observed in Palestine and Assyria in June,

therefore called the 'month of **Tammuz**;' in Egypt, about the middle of May, and in Britain, some time in April. To conciliate the Pagans to nominal Christianity, Rome, pursuing its usual policy, took measures to get the Christian and Pagan festivals amalgamated, and, by a complicated but skillful adjustment of the calendar, it was found no difficult matter, in general, to get Paganism and Christianity – now far sunk in idolatry – in this as in so many other things, to shake hands (ibid.).

Alexander Hislop reveals how the pagan forty-day "fast" of Lent, and Easter, were accepted into Church doctrine by the Roman Catholic Church, by abbot Dionysius the Little as the main culprit. Hislop explains:

This change of the calendar in regard to Easter was attended with momentous consequences. It brought into the Church the grossest corruption and the rankest superstition in connection with the abstinence of Lent. Let any one only read the atrocities that were commemorated during the 'sacred fast' or Pagan Lent, as described by Arnobius and Clemens Alexandrinus, and surely he must blush for the Christianity of those who, with the full knowledge of all these abominations, 'went down to Egypt for help' to stir up the languid devotion of the degenerate church, and who could find no more excellent way to 'revive' it, than by borrowing from so polluted a source; the absurdities and abominations connected with which the early Christian writers had held up to scorn. That Christians should ever think of introducing the Pagan abstinence of Lent was a sign of evil; it showed how low they had sunk, and it was also a cause of evil; it inevitably led to deeper degradation. Originally, even in Rome, Lent, with the preceding revelries of the carnival, was entirely unknown But at last, when the worship of Astarte was rising into the ascendant, steps were taken to get the whole Chaldean Lent of six weeks, or forty days, made imperative on all within the Roman Empire of the West" (ibid., p.106-107).

"The resurrection of Tammuz through Ishtar's grief was dramatically represented annually in order to insure the success of the crops and the fertility of the people. . . . Each year men and women had to grieve with Ishtar over the death of Tammuz and celebrate the god's return, in order to win anew her favor and her benefits" (Ethel Lucy Hargreaves Umlin, *Festivals, Holy Days and Saints' Days*, p. 89).

God condemns lent, this continuing of weeping for Tammuz "He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of Yehovah's house which was toward the north; and, behold, there sat women weeping for Tammuz" (Eze. 8:13-14).

Concerning the origin of Easter sunrise service, Ralph Woodrow explains: "Rites connected with the dawning sun -- in one form or another – were known in many ancient nations. Those who made the Sphinx in Egypt, built it to watch for the rising sun in the east. From Mount Fujiyama, in Japan, prayers are made to the rising sun . . ." (Babylon Mystery Religion, p. 156).

God condemns this pagan Sun worship, which has now continued in Easter sunrise services. "Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of Yehovah's house, and, behold, at the door of the temple of Yehovah, between the porch and the altar, were about five and twenty men, with their backs toward the temple of Yehovah, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke Me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them" (Eze. 8:15-18).

Says Woodrow: “Now since the true saviour, our Lord Jesus Christ, in reality did rise (not merely in nature, plants, etc.); and since his resurrection was in the spring of the year – though slightly earlier than the pagan festival of olden times – it was not too hard for the church of the fourth century (now greatly departed from the true faith anyway) to merge the pagan spring festival into Christianity -- attaching the various phases of it to Christ. In this way, it would appear to be a Christian festival, yet at the same time, it would retain many of its ancient customs” (op. cit., p. 157).


Says James George Frazer in *The Golden Bough*:


When we reflect how often the Church has skillfully contrived to plant the seeds of the new faith on the old stock of paganism, we may surmise that the Easter celebration of the dead and risen Christ was grafted upon a similar celebration of the dead and risen Adonis, which, as we have seen reason to believe, was celebrated in Syria at the same season. The type, created by Greek artists, of the sorrowful goddess with her dying lover in her arms, resembles and may have been the model of the Piéta of Christian art, the Virgin with the dead body of her divine Son in her lap, of which the most celebrated example is the one by Michael Angelo in St. Peters” (page 401). Notice those words again. He declares, “When we reflect how often the Church has skillfully contrived to plant the seeds of the new faith on the old stock of paganism, we may surmise that the Eastern celebration of the dead and risen Christ was grafted upon a similar celebration of the dead and risen Adonis, which . . . was celebrated in Syria at the same season” (p. 401).

It is to be noted the King James Version intentionally mistranslates the Greek word *pascha*, meaning Passover, as Easter in Acts 12:4. All modern translations correctly translate this as Passover.

Part 6 – Traditional Symbols used by Churches are Pagan

The cross is a pagan symbol. Concerning the Greek word mistranslated as ‘cross’ in the New Testament we read; “Cross, *stauros*, denotes, primarily, an upright pale or stake. On such malefactors were nailed for execution. Both the noun and the verb *stauroō*, to fasten to a stake or pale, are originally to be distinguished from the ecclesiastical form of a two beamed cross. The shape of the latter had its origin in ancient Chaldea, and was used as the symbol of the god Tammuz (being in the shape of the mystic Tau, the initial of his name) in that country and in adjacent lands, including Egypt. By the middle of the 3rd century A.D., the churches had either departed from, or had travestied, certain doctrines of the Christian faith. In order to increase the prestige of the apostate ecclesiastical system pagans were received into the churches apart from regeneration by faith, and were permitted largely to retain their pagan signs and symbols. Hence the Tau or T, in its most frequent form, with the cross-piece lowered, was adopted to stand for the cross of Christ,” *The Expanded Vine’s Expository Dictionary of New Testament Words* by W.E. Vine. (pg. 248 Cross). Yeshua was crucified on a stake, not on a cross, for more on this see page 76.

The fish symbol  is also pagan. Well before Christianity, the fish symbol was known as the “Great Mother” goddess, a pointed oval sign, the “*vesica piscis*” or Vessel of the Fish. It is an outline of her vulva. “Fish” and “Womb” were synonymous terms in ancient Greek, “*delphos*”.

The Triquetra symbol  is an occult symbol used to symbolize the trinity doctrine. However this symbol was originally used to represent the Three-Part Goddess (Maiden, Mother, Crone).

Part 7 – The Pagan Tradition of the Immortal Soul

The tradition of people possessing an immortal soul that goes either to heaven or hell upon death is not found in the Scriptures, and is pagan to its core.

“We are influenced always more or less by the Greek, Platonic idea that the body dies, yet the soul is immortal. Such an idea is utterly contrary to the Israelite consciousness and is nowhere found in the Old Testament,” (*The International Standard Bible Encyclopedia*, 1960, vol. 2, p. 812 ‘death’).

“The Greeks thought of the body as a hinderance to true life and they looked for the time when the soul would be free from its shackles. They conceived of life after death in terms of immortality of the soul,” (*The New Bible Dictionary*, 1966, p. 1110 ‘resurrection’).

“Speculation about the soul and the subapostolic church was heavily influenced by Greek philosophy. This is seen in Origen’s acceptance of Plato’s Doctrine of the preexistence of the soul as pure mind (*nous*) originally, which, by reason of its fall from God, cooled down to soul (*psyche*) when it lost its participation in the divine fire by looking earthward,” (*The Evangelical Dictionary of Theology*, 1992, p. 1037, ‘soul’).

The punishment for sin is eternal death, to perish forever. “**For the wages of sin is death**; but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23). “That whosoever believeth in Him should not **perish**, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not **perish**, but have everlasting life” (Joh. 3:15-16). These are the two opposite outcomes, eternal life, and eternal death.

“The soul that sinneth, it shall die” (Eze. 18:4, 20).

Yeshua said to fear God, who can destroy both body and spirit. “And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which after he hath killed hath power to cast into hell [*geenna* – the lake of fire – the second death]; yea, I say unto you, Fear him” (Luk. 12:4-5). “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to **destroy both soul** [*psychēn* – spirit] **and body in hell** [*geenna*]” (Mat. 10:28).

We are offered the gift of eternal life through Yeshua. “For the wages of sin is death; but **the gift of God is eternal life through Jesus Christ our Lord**” (Rom. 6:23). “That whosoever believeth in Him should not perish, but **have eternal life**. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but **have everlasting life**” (Joh. 3:15-16). “My sheep hear my voice, and I know them, and they follow me: And I **give unto them eternal life**; and they shall never perish, neither shall any man pluck them out of my hand” (Joh. 10:27-28). “And this is the record, that God hath **given to us eternal life**, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have **eternal life**, and that ye may believe on the name of the Son of God” (1 Joh. 5:11-13). “He that believeth on the Son hath **everlasting life**: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Joh. 3:36). “Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath **eternal life**; and I will raise him up at the last day” (Joh. 6:53-54). To claim they we already have eternal life is to deny the truth that eternal life can only come through Yeshua.

Only Yeshua has went to heaven in a living, conscious state. “No one has ever gone into heaven except the One who came from heaven—the Son of Man” (Joh. 3:13) NIV.

When Yeshua speaks of “hell” in the King James Version, he is using the word “*Gehenna*”. *Gehenna* was a garbage dump outside Jerusalem, where the bodies of executed criminals were cast, which is a type of the final punishment of the wicked. “As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity [lawlessness]; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth... So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth” (Mat. 13:40-42,49-50). “And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him” (Luk. 12:4-5). “And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell” (Mat.5:29-30). “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Mat. 10:28).

The wicked will be completely destroyed. “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Yehovah of hosts, that it shall leave them neither root nor branch. unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down **the wicked**; for they **shall be ashes under the soles of your feet** in the day that I shall do this, saith the Yehovah of hosts” (Mal. 4:1-3). Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou Yehovah, O my soul. Praise ye Yehovah” (Psa. 104:35). “Yehovah preserveth all them that love him: but all the wicked will He destroy” (Psa. 145:20). “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat” (Mat. 7:13). “In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 The. 1:8-9). “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries... It is a fearful thing to fall into the hands of the living God” (Heb. 10:25-27, 31). “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev. 21:8).

Part 8 – The Pagan Tradition of the Trinity

Old Truths in a New Light by Marie Sinclair, Countess of Caithness states, “It is generally, although erroneously, supposed that the doctrine of the Trinity is of Christian origin. Nearly every nation of antiquity possessed a similar doctrine. St. Jerome testifies unequivocally, ‘all the ancient nations believed in the Trinity’” (p. 382).

Puranas, one of the Hindoo Bibles of more than 3000 years ago, contains the following passage: ‘O ye three Lords! Know that I recognize only one God. Inform me, therefore, which of you is the true divinity, that I may address to him alone my adorations.’ The three gods, Brahma, Vishnu, and Siva, becoming manifest to him, ‘Learn, O Devotee, that there is no real distinction between us. What to you appears such is only the semblance. The single being appears under three forms by the acts of creation, preservation, and destruction, but he is one.’

Hence the triangle was adopted by all the ancient nations as a symbol of the Deity... Three was considered among all the pagan nations as the chief of the mystical numbers, because, as Aristotle remarks, it contains within itself a beginning, a middle, and an end. Hence, we find it designating some of the attributes of almost all the pagan gods (pp. 382-383).

The Two Babylons by Alexander Hislip

The Papacy has in some of its churches, as, for instance, in the monastery of the so-called Trinitarians of Madrid, an image of the Triune God with three heads on one body. The Babylonians had something of the same. Mr. Layard, in his last work, has given a specimen of such a triune divinity, worshipped in ancient Assyria...in India, the supreme divinity, in like manner, in one of the most ancient cave-temples is represented with three heads on one body, under the name of 'Eko Deve Trimurti', 'One In God, Three Forms'. In Japan, the Buddhists worship their great divinity, with three heads, in the very same form under the name of 'San Pao Fuh.' All of these have existed from ancient times (pp. 18-19).

The Mystical Woman in the Cities of the Nations by Thomas Dennis Rock declares the following. In Babylon, "The ancient Babylonians recognized the doctrine of the trinity or three-persons-in-one-god as appears from a composite god with three heads forming part of their mythology, and **the use of the equilateral triangle, also, as an emblem of such trinity and unity,**" (pp. 22-23).

The Larousse Encyclopedia of Mythology mentions the following. The ancient Sumerians believed, "The universe was divided into three regions, each of which became the domain of a god. Anu's share was the sky. The earth was given to Enlil. Ea became the ruler of the waters. Together they constituted the triad of the Great Gods" (pp. 54-55).

Paganism in our Christianity by Arthur Weigall states, that in Greece, "[I]n the fourth century B.C. Aristotle wrote: 'All things are three, and thrice is all: and let us use this number in the worship of the gods; for, as the Pythagoreans say, everything in all things are bounded by threes, for the end, the middle and the beginning have this number in everything and these compose the number of the Trinity'" (pp. 197-198).

Christian Platonists of Alexandria by Charles Bigg declares, "Greek philosopher Plato believed in a divine triad of 'God, the ideas, [and] the World-Spirit', however he 'nowhere explained or harmonized this triad'" (p. 249).

Egypt, Trunk of the Tree from Simson Najovits declares,

From Egypt "The Hymn to Amun decreed that 'no god came into being before him (Amun)' and that 'all gods are three: Amun, Re, Ptah and that there is no second to them. Hidden as his name as Amon, he is Re in face, and his body is Ptah.' ... This is a statement of trinity, the three chief gods of Egypt subsumed into one of them, Amon. Clearly, the concept of organic unity within plurality got an extraordinary boost with this formulation. Theologically, in a crude form it came strikingly close to the later Christian form of plural Trinitarian monotheism (Vol. 2, pp. 83-84).

The Catholic Church admits that you cannot understand the Trinity, but demands that you must believe it. *A Handbook of Christian Truth* by Harold Lindsay and Charles J. Woodbridge states,

The mind of man cannot fully understand the mystery of the Trinity. He who would try to understand the mystery fully will lose his mind. But he who would deny the Trinity will lose his soul (pp. 51-52).

The Doctrine of the Trinity by Cyril Richardson

My conclusion, then, about the doctrine of the Trinity is that *it is an artificial construct*... It produces confusion rather than clarification; and while the problems with which it deals are real ones, the solutions it offers are not illuminating. It has posed for many Christians *dark and mysterious statements, which are ultimately meaningless*, because it does not sufficiently discriminate in its use of terms (pp. 148-149).

The New Catholic Encyclopedia

It is difficult, in the second half of the twentieth century to offer a clear, objective, and straightforward account of the revelation, doctrinal evolution, and the theological elaboration of the mystery of the Trinity. Trinitarian discussion, Roman Catholic and well as other, present a somewhat unsteady silhouette (Vol. XIV, p. 295).

The HarperCollins Bible Dictionary

The formal doctrine of the Trinity as it was defined by the great church councils of the fourth and fifth centuries is not to be found in the NT [New Testament].

The HarperCollins Encyclopedia of Catholicism

Today, however, scholars generally agree that there is no doctrine of the Trinity as such in either the OT [Old Testament] or the NT [New Testament]...Likewise, the NT does not contain an explicit doctrine of the Trinity" (pp 564-565).

Martin Luther, founder of the Protestant Reformation stated, "It is indeed true that the name 'Trinity' is no where to be found in the Holy Scriptures, but has been conceived and invented by man" *The Sermons of Martin Luther*, John Lenker, ed. (Vol. III, p. 6).

God in Three Persons: A Contemporary Interpretation of the Trinity by Millard Erickson states regarding the Trinity,

It is not clearly or explicitly taught anywhere in scripture, yet it is widely regarded as a central doctrine, indispensable to the Christian faith (p. 12).

Is not present in biblical thought, but arose when biblical thought was pressed into this foreign mold [of Greek concepts]. Thus, the doctrine of the Trinity goes beyond and even distorts what the Bible says about God (p. 20).

It is unlikely that any text of scripture can be shown to teach the doctrine of the Trinity in a clear, direct, and unmistakable fashion" (pp. 108-109).

Explaining how the Trinity came into 'Christianity' Shirley Guthrie, Jr. in *Christian Doctrine* says;

The Bible does not teach the doctrine of the Trinity. Neither does the word 'trinity' itself nor such language as '1-in-3', '3-in-1', '1 essence' (or 'substance'), and three 'persons' is biblical language. The language of the doctrine is the language of the ancient church taken from classical Greek philosophy (pp. 76-77).

Cyclopedia of Biblical, Theological, and Ecclesiastical Literature by John McClintock and James Strong states, "Towards the end of the first century, and during the second, many learned men came both from Judaism and Paganism to Christianity. These brought with them into the Christian schools of theology their Platonic ideas and phraseology" (Vol. 10, 'Trinity', p. 553).

Concerning the Arch-Heretic Simon Magus we read,

Irenaeus (*Adv. Haer.* 1. 16, Harvey), Hippolytus (*Philos.* 6. 7ff.) and Epiphanius (*Panarion.* 21. 2ff.) describe Simonian doctrine... **He seems to have developed his old theme of 'the Great Power of God' into a Trinitarian scheme: Simon appeared to the Samaritans as the Father, to the Jews as the Son (he only seemed to suffer) and to the world at large as the Holy Spirit.** He had a Redemption myth in which he rescued Helen ('the lost sheep') from the bondage of successive transmigrations in various female bodies; and **he preached salvation by grace**, requiring faith in Helen and himself, **but allowing unrestrained liberties in morals afterward.** But Simon also **borrowed heavily from Gk. paganism and Gk. philosophy**, and some concepts appear which recur in more sophisticated Christian Gnosticism. **Ireneaus and others regard him as the first major heretic**, the initiator of a long chain of interrelated errors (*New Bible Dictionary* 2nd Ed. pg. 1116) Tyndale House Pub. Inc..

The word trinity is Platonic from the term *trias* from the Greek word for 'three', and was latinized to *trinitas* from which we get the English word 'trinity'.

The New Schaff-Herzog Encyclopedia of Religious Knowledge by Samuel Macauley Jackson states, "The doctrines of the Logos and the Trinity received their shape from their Greek Fathers who...were much influenced, directly or indirectly, by the Platonic philosophy... That errors and corruptions crept into the church from this source cannot be denied (Vol. 9, p. 91).

History of Christianity by Edward Gibbons

If Paganism was conquered by Christianity, it is equally true that Christianity was corrupted by Paganism. The pure Deism of the first Christians...was changed, by the church of Rome, into the incomprehensible dogma of the trinity. Many of the pagan tenets invented by the Egyptians and idealized by Plato, were retained as being worthy of belief (p. xvi).

Paganism in our Christianity by Arthur Weigall details this subject,

It must not be forgotten that Jesus Christ never mentioned such a phenomenon [the Trinity], and nowhere in the New Testament does the word 'Trinity' appear. The idea was only adopted by the church 300 years after the death of our Lord; and the origin of the conception is entirely pagan...

The early Christians, did not at first think of applying the idea to their own faith. They paid their devotions to God the Father and the Jesus Christ, the Son of God, and they recognized the mysterious and undefined existence of the Holy Spirit' but their was no thought of these three being an actual trinity, co-equal and united in One...

The application of this old pagan conception of a trinity to Christian theology was made possible by the recognition of the Holy Spirit as the required third 'Person', co-equal with the other 'Persons'...

The idea of the Spirit being co-equal with God was not generally recognized until the second half of the fourth century A.D...In the year 381, the Council of Constantinople added to the earlier Nicene Creed a description of the Holy Spirit as 'Yehovah, and giver of life, who proceedeth from the Father, who with the Father and Son, together is worshipped and glorified'...

Thus, the Athenasian Creed, which is a later composition but reflects the general conceptions of Athanasius and his school, formulated the conception of a co-equal Trinity wherein the Holy Spirit was the third 'Person'; and so it was made a dogma of the faith, and belief in the Three in One and the One in Three became a paramount doctrine of Christianity, though not without terrible riots and bloodshed...

Today a Christian thinker...has no wish to be precise about it, more especially since the definition is obviously pagan in origin and was not adopted by the church until nearly 300 years after Christ (p. 19).

By teaching a three-in-one Godhead, the God family is closed to adding more children. And by not teaching that the holy spirit can come into us, begetting us as children of God, they are teaching the spirit of antichrist. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" The word for 'come' here is *erchomenon* in Greek, Strong's #2064, which means "coming". Yeshua is coming in the flesh of His church through the power of the holy spirit. "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 Joh. 4:3). "Searching what, or what manner of time the **spirit of Christ which was in them** did signify... and the glory that should follow" (1 Pet. 1:11).

Also, it is a doctrine of antichrist that Yeshua Himself did not come in the flesh, that is to become fully human. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (2 Joh. 7)... or to claim that He was not the Messiah. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son" (! Joh. 2:22).

Attaching Yeshua's name to pagan festivals and symbols is blasphemous, and any attempt to worship Him with these pagan traditions or doctrines is in vain.

Chapter 11

Yeshua Taught that We must Bear Spiritual Fruit

Part 1 – We must Bear Fruit or Perish

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain” (Joh. 15:16a).

“Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Mat. 21:43).

“Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them” (Mat. 7:19-20). “Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father, for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees, every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire” (Luk. 3:8-9) also (Mat. 3:8-10). “Every branch in me that beareth not fruit He taketh away, and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit... If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned” (Joh. 15:2, 6).

“He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down” (Luk. 13:6-9).

Speaking of those who do not bear fruit the Apostle Jude declared, “These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots” (Jud. 12).

Part 2 – Yeshua’s Parable of the Talents

“For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. 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 beside them five talents more. 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. 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. His lord said unto him, Well done, 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. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from

him, and give it unto him which hath ten talents. For unto every one 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. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth” (Mat. 25:14-30).

Part 3 – Yeshua’s Parable of the Sower

Yeshua explains the parable of the sower, “Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side” (Mat. 13:18-19).

The seed sown on the wayside are those who do not understand it, and are not being called at that time. “And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 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” (Mar. 4:11-12).

“But he that received the seed into stony places, the same is he that heareth the word, and anon [at once] with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended” (Mat. 13:20-21).

Those who receive the word on stony places are those who do not endure persecution. “Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure” (Jam. 5:10-11a). “And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved” (Mat. 10:22).

“He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful” (Mat. 13:22).

Those that receive the word among the thorns are those that let the cares of this world, and a focus on material things take precedence in their lives. “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon [money]. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?... Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But **seek ye first the kingdom of God, and His righteousness**; and all these things shall be added unto you” (Mat. 6:24-25,31-33).

“But he that received seed into the good ground is he that heareth the word, and understandeth it; which also **beareth fruit**, and bringeth forth, some an hundredfold, some sixty, some thirty” (Mat. 13:23).

The seed that fell on good soil are those who hear, understand and bear good fruit. “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain” (Joh. 15:16a).

Part 4 – Fruit of the Holy Spirit

The Apostle Paul defined what the fruits of the spirit are. “But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance, against such there is no law” (Gal. 5:22-23). “So now faith, hope, and love abide, these three” (1 Cor. 13:13a) ESV. “[F]or the fruit of the spirit is in all goodness and righteousness and truth” (Eph. 5:9).

Love, *agape* in Greek, meaning an action, not a feeling. God’s love is keeping His law. “For this is the love of God, that we keep His commandments, and His commandments are not grievous” (1 Joh. 5:3). “Love worketh no ill to his neighbour, therefore love is the fulfilling [keeping] of the law” (Rom. 13:10). We know God’s love by keeping His commands, “He that saith, / know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected, hereby know we that we are in Him” (1Joh. 2:4-5). We love Christ by keeping the commandments. “If ye love me, keep my commandments” (Joh. 14:15). “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” (Joh. 15:10).

Joy, from the Greek *chara*, joy or gladness. Obeying God’s law brings joy. “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. These things have I spoken unto you, that my **joy** might remain in you, and that your **joy** might be full” (Joh. 15:10-11). “[B]ut he that keepeth the law, happy is he” (Pro. 29:18b).

Peace, *eirene* in Greek. In Greek thought, *eirene* is the absence of conflict, while in Old Testament Hebrew *shalom* is positive, entailing the perfection of relationships. Peace comes from obeying God. “Great peace have they which love thy law, and nothing shall offend them” (Psa. 119:165).

Longsuffering, from *makrothumia* in Greek, forbearance, patience, longsuffering, (*makros*, long, *thumos*, temper). “Longsuffering is that quality of self-restraint in the face of provocation which does not hastily retaliate or promptly punish, it is the opposite of anger, and is associated with mercy, and is used of God. (Exo. 34:6 [Septuagint]), (Rom. 2:4) (1 Pet. 3:20). Patience is the quality that does not surrender to circumstances or succumb under trial, it is the opposite of despondency and is associated with hope,” (Vines, pp 446-447, Forbear).

Gentleness, “from *chrēstotēs* in Greek, kindness, denotes goodness (a) in the sense of what is upright, righteous, (b) in the sense of kindness of heart or act. It signifies “not merely goodness as a quality, rather it is goodness in action, goodness expressing itself in deeds, yet not goodness expressing itself in indignation against sin, for it is contrasted with severity in (Rom. 11:22), but in grace and tenderness and compassion,” (Vines, pg. 495, Goodness).

Goodness, “here it is *agthōsunē* in Greek, goodness, being in moral quality, character or constitution. Trench, following Jerome, distinguishes between *chrēstotēs* and *agthōsunē* in that the former describes the kindlier aspects of goodness, the latter includes also the sterner qualities by which doing good to the others is not necessarily by gentle means. He illustrates the latter by the act of Christ in cleansing the temple, (Mat. 21:12,13) and in denouncing the scribes and Pharisees, (Mat. 23:13-19) but *chrēstotēs* by His dealings with the penitent woman, (Luk. 7:37-50). Lightfoot regards *chrēstotēs* as a kindly disposition toward others, *agthōsunē* as a kindly activity on their behalf,” (Vines, pg. 495, Goodness).

Faith, *pistis* in Greek, primarily firm persuasion, a conviction based upon hearing (akin to *peitho*, to persuade) is used in the New Testament always of faith in God or Christ, or things spiritual. “Now faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). “But without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a

rewarder of them that diligently seek Him” (Heb. 11:6). “But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive anything of the Lord” (Jam. 1:6-7).

Meekness, *prautes* in Greek, denotes meekness. The meaning of *prautes* “is not readily expressed in English, for terms meekness, mildness, commonly used, suggest weakness and pusillanimity to a greater or lesser extent, whereas *prautes* does nothing of the kind. Described negatively, meekness is the opposite to self-assertiveness and self-interest; it is equanimity of spirit that is neither elated nor cast down, simply because it is not occupied with self at all” (Vines, pg. 728, Meekness).

Temperance, *enkrateia* in Greek, (from *kratos*, strength) meaning self-control. We must have self-control and be able to deny ourselves “He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city” (Pro. 16:32). “He that hath no rule over his own spirit is like a city that is broken down, and without walls” (Pro. 25:28 “Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross [*stauros*, stake], and follow me” (Mat. 16:24). We must exercise moderation. “Let your moderation be known unto all men, the Lord is at hand” (Php. 4:5).

Hope, from *elpis* in Greek, meaning a favorable and confident expectation. “Now faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). So, to have faith in something, we must first have hope for it. This is by visualizing it happening. “Where there is no vision, the people perish...” (Pro. 29:18a). So, if we do not visualize ourselves being in God’s Kingdom, we will not be there, and we will perish.

Righteousness is keeping God’s commandments. “[F]or all Thy commandments are righteousness” (Psa. 119:172b). “And it shall be our righteousness, if we observe to do all these commandments before Yehovah our God, as He hath commanded us” (Deu. 6:25).

Truth is the Word of God; we are to live by the truth of the Scriptures. “Sanctify them through thy truth, thy word is truth” (Joh. 17:17). “But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Mat. 4:4). “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto good works” (2 Tim. 3:16-17). “Prove all things, hold fast that which is good” (1 The. 5:21). “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15). “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Act. 17:11).

Chapter 12

Yeshua Taught that We must Produce Good Works

Part 1 – Yeshua Taught that We must Take Care of Others

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mat. 5:16).

Yeshua will condemn those who do not help fellow Christians. “When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily 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. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungred, and ye gave Me no meat, I was thirsty, and ye gave Me no drink. I was a stranger, and ye took Me not in, naked, ye clothed Me not, sick and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment, but the righteous into life eternal” (Mat. 25:31-46).

It is our responsibility to help the poor. “Jesus said to his host Then, “When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous” (Luk. 14:12-14 NIV).

Yeshua's disciples also taught the rich must help the poor. “Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.” (1 Tim. 6:17-19) NIV.

Part 2 – Yeshua Taught that We must Take Care of our Own Families

We must take care of our families. “But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever” (1 Tim. 5:8) NKJV.

Yeshua taught, “For Moses said, Honour thy father and thy mother, and Whoso curseth father or mother, let him die the death. But ye say, if a man shall say to his father or mother, it is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, he shall be free. And ye suffer him no more to do ought for his father or his mother, Making the word of God of none effect through your

tradition, which ye have delivered, and many such like things do ye” (Mar. 7:10-13). Also (Mat. 15:4-6). Corban refers to a gift dedicated to God.

Yeshua made arrangements for His mother’s care. “Now there stood by the cross [*stauros*, stake] of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, ‘Woman, behold thy son!’ Then saith he to the disciple, ‘Behold thy mother!’ And from that hour that disciple took her unto his own home” (Joh. 19:25-27).

Part 3 – The Disciples Taught a Faith that does not Produce is Worthless

The Apostle James taught faith without works is dead or worthless, “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works, shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God, thou doest well, the devils also believe, and tremble, But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also” (Jam. 2:14-26).

The Apostle Paul taught we must have good works, “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works” (Tit. 3:8). “In all things shewing thyself a pattern of good works” (Tit. 2:7a). “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:10). “[T]hat the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:17). “[A]nd let us consider one another to provoke unto love and to good works” (Heb. 10:24). “[T]hat ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God” (Col. 1:10). “Jesus Christ, who gave Himself for us to redeem us from all lawlessness and to purify for Himself a people for His own possession who are zealous for good works” (Tit. 2:13b-14).

The Apostle Peter also taught the importance of good works, “[H]aving your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” (1 Pet. 2:12).

Chapter 13

Yeshua Teaches how to Pray

Yeshua taught that saying the same prayer over and over is vain, or useless, “But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking” (Mat. 6:7). This is what pagans do with their chanting, and Catholics do with their repeating of ‘Hail Mary’ and ‘Our Father’ prayers.

Yeshua taught that we should go to a private place to pray, “And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly” (Mat. 6:5-6).

This was Yeshua’s own personal example, to pray in private, “And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed” (Mar. 1:35). “And when he had sent them away, he departed into a mountain to pray” (Mar. 6:46). “And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God” (Luk. 6:12).

Yeshua also taught that our fasting and giving of offerings should be kept private, “Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly” (Mat. 6:16-18). “Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly” (Mat. 6:1-4).

Yeshua gave an outline of for prayer in Matthew 6, in NKJV here. Starting with praising the Father’s name, “In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name” (verse 9). Praying for God’s kingdom to come to Earth, “Your kingdom come. Your will be done On earth as *it is in heaven*” (verse 10). Then we are to pray for our daily needs, “Give us this day our daily bread” (verse 11). When then ask God to forgive us as we forgive others, “And forgive us our debts, As we forgive our debtors” (verse 12). Next we are to pray we will be delivered from sin and Satan, “And do not lead us into temptation, But deliver us from the evil one” (verse 13a). And finally ending the prayer by praising God, “For Yours is the kingdom and the power and the glory forever. Amen” (verse 13b).

Yeshua taught we are to pray to the Father in Yeshua’s name, “And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall **ask the Father in my name**, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full” (Joh. 16:23-24).

Chapter 14

Yeshua's Teaching on Temptation

Part 1 – Enduring Temptations

Yeshua taught us to pray that we would be delivered from temptations to sin. “And lead us not into temptation, but deliver us from the evil one” (Mat. 6:13a). “Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” (Mat. 26:41).

Yeshua taught it is a sin to allow lust to enter our hearts. “[B]ut I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Mat. 5:28). “And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man” (Mar. 7:20-23).

Part 2 – We must Remove the Things that Lead to Temptation

Yeshua taught we must remove the things in our lives that make it convenient for us to sin, “If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell” (Mat. 5:29-30) ESV.

We must physically remove ourselves from situations that can lead to sin, “Flee fornication” (1 Cor.6:18).

Part 3 – We must Focus on the Reward

Yeshua gives promises to those that overcome. “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Rev. 2:7b). “He that overcometh shall not be hurt of the second death” (Rev. 2:11b). “To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it” (Rev. 2:17b). “And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father. And I will give him the morning star” (Rev. 2:26-28). “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before his angels” (Rev. 3:5). “Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name” (Rev. 3:12). “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne” (Rev. 3:21). And the Father promises, “He that overcometh shall inherit all things; and I will be his God, and he shall be My son” (Rev. 21:7).

Chapter 15

Yeshua the Master

Part 1 – Yeshua is the Rock

Yeshua told Simon he was a Peter, Greek for pebble. ” And I say also unto thee, That thou art Peter [Greek *petros* meaning pebble], [then referring to Himself He said] and upon this rock [Greek *petra* meaning large rock] I will build my church; and the gates of hell shall not prevail against it” (Mat. 16:18). He, Yeshua, was the Chief Rock on which the Church was founded. “[T]he household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” (Eph. 2:19b-20). All the other prophets and apostles, including Peter, are also part of the foundation, but Yeshua is the chief cornerstone on which the Church is built.

Strong's # 4073 (*petra*) is “a projecting rock, cliff (feminine noun). Strong's #4074 (*petros*, the masculine form) however is a stone ...such as a man might throw” (S.Zodhiates, Dict).

God revealed to Daniel how Yeshua, at His return, will conquer the kingdoms of Earth “Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that **a stone was cut out without hands**, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth... Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure” (Dan. 2:31-35; 42). Yeshua is the Rock whose kingdom will rule the world.

Yeshua was the Rock in the wilderness. “And Yehovah spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the Rock before their eyes; and It shall give forth His water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink” (Num. 20:7-8). “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ” (1 Cor. 10:4).

Yeshua's teachings must be the foundation of our lives “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it” (Mat. 7:24-27).

Part 2 – Yeshua is the Only Master

There is only one valid religious leader, Yeshua “But be not ye called Rabbi [*rhabbi*, teacher], for one is your Master [*didaskalos*, teacher], even Christ, and all ye are brethren. And call no man your father upon earth, for one is your Father, which is in heaven. Neither be ye called masters [*kathēgētai*, leader], for one is your Master [*kathēgētēs*, leader], even Christ (Mat. 23:8-10). “He sent redemption unto His people, He hath commanded His covenant forever, Holy and Reverend is His name” (Psa. 111:9). Men should not be referred to as rabbi, teacher, father, master or the leader, in a religious

sense, as a title. Or, as reverend, meaning “worthy of reverence (worship)”. How wicked it is for a man to call himself “the most Holy Father”, and the Vicar [in the place] of Christ.

All the apostles were equals as brethren. “[F]or one is your Master, even Christ; **and all ye are brethren,**” (Mat. 23:8b). Later, Paul, who was not part of the Twelve, rebuked Peter when he felt Peter was in the wrong. “But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed,” (Gal. 2:11). Paul rebuking Peter proves that the idea of the ‘Primacy of Peter’ is of the Papacy, and not of the Bible.

Part 3 – The Apostles could not Change the Law

But what does it mean that the Apostles had the right to ‘bind and to loose’? “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven,” (Mat. 18:18) The Popes say it gives them the right to change the Sabbath from Saturday to Sunday, and to allow idols, the worship of saints, or anything they like. Is this true? Yeshua said that He was not taking one jot or tittle of the law away. “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” (Mat. 5:17-19). He condemned the teaching even against doing the least of the commandments.

Basics of Biblical Greek Grammar by William D. Mounce explains,

In some translations of Matthew 18:18, it seems like Jesus promised his disciples that whatever they bound on earth would be bound in heaven, and whatever they loosed on earth would be loosed in heaven. In other words, they had the power to bind and loose, and Heaven (i.e., God) would simply back up their decrees. But the matter is not quite so simple; the actions described in heaven are future perfect passives – which could be translated ‘will have already been bound in heaven... will have already been loosed in heaven.’ In other words, the heavenly decree confirming the earthly one is based on a prior verdict.

This is the language of the law court. Jewish legal issues were normally decided in Jesus’ day by elders in the synagogue community (later by rabbis). Many Jewish people believed that the authority of heaven stood behind the earthly judges when they decided cases based on a correct understanding of God’s laws. (This process came to be called ‘binding and loosing’.) Jesus’ contemporaries often envisioned God’s justice in terms of a heavenly court; by obeying God’s laws, the earthly court simply ratified the decrees of the heavenly court” (pg. 121).

So, a proper understanding of Matthew 16:19 would be, “And I will give to you the keys of the kingdom of heaven; so you may bind on earth what has been bound in heaven; and you may loose on earth what has been loosed in heaven.” The keys of the kingdom of heaven are God’s laws, by which the kingdom of God will be ruled.

Chapter 16

Yeshua's Followers Obey His Word

“Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand” (Joh. 10:25-28). Yeshua's sheep hear His words and follow Him by doing them.

“The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken Yehovah” (Isa. 1:3-4a). God condemned Israel for not knowing His voice because they did not obey Him.

Yeshua taught if you do not hear and obey, you are not of God “He that is of God heareth God's words: ye therefore hear them not, because ye are not of God” (Joh. 8:47). The Apostles Paul and James also taught this as well, “[F]or not the hearers of the law are just before God, but the doers of the law shall be justified” (Rom. 2:13). “But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does” (Jam. 1:22-25) NKJV.

Yeshua taught we are to live by every word of God, the entire Bible. “But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Mat. 4:4).

We know Yeshua if we keep His commandments “And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him” (1 Joh. 2:2-3). If we say we know Yeshua and do not keep His commandments, we are a liar.

Yeshua's followers follow His example in keeping God's commands. “He that saith he abideth in Him ought himself also so to walk, even as He walked” (1 Joh. 2:6). “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth” (1 Pet. 2:21-22).

We love Yeshua by keeping the commandments. “If ye love me, keep my commandments” (Joh. 14:15). “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” (Joh. 15:10). “But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him” (1 Joh. 2:5). “By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous” (1 Joh. 5:2-3).

Yeshua's end-time followers will be keeping God's commandments “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” (Rev. 14:12).

Chapter 17

When was Yeshua born?

Part 1 – What Year was Yeshua born based on Herod’s death?

Yeshua was born in the days of King Herod. “Now when Jesus was born in Bethlehem of Judæa in **the days of Herod the king**, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him” (Mat. 2:1-3). The wise men asked Herod about the child.

After seeing the child, the wise men left without telling Herod. “And being warned of God in a dream that they should not return to Herod, they departed into their own country another way” (Mat. 2:12).

Then Joseph and Mary took Yeshua and hid in Egypt until after Herod’s death. “And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son” (Mat. 2:13-15).

When Herod realized he had been tricked, he killed all the children in the area. “Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men” (Mat. 2:16).

Herod died March 13th 4 B.C. “This eclipse of the moon (which is the only eclipse mentioned by Josephus) is of the greatest consequence for the determination of the time for the death of Herod Antipater, and for the birth and chronology of Jesus Christ. It happened March 13th, in the year of the Julian period 4710, and the 4th year before the Christian era” (William Whiston’s footnotes of Josephus, *Antiquities of the Jews*, XVII, VI, 4).

“As Herod is Known to have died in the year of Rome 750, in the fourth year before the commencement of our Christian era, the birth of Christ must be dated four years before the date usually assigned to it, even if He were born within the year of Herod’s death, as it is next to certain that he was” from Commentary on Mat. 2:1-12, (*A Commentary – Critical, Experimental, and Practical*, by Jamieson, Fausset, and Brown).

Yeshua was born before the spring of 4 B.C.

Part 2 – What month was Yeshua born based on the course of Abijah?

Zacharias, the father of John the Baptist, served in the temple during the course of Abijah. “There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia” (Luk. 1:5). While at the temple during Abijah an angel told him he was to have a son, and to name him John. “And it came to pass, that while he executed the priest’s office before God in the order of his course... And there appeared unto him an angel of the Lord standing on the right side of the altar of incense... But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John” (Luk. 1:8,11,13). After his service he returned home, and his wife conceived. “And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months” (Luk. 1:23-24).

The priests served their courses twice a year. All the priests served the weeks of Passover, Pentecost, and Tabernacles. Abijah was the eighth course. “the eighth to Abijah... These were the orderings of them in their service to come into the house of Yehovah, according to their manner, under Aaron their father, as Yehovah God of Israel had commanded him” (1 Chr. 24:10,19).

If this was the first service of Abijah Zacharias observed that year, it would have been the week before Pentecost and he would have stayed for the week of Pentecost as well. He would have returned home the middle of June.

If he was serving the second period of service for Abijah, this would be the first week of Kislev, and would have returned early December.

Yeshua was conceived six months after John. “And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth... And the angel answered and said unto her, The holy spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren” (Luk. 1:25,35-36).

This means John would be born in the middle of March or the first of September. And Yeshua would have been born the middle of September or in February depending on from which course of Abijah it was counted.

Part 3 – What month was Yeshua born based on His age at Baptism?

Yeshua was about thirty when he was baptized, this is the age a man can begin serving as a priest “[F]rom thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation” (Num. 4:3). “Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying... And Jesus himself began to be about thirty years of age” (Luk.3:21a,23a). Following his baptism, he spent forty days in the desert. “And Jesus being full of the holy spirit returned from Jordan, and was led by the spirit into the wilderness, being forty days tempted of the devil” (Luk. 4:1-2a). After that was the Passover. “And the Jews' passover was at hand, and Jesus went up to Jerusalem” (Joh. 2:13). This means his birth was at least forty days before Passover in 4 B.C.

Early Church author Ireneus confirms he was thirty when he was baptized. “Being thirty years old when He came to be baptized, and then possessing the full age of a Master, He came to Jerusalem, so that He might be properly acknowledged by all as a Master” (*Against Heresies*, 2, xxii, 4). “And how could He have taught, unless He had reached the age of a Master?” (*ibid.*, part 5).

Part 4 – Were Shepherds in the Fields in February?

There were shepherds abiding in the fields when Yeshua was born. “And there were in the same country shepherds abiding in the field, keeping watch over their flock by night” (Luk. 2:8). Were there shepherds in the field in February?

“And yet Jewish tradition may here prove both illustrative and helpful. That the Messiah was to be born in Bethlehem was a settled conviction. Equally so, was the belief, that He was to be revealed from *Migdal Eder*, ‘the tower of the flock.’ This *Migdal Eder* was not the watchtower for the ordinary flocks which pastured on the barren sheep ground beyond Bethlehem, but lay close to the town, on the road to Jerusalem. A passage in the Mishnah leads to the conclusion, that the flocks, which pastured there, were destined for Temple-sacrifices, and, accordingly, that the shepherds, who watched over them, were not ordinary shepherds. The latter were under the ban of Rabbinism, on account of their necessary isolation from religious ordinances,

and their manner of life, which rendered strict legal observance unlikely, if not absolutely impossible. The same Mishnaic passage also leads us to infer, that **these flocks lay out all the year round**, since they are spoken of as **in the fields thirty days before the Passover – that is, the month of February**, when in Palestine the average rainfall is nearly greatest. Thus, Jewish tradition in some dim manner apprehended the first revelation of the Messiah from that *Migdal Eder*, **where watched the Temple-flocks all year round**. Of the deep symbolic significance of such a coincidence it is needless to speak,” (*The Life and Times of Jesus the Messiah* by Alfred Edersheim Book 2, chap. 6, p. 131).

The Temple sheep, which symbolized Yeshua, were in the fields in February, and in this exact location where the angels spoke to the shepherds. “And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid” (Luk.2:8-9).

Yeshua is the lamb of God, “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world” (Joh. 1:29). Lambs in this area are born starting in the first of February, and into the Spring. This is another indicator pointing to a February birth.

Part 5 – When did the Star appear?

Yeshua was prophesied first to come with a star, and the second time with a scepter to rule. “There shall come a Star out of Jacob, And a Sceptre shall rise out of Israel” (Num. 24:17b).

The wise men understood the star they observed was the one announcing the Messiah. “After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem and asked, ‘Where is the one who has been born king of the Jews? We saw his star when it rose and have come to worship him’” (Mat. 2:1-2) NIV.

Kepler, who was led to the discovery by observing a similar conjunction in 1603-4, also noticed, that when the three planets came into conjunction, a new, extra-ordinary, brilliant, and particularly coloured effervescent star was visible between Jupiter and Saturn, and he suggested that a similar star had appeared under the same circumstances in the conjunction preceding the Nativity.

In the astronomical tables of the Chinese – to whose general trustworthiness is so high and authority as Humboldt bares testimony – the appearance of an effervescent star was noted. Pingre and others have designated it as a comet, and calculated its first appearance in **February 750 A.U.C. [4 B.C.]**, which is just the time when the Magi would, in all probability, leave Jerusalem for Bethlehem, since this would have preceded the death of Herod, which took place in March 750.

Moreover, it has been astronomically ascertained, that such a sidereal apparition, would be visible to those who left Jerusalem, and that it would point – almost seem to go before – in the direction of, and stand over, Bethlehem. Such, impartially stated, are the facts of the case – and here the subject must, in the present state of our information, be left, (*The Life and Times of Jesus the Messiah* by Alfred Edersheim Book 2, chap. 8, p. 213).

“When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy,” (Mat. 2:9-10).

Records of the planets tell us that there were three planets in the evening skies of the fall... and that these planets moved closer together as the months went by. The three planets were Mars, Jupiter, and Saturn. Saturn, in the constellation of Pisces, the fish... The magi knew

about the planets. They were astrologers, the astronomers of that time and place. They studied the planets, and they knew of their positions and their motions. They also knew that these three planets were in a constellation where centuries earlier, according to Jewish scholars, planets had appeared around the time of the birth of Moses. Moses was the prophet who led the Israelites out of Egypt to the eastern borders of the Promised Land. Pisces was therefore considered the constellation of the Jews. The appearance of the planets in Pisces may have been a sign to the Magi that an event of great importance was occurring in the land of the Jews. The Star of Bethlehem might have been these three planets that had moved close together... (Franklyn M. Brantley and Stephen Foster, *The Christmas Sky*, 1960 & 1996, pp. 43-44).

Part 6 – The Events of February and March 4 B.C.

The planets align in conjunction in February of 4 B.C., as recorded by Chinese astronomers.

Yeshua is born in Bethlehem, Luk. 2:4-7.

Yeshua is circumcised the eighth day, Luk. 2:21.

The Magi visit Herod; then Yeshua, Mat. 2:1-2,11.

Yeshua family flees to Egypt, Mat. 2:12-14.

Herod orders the slaughter of the innocents, Mat. 2:16-18.

Herod dies on March 13th, as recorded by Josephus.

Yeshua's family returns to Jerusalem, Mat. 2:19-21.

Yeshua is dedicated on the 40th day after his birth, Luk. 2:22-24.

The one-way journey to and from Egypt is suggested to be 3 or 4 days, or as many as 7.

Part 7 – What Year was Yeshua Prophesied to be Born?

“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. 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 threescore and two weeks:** the street shall be built again, and the wall, even in troublous times” (Dan. 9:24-25). From the time of the command to rebuild Jerusalem would be 69 weeks of years.

One day equals a year in prophecy. “After the number of the days in which ye searched the land, even forty days, **each day for a year**, shall ye bear your iniquities, even forty years” (Num. 14:34).

“For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee **each day for a year**” (Eze.4:5-6).

“And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and **Artaxerxes king of Persia**” (Ezr. 6:14). “And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, **in the**

seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which was **in the seventh year of the king**” The seventh year of Artaxerxes was 457 B.C.

69 weeks, with 7 days in a week, is 483 days, or in this case, prophetic years. 483 years from 457 B.C. is 27 A.D. (there is no year zero). 27 A.D. is the year Yeshua began his ministry. He began his ministry when he turned thirty, (the age to begin temple service) “Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying... And Jesus himself began to be about thirty years of age” (Luk.3:21a,23a). 27 A.D. minus 30 years is 4 B.C. (no year zero), Yeshua was born in 4 B.C.

Part 8 – What Year was Yeshua Born by the Age of the Temple?

At the beginning of Yeshua’s ministry, he went to the temple. “Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said” (Joh. 2:19-22). At that time the temple was 46 years in building.

“According to secular history, Herod initiated the work sometime in 20 B.C. or 19 B.C. This statement was addressed to Jesus at the first Passover after he begins his public ministry. The ‘forty six years’ therefore furnishes another means for identifying the year when his ministry began...Hence the first passover of Jesus’ ministry must have been in the spring of A.D. 27” (*NIV Harmony of the Gospels*, p.317)

“[T]hough Herod began the rebuilding B.C. 20, as a whole it was literally true that the temple was ‘built in forty and six years,’ when the Jews so asserted to Jesus (John 2:20). But the end was not yet, for the work was really continued until A.D. 64” (Unger’s Bible Dictionary, “Herod,” p.471).

The building began in 20 B.C., forty six years later was 27 A.D., (no year zero), when Yeshua’s ministry began. He was thirty years of age, meaning he was born in 4 B.C., (again, no year zero).

In conclusion, many facts both Biblical and historical, prove that Yeshua, the Lamb of God, was born in the same place as the temple sheep, and at the same time as they were, in February, of the year 4 B.C.

Chapter 18

How long was Yeshua's Ministry?

Part 1 – How long did Yeshua say His Ministry would be?

“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord *is* upon me,
Because he hath anointed me to preach the gospel to the poor;
He hath sent me to heal the brokenhearted, to preach deliverance to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To preach the acceptable year of the Lord.

And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears” (Luk. 4:16-21).

This was quoted from Isaiah, “The spirit of the Lord Yehovah *is* upon me; because the Yehovah hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; to proclaim the acceptable year of the Yehovah, and the day of vengeance of our God; to comfort all that mourn” (Isa. 61:1-2).

Yeshua said his ministry would be one year.

Part 2 – The Gospels on the Length of Yeshua's Ministry

Eusebius commented on the length of Yeshua's ministry in Matthew, Mark, Luke

“For it is evident that the three evangelists 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.”
Eusebius, *Church History*, Book III Chapter XXIV.

The Feasts in the Book of John:

2:13 Passover

5:1 Unnamed [Pentecost]

6:4 Passover

7:2 Tabernacles

10:22 Hanukkah

13:1 Passover

Without the reference to the Passover in John 6:4 the book of John agrees with the other Gospels that Yeshua's ministry was one year.

Part 3 – Textual Criticism on John 6:4

John Chryostom (ca. 349-407) speculated, falsely, that the reason that Yeshua did not attend the Passover mentioned in John 6:4 was because he was moving away from keeping God's law.

“How then, saith someone, “doth He not go up into the feast, but, when all are pressing to Jerusalem, goeth Himself into Galilee, and not Himself alone, but taketh His disciples with Him, and procedeth thence to Capernaum. Because henceforth He was quietly annulling the Law. Taking occasion from the wickedness of the Jews.”

From the here Yeshua went to Capernaum which is on the North shore of the Sea of Galilee, over a hundred miles North of Jerusalem (verse 16). He was going the opposite way from Jerusalem, where it was required that the Passover lambs would be slain. The crowds should also have been in Jerusalem. Yeshua had to keep the law to be without sin, so this could not have occurred at Passover.

Zachary Pearce (1777) wrote that others taught John 6:4 was added, and that Yeshua could not have ignored the keeping of Passover.

“[Some] are of opinion, that the word [Passover in Greek] is an interpolation [added]; and I think that the whole verse is so...It does not appear from the evangelist's account, that Jesus was present at a feast of the Passover here mentioned; and yet it seems probable, that he, who fulfilled all righteousness [Matthew 3:15] would not have been absent from a feast of the pass-over which (as is here said) was then nigh at hand.”

Gerhard Vossius, Amsterdam (1643) [in Latin] wrote that the verse may have originally referenced Tabernacles.

“...there is no need for us to say that John 6:4 was first written...But the holy day of the Jews was approaching”, and the text had to do with the holy day Tabernacles...but the copyist, since he was not paying attention to it, wrote Pascha [Passover]...the ancients,...seem not to have read the word Pascha [Passover] at John 6, since they say that Christ preached one year, or even a few months besides.”

Vossius also commented here of a one-year ministry of Christ, a common opinion of the time.

Part 4 – The Early Church Fathers did not have John 6:4

Henry Brown (1844) commented that the Church fathers did not have John 6:4 in the first two centuries or they would have used it in debating the length of Yeshua's ministry.

“The reading of the text in John 6:4 though it is found I believe in all the manuscripts and versions could not have been found in the text of the first two centuries... [because none of the Church fathers ever reference them]...I think, incontestably, that S. Irenaeus did not read the words [the Passover] in S. John vi. 4. If he was so anxious to find a Passover where none was (v. 1.), he was not likely to overlook a passage where one was mentioned, especially as he notices the contents of that very passage...”

Metzger and Ehrman in *The Text of the New Testament* comment on the over 1 Million “Citations” by the early Church fathers in their writings.

”[S]o extensive are these citations that if all other sources for our knowledge of the text of the New Testament were destroyed, they would be sufficient alone for the reconstructions of practically the entire New Testament.”

None of the early Church fathers quoted John 6:4 because it was not in their copies of the New Testament.

Clement of Alexandra (1st century) taught a one-year ministry was prophesied.

“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.’ This both the prophet spake and the Gospel.” *Stromata*, 1,21,145.

“It is very surprising how the Valentinians claim to have found the depths of God and have not searched the Gospels to see how often after His baptism the Lord went up to Jerusalem and there celebrate the feast of Passover. The first time he went up to the feast of the Passover was after he had made wine out of water in Cana of Galilee [in John 2]...After that he went up to Jerusalem for the feast of Passover the second time. At that time he healed the paralytic who had been laying beside the pool for thirty-eight years [in John 5]...Again he departed to the other side of Lake Tiberias [John 6], where, when a large crowd had followed him, he satisfied that entire multitude with five loaves of bread [John 6:2-14]...Then it is written that six days before the Passover he came to Bethany [in John 12]. From Bethany he went up to Jerusalem and ate the Pasch [in John 13] and suffered on the following day [in John 19]. Now, everyone will admit that these three times of the Passover do not make one year.”

Irenaeus, *Adversus Haeresies* Book 2 Chapter 22 Section 3

Here he is asserting the unnamed feast in John 5 is a Passover, even though it does not say that. However, he does not mention the Passover in John 6:4 to prove his point because it did not exist in the MSS at that time.

Origen compared all MSS of his day for differences and did not have John 6:4.

He wrote [Yeshua] taught only during a year and some months [the dominate opinion of Church fathers]. *First Principles De Principiis* Book IV, 5.

Following the simple sense of the text, some say that the Savior preached the Gospel in Judea for only one year, and that this is what the passage “to preach an acceptable year of the Lord..” (Isaiah 61:2) means. Origen *Homilies on Luke* 4:19

Origen wrote on John 5,

“But we must reply [to those who say that the unnamed feast in John 5 is Passover,] that when he came into Galilee [in John 2, just before Passover]...where earlier he had made ‘the water wine.’...And “after these things there was a feast of the Jews [in John 5], and Jesus went up to Jerusalem,” at which time he healed the paralytic...But if this feast [in John 5] were that of the Pasch (for its name is not added), the sequence of the account is cramped, and this is especially the case since a little later [in John 7] it is added that ‘the Jews’ Feast of Tabernacles was at hand.” *Commentary on John*, Book XIII, 258. He writes here that to claim that the unnamed feast is Passover does not make sense.

He did not have John 6:4 or would have commented on it here.

Tyconius (ca. 380) wrote;

“[D]id he not give these precepts [Matthew 23:2-3] only for the next two days, because after them he was not alive any longer...But if he had also conveyed these things from the beginning of his preaching, it would have been a year. In that year what need was there to teach what would have

been in force only until the Passion?" He believed in a one-year ministry because there was no John 6:4 at that time.

Part 5 – John 6:4 is Missing from Manuscripts

John 6:4 is not included in several MSS including 163, 156, 50, and 850 Vatican.

In 472 Lambeth palace, is included with an obelisk. Asterisk and Obelisk were included when the Greek MSS is doubtful.

Origen on Asterisk and Obelisk

"...we marked with an obelus those [passages] not found in Hebrew...and we added other passages with an asterisk, in order that it might be clear that we have added passages not found in the LXX...he who so wishes may accept these things, but to one whom this matter causes offence he may do what he wishes (concerning their acceptance, or not)."

Origen, *Commentary on Matthew*, Book XV,15.

There is no doubt that John 6:4 was not in the manuscripts of the first two centuries. To include it not only changes the length of Yeshua's ministry, but also teaches that Yeshua did not keep the Passover according to the law. All four Gospels record Yeshua's ministry was one year in length.

Chapter 19

Which Day of the Week was the Crucifixion?

Part 1 – The Astronomical Evidence

In ancient Israel, each month began with the new moon being sighted by observation from Jerusalem.

The ancient Jewish calendar depended not on mathematical calculations and arrangements, but was set from month to month *according to the physical appearance of the new moon*. Witnesses who had *seen the first sign of the crescent* on the horizon after sunset were expected to report the fact to the authorities, who thereupon published throughout the country the fact that the new month had begun. (*The Pharisees*, Louis Finkelstein, p. 601, Jewish publications Society, 1938, Philadelphia).

The scientific book *Astronomical Tables of the Sun, Moon and Planets* by Jean Meeus (second edition, published by Willmann-Bell, Inc., P.O. Box 35025, Richmond, Virginia 232350), provides tables in part four, "Phases of the Moon", to compute the New Moon crescents within ten minutes, for any year from 1500 B.C. to 2999 A.D. At the time of Christ, a new month began with the sighting of the New Moon crescent.

These tables reveal that the conjunction of the New Moon for April, 28 A.D., was on Tuesday April 13th at noon GMT. This would be 3pm Tuesday, Jerusalem time. The New Moon crescent would have been visible to the naked eye about 24 hours later, on Wednesday.

Notice what the Naval Observatory says, "The date and time of each New Moon can be computed exactly but the time that the Moon first becomes visible after the New Moon depends on many factors and cannot be predicted with certainty...Generally, the lunar crescent will become visible to suitably located, experienced observers with good sky conditions about one day after the New Moon" (*"Crescent New Moon Visibility and the Islamic Calendar"*, pg. 1).

According to the U.S. Naval Observatory Astronomical Applications Department in the year 28 A.D. the Vernal Equinox was Monday March 22nd at 10a.m. GMT; the astronomical New Moon Conjunction was Tuesday April 13th at noon GMT; the first visible crescent was seen Wednesday April 14th; making Abib 1 Thursday April 15; and the 14th of Abib (Passover) Wednesday April 28th.

This means Abib 1 was sundown Wednesday to sundown Thursday that year. Abib 14, the day when the Passover lambs were killed, and Yeshua was crucified, was from sundown Tuesday to sundown Wednesday. Yeshua was crucified on a Wednesday.

The Swift Guide of the Galaxy software provides a program for the lunar calendar showing all of the moon phases for each day of April 28 A.D. as seen from Jerusalem. It shows that the conjunction of the New Moon was on Tuesday April 13th, so the crescent would have been seen on Wednesday April 14th, making Abib 1 Wednesday sundown to Thursday sundown. and making the 14th of Abib, when Yeshua and the Passover lambs were slain, a Wednesday.

Obliquity, a website devoted to the phases of the Moon, reveals the conjunction of the New Moon for April, 28 A.D., was on Tuesday April 13th at noon GMT. Jerusalem time being three hours later was 3pm. Again, proving the conjunction was on Tuesday April 13th, the crescent was sighted on Wednesday April 14th, the first day of Abib was Thursday April 15, and the 14th of Abib was Wednesday April 28th. <http://www.obliquity.com/cgi?Year=30&Month=3> .

Part 2 – Which Day does the Scriptures Indicate?

The day Yeshua was crucified was a preparation day. “The Jews therefore, **because it was the preparation**, that the bodies should not remain upon the cross [*staurou* - stake] on the sabbath day...” (Joh. 19:31a). It was not the preparation for the weekly Sabbath, but the Passover, a high day “...(for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away” (Joh. 19:31b).

The Jews sought for his legs to be broken to make sure he was both dead and buried before sunset according to the law. “And if a man have committed a sin worthy of death, and he is to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Yehovah thy God giveth thee for an inheritance” (Deu. 21:22-23).

Yeshua was placed in the tomb Wednesday afternoon, according to law, sundown Wednesday to sundown Thursday was the high day of the Passover. Sundown Friday to sundown Saturday was the weekly Sabbath. The women who prepared ointments for his burial rested on the Sabbaths. “And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment” (Luk. 23:54-56). Yeshua was in the tomb before sunset on Wednesday until before sunset on Saturday, the Sabbath, when He was resurrected.

Notice that the women waited until both Sabbaths were complete to do their work. “After the **Sabbaths**, around dawn on the first day of the week, Mary Magdalene and the other Mary went to take a look at the burial site” (Mat. 28:1) International Standard Version. Please note that the Literal Standard Version, Berean Literal Bible, Young’s Literal Translation, Smith’s Literal Translation, and the Interlinear Bible, all translate this as “Sabbaths”, in the plural.

Yeshua was crucified on Wednesday, Abib 14, April 28th and rose Saturday May 1st of 28 A.D.

Part 3 – The Passover Commemorates Yeshua’s Sacrifice

Yeshua was killed at the same time as the Passover lambs were killed at the temple. These Passover sacrifices were a symbol of Yeshua’s sacrifice “For even Christ our passover is sacrificed for us: **Therefore let us keep the feast**” (1 Cor. 5:7b, 8a). We are still commanded to keep this festival, a symbol of Yeshua’s sacrifice. However, nowhere are we instructed to celebrate Yeshua’s resurrection with any type of festival.

Chapter 20

Which Day of the Week was the Resurrection?

Yeshua said the only sign he would give that he was the Messiah, was that he would be in the grave three days AND three nights. “But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas 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” (Mat. 12:39-40).

It is impossible to get three days and three night out of a Friday crucifixion and Sunday resurrection, which would deny the only sign Yeshua gave that He was the Messiah. The Good Friday-Easter Sunday tradition actually has its origins in paganism.

On the first day of the week, Sunday, Yeshua was found to have been already risen, having risen after three days; shortly before the previous sunset. “Now upon the **first day** of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus” (Luk. 24:1-3).

The third day from the crucifixion was the seventh day of the week. Yeshua rose on the third day. Yeshua died and was buried on Wednesday afternoon. He was resurrected on Saturday before sunset, while it was still light. He was gone before the next morning. “The first *day* of the week cometh Mary Magdalene early, **when it was yet dark**, unto the sepulchre, and seeth the stone taken away from the sepulchre” (Joh. 20:1).

The women found that He was gone while it was yet dark, although the sun was rising, but not yet above the horizon. “And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun” (Mar. 16:2).

Then Yeshua asked about what had happened and was told three full days had passed since the crucifixion. Meaning that day, Sunday, was the fourth day after the crucifixion “And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him. And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?... And they said unto Him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done” (Luk. 24:15-17,19-21).

The wording of the King James makes it sound as if the first day of the week is the third day. But the meaning in the Greek is that three days have already fully passed, so then they were in to the fourth day. Other translations make this clearer.

“But besides all these things, as of today, **the has third day already passed** since these things took place” (Luk. 24:21b) A Faithful Version.

“But it has **already been three days** since all this happened” (Luk. 24:21b) Contemporary English Version.

Yeshua rose on the Sabbath, not a Sunday.

Chapter 21

The Miraculous Events from 30 A.D. to 70 A.D.

Part 1 – The Temple Veil was Rent, and the Lintel was Broken

“Now from the sixth hour there was darkness over all the land unto the ninth hour... Jesus, when he had cried again with a loud voice, yielded up the spirit. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves **after his resurrection**, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God” (Mat. 27:45,51-54).

Those who “came out of the graves” at the time of Yeshua’s resurrection were of the recently deceased. They were raised back to physical life as Lazarus was. All the prophets are awaiting their spiritual resurrection. “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth... And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect” (Heb. 11:13, 39-40).

The Life and Times of Jesus the Messiah by Alfred Edersheim states:

And now a shudder ran through Nature, as its Sun had set. We dare not do more than follow the rapid outlines of the Evangelistic narrative. As the first token, it records the rending of the Temple-Veil in two from the top downward to the bottom; as the second, the quaking of the earth, the rending of the rocks and the opening of the graves. Although most writers have regarded this as indicating the strictly chronological succession, there is nothing in the text to bind us to such a conclusion. Thus, while the rending of the Veil is recorded first, as being the most significant token to Israel, it may have been connected with the earthquake, although this alone might scarcely account for the tearing of so heavy a Veil from top to bottom. Even the latter circumstance has its significance. That some great catastrophe, betokening the impending destruction of the Temple, had occurred in the Sanctuary about this very time, is confirmed by not less than four mutually independent testimonies: those of Tacitus, of Josephus, of the Talmud, and of earliest Christian tradition. The most important of these are, of course, the Talmud and Josephus. The latter speaks of the mysterious extinction of the middle and chief light in the Golden Candlestick, forty years before the destruction of the Temple; and both he and the Talmud refer to a supernatural opening by themselves of the great Temple-gates that had been previously closed, which was regarded as a portent of the coming destruction of the Temple (Book 5 / Chapter 15, [2.610 to 2.611], pg. 893-894).

Early Church writer Jerome confirms in a letter to Hedibia that the huge lintel of the Temple was broken and splintered, and fell when the Temple Veil was rent in two. As Alfred Edersheim pointed out, this had to do with the earthquake. The lintel was an enormous stone 30 feet long and weighing 30 tons. The Temple Veils were 60 feet long and 30 wide, with the thickness of a man’s palm. They required 300 priests to manipulate it. The rending of it from top to bottom was a miracle.

It was at this time that the Sanhedrin, the court that judged Yeshua, was removed from the Chamber of Hewn Stone, obviously related to the damage from the earthquake. The Talmud records “Forty years before the destruction of the Temple, the Sanhedrin was banished (from the Chamber of Hewn Stone) and sat in the trading-station (on the Temple Mount)” (Shabbat 15a). Their removal from the Temple was a divine punishment.

Part 2 – The Four Warnings of the Temple’s Destruction

The Talmud states the Second Temple stood for 420 years. Rashi (1040-1105 A.D.) citing Avodah Zarah and Maimonides states the Temple was destroyed in the Jewish year 3828 (68 A.D.).

Forty years before the destruction of the Temple in 68 A.D., in the year 28 A.D. when Yeshua was falsely tried and executed, God began a miraculous series of judgments, which continued the entire forty years until the Temple was destroyed.

The Jerusalem Talmud records four events that continued through the next forty years: “Forty years before the destruction of the Temple the Western light went out, the crimson thread remained crimson, and the lot for the Lord always came up in the left hand. They would close the gates of the Temple by night and get up in the morning and find them wide open” (Jacob Neusner, *The Yerushalmi*, p. 156-157).

These events are also included in the Babylonian Talmud: “Our rabbis taught: During the last forty years before the destruction of the Temple the lot did not come up in the right hand; nor did the crimson-coloured strap become white; nor did the Western most light shine; and the doors of the Hekel [Temple] would open by themselves,” (Soncino version, Yoma 39b).

On the Day of Atonement, the High priest would cast lots over the two goats, which was one was to be for the Lord, and which one was to be for Azazel (the devil). Starting in 30 A.D., the forty years before the Temple was destroyed, the high Priest always drew the black stone for Azazel rather than the white stone for the Lord. This defied the laws of chance, signaling the divine judgment.

Previous to 28 A.D., the crimson strap which was tied to the Azazel goat would always turn white, showing that the people had been pardoned. From 28 A.D. until 68 A.D., the strap never turned white again.

The huge Temple doors swung open each night of their own accord for these forty years. Jewish leader of the time, Yohann ben Zakkai, recognized it as prophesying the destruction of the Temple. His words are recorded in the Talmud; “Said Rabban Yohann ben Zakkai to the Temple, ‘O Temple, why do you frighten us? We know that you will end up destroyed. For it has been said, “Open your doors, O Lebanon, that the fire may devour your cedars”” (Zech. 11:1) (Sota 6:3).

Three of the Temple Menorah lamps stayed lit all day, the other four would also be lit at night. They all would be lit from the main lamp, the Western most lamp, which was to always remain lit as an eternal flame. From the time of Yeshua’s death in 28 A.D., this lamp went out every night for the next forty years, regardless of the priests attempts to prevent it.

All these events began occurring in 28 A.D., when Yeshua was crucified and lasted until 68 A.D., when the temple was destroyed.

Chapter 22

Salvation through Yeshua

Part 1 – How is Yeshua able to Save Us?

Through sin we are guilty of the punishment of eternal death. So exactly how is Yeshua able to give us eternal life?

Yeshua was the one who created man at the Father's direction. "God...hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds" (Heb. 1:1a, 2). "All things were made by Him; and without Him was not any thing made that was made... He was in the world, and the world was made by Him, and the world knew Him not" (Joh. 1:3, 10). "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him. And He is before all things, and by Him all things consist" (Col 1:16-17). "But to us there is but one God, the Father, of Whom are all things, and we in Him; and one Lord Jesus Christ, by Whom are all things, and we by Him" (1 Cor. 8:6). "And God said, Let **Us** make man in **Our** image, after **Our** likeness..." (Gen. 1:26a).

Since Yeshua was the Creator of man, even three days taken from His life in death was more than equal to that of the life of all mankind, His creation, that is providing He became human and, being tempted, never sinned.

Yeshua became a human man. "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" (Joh. 1:14). "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the holy spirit" (Mat. 1:18). "But made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men" (Phi. 2:7). "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law" (Gal. 4:4). "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16).

Yeshua was tempted by Satan and defeated him. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him" (Mat.4:1-11).

He was tempted in all ways and never sinned. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). "Who did no sin, neither was guile found in his mouth" (1 Pet. 2:22). "For He hath made

him to be sin for us, who knew no sin" (2 Cor. 5:21a). "And ye know that he was manifested to take away our sins; and in him is no sin" (1 Joh. 3:5).

By becoming human and being tempted of sin, yet never sinning, Yeshua was able to die for us in our place to pay the penalty for our breaking of God's law.

Yeshua gave His life for us. "Hereby perceive we the love of God, because **he laid down his life for us**: and we ought to lay down our lives for the brethren" (1 Joh. 3:16). "Therefore doth my Father love me, because **I lay down my life**, that I might take it again. No man taketh it from me, but **I lay it down of myself**. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (Joh. 10:17-18). "Greater love hath no man than this, that a man lay down his life for his friends" (Joh. 15:13). "How much more shall the blood of Christ, who through the eternal spirit **offered Himself** without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14). "As the Father knoweth me, even so know I the Father: and **I lay down my life** for the sheep" (Joh. 10:15). "And walk in love, as Christ also hath loved us, and **hath given Himself** for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2).

The Father sent Yeshua to give up His life. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32). "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 Joh. 4:10).

Part 2 – Salvation is about Life – Not where We go

Only Yeshua has gone to Heaven. "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven" (Joh. 3:13). All the righteous dead will be resurrected at the same time. "By faith Abraham...looked for a city which hath foundations, whose builder and maker is God... And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:8a,10,39-40). The dead are currently asleep in their graves. "Marvel not at this: for the hour is coming, in the which **all that are in the graves** shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (Joh. 5:28-29). Upon their resurrection the Church will rule on earth. "And I saw thrones, and they sat upon them, and judgment was given unto them...and they lived and reigned with Christ a thousand years" (Rev. 20:4). "[A]nd hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10). After the Millennium, the New Jerusalem will come down to Earth for God to dwell with His children. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:1-2). Heaven is not the reward of the saved.

Part 3 – Yeshua's Sacrifice

"Then released he Barabbas unto them: and when he had **scourged Jesus**, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him" (Mat. 27:26-31).

“I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting” (Isa.50:6).

Yeshua’s brutal scourging was prophesied. “As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men” (Isa. 52:14). “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isa. 53:5). We can receive divine healing thorough these stripes, the marks left from his scourging. “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pet. 2:24).

“And it was the preparation of the passover, and about **the sixth hour**: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. (Joh. 19:13-16).

After being judged at the sixth hour He spent the night in the dungeon and was nailed to the stake at the third hour of the following day. “**He was taken from prison** and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken” (Isa. 53:8).

“And he bearing his cross [*staurou* - stake] went forth into a place called the place of a skull, which is called in the Hebrew Golgotha” (Joh. 19:17).

“And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was **the third hour**, and they crucified him” (Mar. 15:23-25).

This agony was prophesied. “I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture” (Psa. 22:14-18).

“And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross [*starous* - stake]. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross [*starous* - stake], and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. **Then another took a spear and thrust it into his side, and out came water and blood.** Jesus, when he had cried again with a loud voice, yielded up the spirit. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake,

and those things that were done, they feared greatly, saying, Truly this was the Son of God" (Mat. 27:39-54).

For more on verse 49 "Then another took a spear and thrust it into his side, and out came water and blood" see p.77-78.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins **according to the scriptures**" (1 Cor. 15:3). Yeshua death occurred exactly a prophesied.

Part 4 – Yeshua was crucified on a Stake – Not a Cross

The New Testament translates the word *stauros* or *stauroo* (meaning "stake") in 74 places as "cross" or "crucify". In five places the KJV renders the word *xylon*, (meaning "tree") as "cross"; (Acts 5:30, 10:39, 13:29, Gal.3:13, I Pet.2:24).

The Companion Bible, by Bullinger, states "The word *stauros* . . . denotes an up right pale or stake, to which the criminals were nailed for execution" (appendix 162, page 186). "The word *xulon* . . . denotes a piece of a dead log of wood, or timber, for fuel or for any other purpose." "The verb *stauroo* means to drive stakes."

Bullinger continues, "Our English word 'cross' is the translation of the Latin *crux*; but the Greek *stauros* no more means a *crux* than the word 'stick' means a 'crutch.' Homer uses the word *stauros* of an ordinary pole or stake, or a single piece of timber. And this is the meaning and usage of the word throughout the Greek classics.

"It never means two pieces of timber placed across one another at any angle, but always of one piece alone. Hence the usage of the word *xulon* in connection with the manner of our Lord's death and rendered 'tree' in Acts 5:39; 10:39; 13:29; Gal.3:13; I Pet.2:24. This is preserved in our old English name *rood*, or *rod*. . . There is nothing in the Greek of the N.T. even to imply two pieces of timber. "

Bullinger explains that the symbol of crosses "were used as symbols of the Babylonian sun-god," and a cross with four equal arms, vertical and horizontal, was "especially venerated as the 'Solar Wheel.'" He goes on:

The Catacombs in Rome bear the same testimony: 'Christ' is never represented there as 'hanging on a cross,' and the cross itself is only portrayed in a veiled and hesitating manner. In the Egyptian churches the cross was a pagan symbol of life, borrowed by the Christians, and interpreted in the pagan manner. . . . In his Letters from Rome Dean Burgon says: 'I question whether a cross occurs on any Christian monument of the first four centuries.' In Mrs. Jameson's famous *History of Our Lord as Exemplified in Works of Art*, she says (vol.2, page 315): 'It must be owned that ancient objects of art, as hitherto known, afford no corroboration of the use of the cross in the simple transverse form familiar to us, at any period preceding, or even closely succeeding, the time of Chrysostom'; and Chrysostom wrote half a century after Constantine!" (p.186).

Bullinger concludes, "The evidence is thus complete, that the Lord was put to death upon an **upright stake**, and not on two pieces of timber placed at any angle."

The Greek word intentionally mistranslated 'cross' in the New Testament means 'stake' and cannot refer to a two-beam cross.

Cross, *stauros*, denotes, primarily, an upright pale or stake. On such malefactors were nailed for execution. Both the noun and the verb *stauroō*, to fasten to a stake or pale, are originally to

be distinguished from the ecclesiastical form of a two beamed cross. The shape of the latter had its origin in ancient Chaldea, and was used as the symbol of the god Tammuz (being in the shape of the mystic Tau, the initial of his name) in that country and in adjacent lands, including Egypt. By the middle of the 3rd century A.D., the churches had either departed from, or had travestied, certain doctrines of the Christian faith. In order to increase the prestige of the apostate ecclesiastical system pagans were received into the churches apart from regeneration by faith, and were permitted largely to retain their pagan signs and symbols. Hence the Tau or T, in its most frequent form, with the cross-piece lowered, was adopted to stand for the cross of Christ," *The Expanded Vine's Expository Dictionary of New Testament Words* by W.E. Vine. (pg. 248 'Cross').

Part 5 – Belief in Yeshua's Sacrifice

To be justified (made right), with God, we must have faith that our sins are forgiven by Yeshua's sacrifice. "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8). "Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith" (Rom. 3:30). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

No amount of correctly keeping of God's law or doing good works can forgive past sins to make us justified with God. We can only be forgiven of sin through Yeshua's sacrifice, He paid that debt for us. And it is applied to us when we have belief in it through faith. "Therefore by the deeds of the law there shall no flesh be justified in his sight... Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:20a, 28). "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16). "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (Gal. 3:11). If you attempt to have your sins forgiven in another way other than Yeshua's sacrifice, then it does not apply to you. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4).

Yeshua's sacrifice to forgive our sins is not something we can earn; it is rather grace – free unmerited pardon. "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24). "But not as the offence, so also is the free gift. For if through the offence of one [Adam] many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" (Rom. 5:15). "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:2). "That being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. 3:7). "For the grace of God that bringeth salvation hath appeared to all men" (Tit. 2:11).

Animal sacrifices never actually forgave sin, but were symbolic of Yeshua's sacrifice. "For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us" (1 Cor. 5:7). "But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:19). "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11).

There can be no forgiveness without the shedding of blood. "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22). Yeshua had to shed His blood to forgive our sins. "But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out

blood and water” (Joh. 19:33-34). Here John is explaining why they did not need to break His legs, because previously He had been stabbed and died. A clearer understanding of the order of when this happened is recorded in the last half of Mat. 27:49 which was removed from the KJV but is recorded in other translations such as the Moffat and Fenton. “But the others said, ‘Stop, let us see if Elijah does come to save him!’ (Seizing a lance, another pricked [pierced] his side, and out came water and blood.) Jesus again uttered a loud scream, and gave up his spirit” (Mat. 27:49-50) Moffat. “But another taking a spear pierced His side, when blood and water came out. Jesus, however, having again called out with a loud voice, resigned His spirit” (Mat. 27:50) The Ferrar Fenton translation, *The Holy Bible in Modern English*. The RSV and NRSV include the following footnote. “Other ancient authorities insert ‘And another took a spear and pierced his side, and out came water and blood’”. Yeshua died by shedding His blood after being pierced by a spear.

It is Yeshua’s death through the shedding of His blood that forgives our sins. “But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin” (1 Joh. 1:7). “Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate” (Heb. 13:12). “And, having made peace through the blood of His cross [*starous* - stake] by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven” (Col. 1:20). “Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ” (1 Pet. 1:2a). “And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood” (Rev. 1:5). “But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him” (Rom. 5:8-9).

We are redeemed – “bought back” – through the blood of Yeshua. “In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (Eph. 1:7). “In whom we have redemption through His blood, even the forgiveness of sins” (Col. 1:14). “Neither by the blood of goats and calves, but by His own blood he entered in once into the holy place, having obtained eternal redemption for us” (Heb. 9:12).

We are redeemed from the death penalty, “For the wages of sin is death” (Rom. 6:23a). “And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance... So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation” (Heb. 9:15, 28). “To redeem them that were under the [penalty of the] law, that we might receive the adoption of sons” (Gal. 4:5). “who gave Himself for us to redeem us from all lawlessness and to purify for Himself a people for His own possession who are zealous for good works” (Tit. 2:14) ESV. “But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor. 1:30).

He ransomed our lives back with His. “Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many” (Mat. 20:28). “For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many” (Mar. 10:45).

If we accept this forgiveness, our lives no longer belong to ourselves, because they are purchased with Yeshua’s blood. “Ye are bought with a price; be not ye the servants of men” (1 Cor. 7:23). “[T]o feed the church of God, which He hath purchased with His own blood” (Act. 20:28b). “What? know ye not that your body is the temple of the holy spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's” (1 Cor. 6:19-20).

Our redemption will be sealed for eternity at the resurrection from the dead. “And not only they, but ourselves also, which have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption [sonship], to wit, the redemption of our body” (Rom. 8:23). “Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory” (Eph. 1:14). “And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (Luk. 21:28). “And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation” (Rev. 5:9) ESV. “And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are [spiritual] virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb” (Rev. 14:3-4).

The only way to salvation and access to God the Father is through Yeshua’s sacrifice. “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole...Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Act. 4:12,14). “For there is one God, and one mediator between God and men, the man Christ Jesus” (1Tim. 2:5). “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Joh. 14:6).

Part 6 – The Faith of Yeshua

Faith is the absolute proof of things we cannot see. “Now faith is the substance of things hoped for, the evidence of things not seen” (Heb. 1:1). Without believing God exists and that He will give us eternal life it is impossible to do the things He wants us to do. “But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (Heb. 1:6).

The faith needed for salvation does not come from ourselves but rather is Yeshua’s faith given to us. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Eph. 2:8). We must believe in Yeshua’s sacrifice by *His* faith, that He puts *in us*. This is the faith **of** Yeshua, not just the faith *in* Yeshua, but His actual faith. “Knowing that a man is not justified by the works of the law, but by the faith **of** Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith **of** Christ, and not by the works of the law: for by the works of the law shall no flesh be justified... I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith **of** the Son of God, who loved me, and gave Himself for me” (Gal. 2:16, 20). “Looking unto **Jesus the author** and finisher **of our faith**; who for the joy that was set before Him endured the cross [*starous* - stake], despising the shame, and is set down at the right hand of the throne of God” (Heb. 12:2). “Here is the patience of the saints: here are they that keep the commandments of God, and the faith **of** Jesus” (Rev. 14:12).

Part 7 – We must Strive for Salvation

Not many will achieve salvation in this age. “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Mat. 7:13-14). “Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able” (Luk. 13:23-24). “But he that shall endure unto the end, the same shall be saved” (Mat. 24:13).

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor. 9:24-27).

Part 8 – Yeshua’s Followers will have Persecutions

Yeshua warned His followers of persecutions “These things I have spoken unto you, that in me ye might have peace. **In the world ye shall have tribulation:** but be of good cheer; I have overcome the world” (Joh. 16:33). “[B]ut he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, **with persecutions;** and in the world to come eternal life” (Mar. 10:30). “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 saying, they will keep your’s also” (Joh. 15:20). “ But before all these, **they shall lay their hands on you, and persecute you,** delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake” (Luk. 21:12).

“Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you” (Mat. 5:10-12).

We must continue to pray for those who have made themselves our enemies. “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 despitefully use you, and persecute you” (Mat. 5:44).

Some of the worse persecutions come from the family. “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” (Mat. 10:21). “Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come 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. And **a man's foes shall be they of his own household.** He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross [*starous* - stake], and followeth after me, is not worthy of me” (Mat. 10:34-38).

There will be another great martyrdom of the Church. “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled” (Rev. 6:9-11). “Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many” (Mat. 24:9-11).

Yeshua counsels the modern-day church to repent, or to prove themselves in the great tribulation. “And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and

naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Rev. 3:14-19).

Only those who endure to the end of their lives will receive salvation. “But he that shall **endure** unto the end, the same shall be saved” (Mat. 24:13).

Part 9 – Yeshua will Choose

The Father has given all judgement of men over to Yeshua. “For the Father judgeth no man, but hath committed all judgment unto the Son” (Joh. 5:22). And those in the Church are being judged now. “For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?” (1 Pet. 4:17).

Yeshua can make judgement because He has been human Himself. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb. 4:15).

After He has judged, He will choose those to be in the Kingdom of God.

Few of those that were called will finally end up being chosen. “So the last shall be first, and the first last: for many be called, but few chosen” (Mat. 20:16). “For many are called, but few are chosen” (Mat. 22:14).

We must be judged worthy of our calling. “Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power” (2 The. 1:11). “Wherefore the rather, brethren, **give diligence to make your calling and election sure**: for if ye do these things, ye shall never fall” (2 Pet. 1:10). “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called” (Eph. 4:1). “As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, That ye would walk worthy of God, Who hath called you unto His kingdom and glory” (1 The. 2:12). “[B]ut they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry [expect to Yeshua], nor are given in marriage: neither can they die any more: for they are equal unto the angels [in the sense of being immortal]; and are the children of God, being the children of the resurrection” (Luk. 20:35-36). “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Luk. 21:36). “[T]hat ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God” (Col. 1:10). “So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: Which is a manifest token of the righteous judgment of God, **that ye may be counted worthy of the kingdom of God**, for which ye also suffer” (2 The. 1:4-5).

Those in God’s Kingdom will have been chosen. “These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful” (Rev. 17:14). “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light” (1 Pet. 2:9).

Chapter 23

Baptism into Yeshua

Part 1 – Baptism by Immersion is Required

We are commanded to be baptized, “Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God” (Joh. 3:5). “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy spirit” (Act. 2:38).

The Greek word *baptizo* means immerse. In order to be baptized you must be fully immersed in water. That is why it took “much water” to baptize, “And John also was baptizing in Ænon near to Salim, because there was much water there, and they came, and were baptized” (Joh. 3:23).

Yeshua was also baptized. “Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him, And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased” (Mat. 3:13-17). Also (Mar. 1:9-11) and (Luk. 3:21-22). Yeshua was baptized as an example for us. “[B]ecause Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Pet. 2:21b). “He that saith he abideth in Him ought himself also so to walk, even as he walked” (1 Joh. 2:6). Yeshua was baptized as an example for us to follow.

Ancient Israel was baptized in the Red Sea as an example. “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea... Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (1 Cor. 10:1-2, 11).

You must be baptized even if you already have the holy spirit. “Can any man forbid water, that these should not be baptized, which have received the holy spirit as well as we? And he commanded them to be baptized in the name of the Lord” (Act. 10:47-48a).

Part 2 – Baptism into the Name of Yeshua or Jesus

Yeshua or Jesus (in any language) is the only name in which one can receive salvation. “[B]e it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole... Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Act. 4:10, 12).

Throughout the New Testament, we are told to baptize only in name of Jesus. “[B]e baptized every one of you in the name of Jesus Christ for the remission of sins” (Act. 2:38b). “But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women” (Act. 8:12). “(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)” (Act. 8:16) “And he commanded them to be baptized in the name of the Lord” (Act. 10:48a). “When they heard this, they were baptized in the name of Lord Jesus” (Act. 19:5). “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord” (Act. 22:16).

The Messiah’s name in Hebrew is Yeshua, Jesus is the English transliteration of the Greek *Iēsoûs*.

In Matthew 28:19, the words “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” were added. The early church historian and bishop of Caesarea Eusebius records the original text of Matthew 28:19 as, “Go, and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you” (*Demonstratio* 3.6).

The original Hebrew Gospel of Matthew (not the modern Hebrew translation of Matthew) records Matthew 28:19-20 as, “Go, and teach them to carry out all the things which I have commanded you forever.”

Part 3 – Raised to a New Life

Baptism represents the death of our former selves and being raised to a new life in Yeshua. “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Rom. 6:3-6).

Chapter 24

The Christian Kiddush

Part 1 – The Sacred Fellowship Meal

“The first recorded kiddush was with Abraham and Melchizedek “And Melchizedek king of Salem brought forth bread and wine: and He was the priest of the Most High God. And He blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth: and blessed be the Most High God, which hath delivered thine enemies into thy hand” (Gen. 14:18-20a).

A kiddush, which means ‘sanctification’ (set apart for God’s use), is a prayer or blessing said over the bread and wine to recognize certain times as set apart for God’s use. It is said on the Sabbath, Holy Days, New Moon and other special occasions.

The kiddush is the sacred fellowship meal. “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread” (1 Cor. 10:16-17). The Greek word for communion here is *koinōnia* meaning fellowship. The Church has fellowship with one another, and with Yeshua, though the blood and body of Yeshua, as represented in this meal.

During the evening of Yeshua’s last supper, He taught His disciples the true meaning of the kiddush. “And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins” (Mat.26:26-28). “And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many” (Mar. 14:22-24). “And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves...And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you” (Luk. 22:17,19-20).

So. the broken bread represents Yeshua’s broken body, and the wine represents His blood shed at His death. This allows us to take part in the New Covenant, or Testament.

Part 2 – The New Covenant

The New Covenant allows forgiveness of sin through Yeshua so that God can put His spirit in us, and then will we be able to keep and love God’s law, “But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. **For finding fault with them**, He saith,

Behold, the days come, saith the Lord,
When I will make a new covenant with the house of Israel and with the house of Judah:
Not according to the covenant that I made with their fathers
In the day when I took them by the hand to lead them out of the land of Egypt;
Because they continued not in My covenant,
And I regarded them not, saith the Lord.
For this is the covenant that I will make with the house of Israel
After those days, saith the Lord;

**I will put My laws into their mind,
And write them in their hearts:**

And I will be to them a God,
And they shall be to Me a people:
And they shall not teach every man his neighbour,
And every man his brother, saying, Know the Lord:
For all shall know Me,
From the least to the greatest.

**For I will be merciful to their unrighteousness,
And their sins and their iniquities will I remember no more.**

[Paul quoted that passage from the prophecy of Jer. 31:31-34]

In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:6-13).

"This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more" (Heb. 10:16-17).

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. **And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them**" (Eze. 36:25-27). "Behold, the days come, saith Yehovah, that I will make a **new covenant** with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an Husband unto them, saith Yehovah: But this shall be the covenant that I will make with the house of Israel; After those days, saith Yehovah, **I will put My law in their inward parts, and write it in their hearts**; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know Yehovah: for they shall all know Me, from the least of them unto the greatest of them, saith Yehovah: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34). "[A]nd I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me" (Jer. 32:39-40).

Part 3 – The Bread of Life

Yeshua is the Bread of Eternal Life. "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?... As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever" (Joh. 6:47-52, 57-59).

We must ingest Yeshua, take Him into us and to make His life and ways part of us though the holy spirit that is in us, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). "But ye are not in the flesh, but in the spirit, if so be that the spirit of God

dwell in you. Now if any man have not the spirit of Christ, he is none of His” (Rom. 8:9). “Hereby know we that we dwell in Him, and He in us, because He hath given us of His spirit” (1 Joh. 4:13).

With Yeshua in us though His spirit we are to follow His example. “[B]ecause Christ also suffered for us, leaving us an example, that ye should follow His steps” (1 Pet. 2:21b). “He that saith he abideth in Him ought himself also so to walk, even as He walked” (1 Joh. 2:6). “Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross [*starous* - stake], and follow me” (Mat. 16:24). Paul said. “Follow my example, as I follow the example of Christ” (1 Cor. 11:1) NIV.

This can only come about by the continual renewal of the holy spirit. “And be renewed in the spirit of your mind” (Eph. 4:23). “[B]ut according to His mercy He saved us, by the washing of regeneration, and renewing of the holy spirit” (Tit. 3:5b). “Create in me a clean heart, O God; and renew a right spirit within me” (Psa. 51:10).

Part 4 – Partaking of the Kiddush is Necessary for Salvation

We must take part in the Kiddush to have eternal life, “Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him” (Joh. 6:53-56).

Part 5 – The Broken Body of Yeshua

When we break bread at the kiddush it is a symbol of Yeshua’s body that was broken by a horrible scourging, “Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified” (Mat.27:26). “Then Pilate therefore took Jesus, and scourged him” (Joh. 19:1).

Yeshua’s scourging was more brutal than others. “As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men” (Isa. 52:14).

This was something additional Yeshua suffered for us so that we can have divine healing. “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and **with his stripes we are healed**. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all” (Isa. 53:5-6). “Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: **by Whose stripes ye were healed**” (1 Pet. 2:24).

The sick can be taken to the elders in the Church for anointing with oil and prayer to receive healing from Yeshua’s stripes, “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him” (Jam. 5:14-15). The disciples used oil and prayer for healing, “And they cast out many devils, and anointed with oil many that were sick, and healed them” (Mar. 6:13). Paul sent cloths he anointed with oil, which he prayed over, to people he couldn’t travel to, “And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them” (Act. 19:11-12).

Since God can give us divine healing it does not mean medical services are somehow sinful or unfaithful to use. The author of the Book of Luke, and the Book of Acts was a beloved physician. “Luke, the beloved physician, and Demas, greet you” (Col. 4:14). Yeshua taught the sick need a doctor. “And Jesus answering said unto them, They that are whole need not a physician; but they that are sick” (Luk. 5:31).

Part 6 – The Shed Blood of Yeshua

The wine of the kiddush symbolizes the blood Yeshua shed leading to His death, which paid the price for our sins and granted forgiveness. “The rest said, Let be, let us see whether Elias will come to save him. *Then another took a spear and thrust it into his side, and out came water and blood.* Jesus, when he had cried again with a loud voice, yielded up the spirit” (Mat. 27:49-50). See page 76-77 for more on verse 49.

We still continue to make mistakes and sin, “[B]ut if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us” (1 Joh. 1:7-10).

Whenever we sin after baptism, we again need Yeshua’s blood to forgive our sins, “In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (Eph. 1:7). “Much more then, being now justified by His blood, we shall be saved from wrath through Him” (Rom. 5:9).

Repentance, like salvation itself is a process, not a one-time event. Yeshua encourages His Church to repent. “As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Rev. 3:19).

Part 7 – We must Examine Ourselves

Whenever we partake of a kiddush, we should remember the things Yeshua suffered for us. “For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this **do in remembrance of Me**. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, **in remembrance of Me**. (1 Cor. 11:23-25). By doing this, we are affirming our belief in forgiveness through Yeshua. “For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come” (1 Cor. 11:26). We must always carefully examine whether we are growing spiritually and following God’s law or whether we are slipping back into sin, so that we do not take Yeshua’s sacrifice for granted, or God will hold us guilty and will judge us. “Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged” (1 Cor. 11:27-31).

Chapter 25

The Foot Washing

Part 1 – Yeshua performs the Foot Washing

Yeshua taught His disciples how to perform the foot washing ceremony, “Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean” (Joh. 13:3-11).

Part 2 – The Foot Washing is Required for Salvation

We must perform the foot washing or we have no part with Yeshua. “Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me” (Joh. 13:8).

Yeshua performed this as an example of something we must do. “So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; **ye also ought to wash one another's feet. For I have given you an example**, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them” (Joh. 13:12-17).

The foot washing is an example of the service to one another we must continue throughout our lives as Christians. “I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive” (Act. 20:35).

The foot washing is also an expression of humility, which is required for salvation. “And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven” (Mat. 18:2-4).

To perform the foot washing simply pair off and wash each other's feet in a basin, and dry with a towel, as an act of service and humility.

Chapter 26

Yeshua and Hanukkah

Hanukkah, the Feast of Dedication, or the Festival of Lights (Josephus called it “The Lights”), is not mentioned in the Old Testament, as the event that inspired it occurred between the Testaments. It is very briefly mentioned in the Mishnah and the Talmud. It does, however, have an important place in the Gospels, as we shall see.

Antiochus, a foreshadow of the Beast to come, hated the Jews, slaughtered thousands, forbade the Torah and circumcision, and defiled the Temple of God by setting up a statue of Jupiter in the Temple with his own face on it and offered swine’s blood. He was called Antiochus Epiphanes because he believed himself a god and a son of god. This was a type of what the end-time Beast will do, sitting in the third Temple, declaring himself God. “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God” (2 The. 2:3-4). This causes the “Abomination of Desolation” of which Yeshua spoke. “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)” (Mat. 24:15).

Eventually, the warrior Maccabees succeeded in retaking the Temple and allowed it to be cleansed and rededicated. This rededication is where the Feast gets its name. It is always an eight-day process to dedicate the Temple. “And it came to pass **on the eighth day**, that Moses called Aaron and his sons, and the elders of Israel...And there came a fire out from before Yehovah, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces” (Lev. 9:1 and 24). “Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of Yehovah filled the house.... And **in the eighth day** they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days” (2 Chr. 7:1 and 9). This is why this feast is eight days, not because of the story of the Temple Menorah burning for eight days with one day of oil, which was a later invention.

Yeshua strategically waited until the feast of Dedication, (which represents the cleansing and rededication of the Temple, which the false son of god defiled) to go to the Temple himself and publicly declare for the first time that he truly was the Son of God. “And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me” (Joh. 10:22-25). Yeshua said his works proved he was the Messiah, and now he plainly declared that he was the Messiah. There could have been no more dramatic and bold time and place to reveal himself. Because this festival represents the rededication of the Temple after a false son of god had defiled it, and here at this very festival, at the temple he was confirming that he was indeed the Son of God.

As Christians, we can celebrate when Yeshua, the Light of the World, revealed himself to the world. “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life” (Joh. 8:12). “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light” (1 Pet. 2:9).

And we can take this time to rededicate ourselves to God, remembering that we are the temple of the holy spirit. “Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If

any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:15-17) We are also to be lights to the world. "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may **see your good works**, and glorify your Father which is in heaven" (Mat. 5: 14-16).

Hanukkah is observed from sunset on Kislev 25 until sunset on Tevet 3. As a tradition the middle candle of a nine-candle menorah is used to light the number of candles corresponding to which day of the festival it is, in a right to left pattern.

Hanukkah is traditionally celebrated with lights and the exchanging of gifts. Since it is not a commanded festival, we should not use the traditional blessing which says that God commanded it, which is not true, nor should we tell fables about the menorah.

"Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am Yehovah your God" (Num. 10:10). The festival of Hanukkah is considered part of the Days of Joy (Hebrew *Yom Simchah*

Chapter 27

Yeshua's Return

Part 1 – The Resurrection of the 144,000 – Yeshua marries His Bride

At the seventh trump, the last trumpet, Yeshua will return with 144,000 of the living, and the resurrected dead in the Church, who will be given eternal life. “And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other” (Mat. 24:30-31). “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Cor. 15:51-52). “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 The. 4:16-17). “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign for ever and ever...And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail” (Rev. 11:15, 18-19). “O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands” (Job 14:13-15).

Yeshua will then marry the 144,000. “And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know Yehovah” (Hos. 2:19-20). “For I am jealous over you with godly jealousy: for I have espoused you to one Husband, that I may present you as a chaste virgin to Christ” (2 Cor. 11:2). “Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the word, That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Eph. 5:25-27). “Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God” (Rev. 19:7-9).

This is the 144,000. “And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads... And they sung as it were a new song **before the throne**, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb” (Rev. 14:1, 4). They sing this song before the throne on the sea of glass in heaven, where the wedding supper will take place. “And I saw as it were a sea of glass mingled

with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of saints” (Rev. 15:2-3). This takes place before the bowls of God’s wrath are poured out. “And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled” (Rev. 15:7-8).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, Yehovah cometh with **ten thousands of His saints**, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed...” (Jud. 14-15a).

Part 2 – Yeshua’s Kingdom on Earth

Yeshua is returning to rule the world. “Then shall Yehovah go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives...And Yehovah shall be King over all the earth: in that day shall there be one Yehovah, and His name one...And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, Yehovah of Hosts, and to keep the feast of tabernacles” (Zec. 14:3-4a, 9, 16). “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever” (Rev. 11:15). “And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Rev. 19:15-16).

Yeshua will judge all. “For the Father judgeth no man, but hath committed all judgment unto the Son... And hath given him authority to execute judgment also, because he is the Son of Man... I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me” (Joh. 5:22, 27, 30). “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor. 5:10).

After the sixth bowl plague allows the armies to assemble at Armageddon, the great battle between Yeshua and the nations can be fought. “Therefore wait ye upon Me, saith Yehovah, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy” (Zep. 3:8). “Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the Day of Yehovah is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. Yehovah also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but Yehovah will be the hope of His people, and the strength of the children of Israel” (Joe. 3:12-16). “Therefore, behold, the days come, saith Yehovah, that this place shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of slaughter” (Jer. 19:6).

“In that day shall Yehovah defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the Angel of Yehovah before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem” (Zec. 12:8-9). “Then shall Yehovah go forth, and fight against those nations, as when he

fought in the day of battle. **And His feet shall stand in that day upon the mount of Olives**, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west... And this shall be the plague wherewith Yehovah will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth” (Zec. 14:3-4a, 12). “For the indignation of Yehovah is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood” (Isa. 34:2-3).

Yeshua was prophesied to return to the Mount of Olives, from which He left. “And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey” (Act. 1:9-12).

“Behold, the whirlwind of Yehovah goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of Yehovah shall not return, until He have done it, and until He have performed the intents of his heart: in the latter days ye shall consider it” (Jer. 30:23-24).

“For, behold, Yehovah will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will Yehovah plead with all flesh: and the slain of Yehovah shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith Yehovah” (Isa. 66:15-17). We are told here Yeshua will punish those who eat swine's flesh, pork, at His return.

“And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs” (Rev. 14:14-20).

“And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war... And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of

them that sit on them, and the flesh of all men, both free and bond, both small and great” (Rev. 19:11, 14-18).

The prophesied beast and the false prophet will then be executed. “And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh” (Rev. 19:19-21).

Yeshua will then be the King of all the Earth. “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (Dan. 2:44). “And Yehovah shall be king over all the earth: in that day shall there be one Lord, and His name one” (Zec. 14:9). “Say among the heathen that Yehovah reigneth...Before Yehovah: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth” (Psa. 96:10a, 13). “And I will make her that halted a remnant, and her that was cast far off a strong nation: and Yehovah shall reign over them in mount Zion from henceforth, even for ever” (Mic. 4:7). “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever” (Rev. 11:15).

Chapter 28

The Kingdom of God on Earth

The Scriptures reveal what the Kingdom of God will be like.

Part 1 – Israel will be Freed from Captivity

Modern Israel (the United States and Britain) and Modern Judea (the State of Israel) will be freed from captivity, “And it shall come to pass in that day, that Yehovah shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth...And Yehovah shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt” (Isa. 11:11-12,1516).

“And the ransomed of Yehovah shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isa. 35:10). ” Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side” (Isa. 60:4). “The spirit of Yehovah God is upon me; because Yehovah hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of Yehovah, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of Yehovah, that he might be glorified (Isa. 61:1-3).

“For, lo, the days come, saith Yehovah, that I will bring again the captivity of my people Israel and Judah, saith Yehovah: and I will cause them to return to the land that I gave to their fathers, and they shall possess it...Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it...For it shall come to pass in that day, saith Yehovah of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him...Therefore fear thou not, O my servant Jacob, saith Yehovah; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid... Thus saith Yehovah; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces” (Jer.30:3, 7-8,10,18).

“And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith Yehovah thy God” (Amo. 9:14-15). “Thus saith Yehovah God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am Yehovah: for they shall not be ashamed that wait for me. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith Yehovah, Even the captives of the mighty

shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I Yehovah am thy Saviour and thy Redeemer, the mighty One of Jacob” (Isa. 49:22-26).

Israel will once again be one united kingdom. “And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all” (Eze. 37:22).

Part 2 – The Gentiles will serve Israel

There will be holy highway from Assyria to Egypt. “And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there” (Isa. 35:8-9). “In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom Yehovah of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance” (Isa. 19:23-25). At this time, other than Israel, Egypt and Assyria (modern Germany) will be the leading nations.

All people will worship Yehovah. “And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Yehovah” (Isa. 66:23). “And Yehovah shall be king over all the earth: in that day shall there be one Lord, and His name one” (Zec. 14:9).

All the gentile nations will serve Israel. “And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers... ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves” (Isa. 61:5,6b). “Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of My feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of Yehovah, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I Yehovah am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness” (Isa. 60:11-17). “That they may possess the remnant of Edom, and of all the heathen, which are called by My name, saith Yehovah that doeth this” (Amo. 9:12). “Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey” (Jer. 30:16).

Part 3 – The Holy Spirit will be given

The spiritual veil that blinds men from the truth will be removed. “And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations” (Isa. 25:7). “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your

own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” (Rom. 11:25). “But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament, which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away” (2 Cor. 3:14-16).

Israel will finally repent. “Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations” (Eze. 36:31). “I will go and return to My place, till they acknowledge their offence, and seek My face: in their affliction they will seek Me early” (Hos. 5:15). “Come, and let us return unto Yehovah: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight” (Hos. 6:1-2). “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddo. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart” (Zec. 12:10-14).

At that time the holy spirit be put in their hearts to enable them to keep God’s law, “And it shall come to pass afterward, **that I will pour out My spirit upon all flesh**; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out My spirit” (Joe. 2:28-29). “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. **And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them**” (Eze. 36:25-27). “Behold, the days come, saith Yehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an Husband unto them, saith Yehovah: But this shall be the covenant that I will make with the house of Israel; After those days, saith Yehovah, **I will put My law in their inward parts, and write it in their hearts**; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know Yehovah: for they shall all know Me, from the least of them unto the greatest of them, saith Yehovah: for I will forgive their iniquity, and I will remember their sin no more” (Jer. 31:31-34).

All Israel will then keep God’s feasts. “Thus saith Yehovah God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am Yehovah” (Eze. 36:37-38).

Part 4 – The Resurrected Church will Rule the World

The resurrected Church will rule the world with Yeshua. “[F]or thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth” (Rev. 5:9b,10). “But ye shall be named the Priests of Yehovah: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves” (Isa. 61:6). “And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: And he shall rule them with

a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father” (Rev. 2:26). “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne” (Rev. 3:21). “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years” (Rev. 20:6). “Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?” (1Cor. 6:2-3).

King David shall again rule over all of Israel, “But they shall serve Yehovah their God, and David their king, whom I will raise up unto them” (Jer. 30:9). “And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and My servant David shall be their prince for ever” (Eze. 37:24-25).

The twelve Apostles will each rule one of the twelve tribes. “Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which 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” (Mat. 19:27-28).

Yehovah’s temple will be rebuilt. “In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old” (Amo. 9:11). A detailed description of this temple is revealed in Ezekiel chapters 40 through 47.

Animal sacrifices will be given at the temple. “And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel” (Eze. 45:17). “They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house” (Eze. 44:29-30).

Part 5 – All the Earth will be Taught by God

The knowledge of God will fill the Earth. “For the earth shall be filled with the knowledge of the glory of Yehovah, as the waters cover the sea” (Hab. 2:14). “They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of Yehovah, as the waters cover the sea” (Isa. 11:9).

Teachers will appear when needed. “And though Yehovah give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left” (Isa. 30:20-21).

The entire world will use the same language at that time “For then will I turn to the people a pure language, that they may all call upon the name of Yehovah, to serve Him with one consent” (Zep. 3:9).

All nations will turn to Israel to be taught. “And it shall come to pass in the last days, that the mountain of Yehovah's house shall be established in the top of the mountains, and shall be exalted above the

hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of Yehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of Yehovah from Jerusalem” (Isa. 2:2-3). “But in the last days it shall come to pass, that the mountain of the house of Yehovah shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of Yehovah, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of Yehovah from Jerusalem” (Mic. 4:1-2). “Thus saith Yehovah of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt [*kanaph* – prayer shawl] of him that is a Jew, saying, We will go with you: for we have heard that God is with you” (Zec. 8:23)

Yeshua will punish any nation that does not keep God’s festivals with drought and plague, “And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Yehovah of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, Yehovah of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith Yehovah will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles” (Zec. 14:16-19).

Part 6 – The Earth will be filled with Abundance

The Earth will be filled with a great abundance during this time. “Behold, the days come, saith Yehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt” (Amo. 9:13). “I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen” (Eze. 36:29-30). “Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee” (Isa. 60:5).

“Fear not, O land; be glad and rejoice: for Yehovah will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in Yehovah your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of Yehovah your God, that hath dealt wondrously with you: and My people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am Yehovah your God, and none else: and My people shall never be ashamed” (Joe. 2:21-27).

Part 7 – The Waters and Land will be Healed and Cities Rebuilt

The deserts will bloom as a paradise, “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing” (Isa. 35:1-2a). “For Yehovah shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of Yehovah; joy and gladness shall be found therein, thanksgiving, and the voice of melody” (Isa. 51:3).

Healing waters will flow from Jerusalem. “And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be” (Zec. 14:8). Water will break out in the desert. “[F]or in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes” (Isa. 35:6b-7).

The ruined cities will be rebuilt. “And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.” (Isa. 61:4). “Thus saith Yehovah; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof” (Jer. 30:18). “Thus saith Yehovah God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I Yehovah build the ruined places, and plant that that was desolate: I Yehovah have spoken it, and I will do it” (Eze. 36:33-36). “And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in” (Isa. 58:12).

Part 8 – There will be no more War and there will be Divine Healings

War will no longer be allowed to occur. “And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Isa. 2:4). And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of Yehovah of hosts hath spoken it” (Mic. 3-4). No violence will be permitted. “They shall not hurt nor destroy in all My holy mountain” (Isa. 11:9a). “Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise” (Isa. 60:18).

Wild animals will become harmless. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den” (Isa. 11:6-8).

Divine healing will be given to the people, “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing” (Isa. 35:5-6b).

Jerusalem will be illuminated with a divine light at night, “And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to Yehovah, not day, nor night: but it shall come to pass, that at evening time it shall be light” (Zec. 14:6-7). “The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but Yehovah shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for Yehovah shall be thine everlasting light, and the days of thy mourning shall be ended” (Isa. 60:19-20).

Chapter 29

Yeshua Warned of a Counterfeit Christ

Part 1 – Lies about Yeshua and His Followers

“Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, **and shall say all manner of evil against you falsely, for my sake**. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you” (Mat. 5:10-12).

Those who do not love the truth will be given over to lies, even about Yeshua “And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for his cause God shall send them strong delusion, that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness” (2 The. 2:10-12).

All the Bible is truth. “Sanctify them through thy truth, thy word is truth” (Joh. 17:17). “But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Mat. 4:4). “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto good works” (2 Tim. 3:16-17).

Part 2 – Yeshua Warns of a False Christ

“And Jesus answered and said unto them, Take heed that no man deceive you. For many shall **come in my name**, saying, I am Christ, and shall deceive many...And many false prophets shall rise, and shall deceive many... For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect” (Mat. 24:4-5, 11, 24). Yeshua said many will say that He is the Messiah, yet will deceive people using His name.

The Apostle Paul warned others of a false Yeshua. “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*” (2 Cor. 11:3-4).

Part 3 – The Original False Christ

“But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the holy spirit: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the holy spirit. And when Simon saw that through laying on of the apostles' hands the holy spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the

holy spirit. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. (Act. 8:9-24).

Hastings Dictionary of the Bible states,

“Simon holds the unenviable position of being the one outstanding heretic in the NT: and from then until now his character has been held in particular odium. Ignatius, the earliest of the Fathers, calls him, **‘the first-born of Satan’**: Irenæus marks him out as **the first of all heretics**: ... Justin Martyr mentions three times in his *Apologies*, and once in his *Dialogue*, a Simon as a leader of a heretical sect. He states that Gitta, a village in Samaria, was his birthplace, and speaks of him as visiting Rome, and being so successful in his magical impostures as to have secured worship of himself as a God, and to have been honored with a statue, which bore the inscription SIMONI DEO SANCTO (‘to Simon the Holy God’). He further mentions that ‘almost all the Samaritans, and even a few of the other nations’ worshiped him as ‘first God’ (cf. Ac 8 10 ‘this man is that power of God which is Great’). He also adds that Helena, a fallen woman who accompanied him, was ‘the first true idea generated by him’ (pg. 855).

Concerning the statue consecrated to Simon, the *New Bible Dictionary* states, “This statue may have actually been erected to the Sabine deity Semo Sanctus, but the **Simonians, who worshiped at statues**, perhaps saw opportunities in this one” (pg. 1116). This very same statue may be the one sitting in St. Peter’s Basilica today, now supposing to represent St. Peter.

“Irenaeus (*Adv. Haer.* 1. 16, Harvey), Hippolytus (*Philos.* 6. 7ff.) and Epiphanius (*Panarion.* 21. 2ff.) describe Simonian doctrine... **He seems to have developed his old theme of ‘the Great Power of God’ into a Trinitarian scheme: Simon appeared to the Samaritans as the Father, to the Jews as the Son (he only seemed to suffer) and to the world at large as the Holy Spirit.** He had a Redemption myth in which he rescued Helen (‘the lost sheep’) from the bondage of successive transmigrations in various female bodies; and **he preached salvation by grace**, requiring faith in Helen and himself, **but allowing unrestrained liberties in morals afterward.** But Simon also **borrowed heavily from Gk. paganism and Gk. philosophy**, and some concepts appear which recur in more sophisticated Christian Gnosticism. **Ireneaus and others regard him as the first major heretic**, the initiator of a long chain of interrelated errors” (*ibid.* 2nd Ed. pg. 1116) Tyndale House Pub. Inc..

Simon was the origin of traditional “Christianity’s” Trinity.

“And so he brought many men to be astonished at him; living as he did under Claudius Caesar, by whom also he is said to have been honored with a statue for his magical skill. He then by many **was glorified as God and taught that it was he and no other, who appeared among the Jews as the Son, but in Samaria descended as the Father, and among the other nations used to come as the Holy Ghost.** And that he is himself the most high Power, i.e., the Father who is over all; and permits himself to be called whatever men call him.

Helena was the Mother of the Great False Church, the Great Whore.

“But Simon the Samaritan, from whom all the heresies had their being, hath this kind of matter to make up his set. One Helena, whom he had himself purchased of Tyre a city of Phoenicia, a common woman, he took about with him, saying that she was the first conception

of his vine, **the mother of all**, by whom at first he conceived in his mind the creation of the Angels and Archangels. For that she being an Understanding leaping forth from him, knowing her father's will, goes down to the lower parts, and produces Angels and Powers, by whom also he said this world was made. But after she had produced them, she was kept in bondage by them in envy, they not liking to be thought the progeny of any other. For that he was himself entirely unknown to them, but that his Understanding was kept in hold by those who were Powers sent out from her, and Angels: that she endured all insult from them, to prevent her hastening on high again to her father, even to her being shut up in a human body, and age after age transmigrating as it were from vessel to vessel into other bodies of women. And that she was also in that Helen, for which the war of Troy was waged; wherefore also Stesichorus, defaming her in his verses, was deprived of sight: then afterwards on his repenting, and writing those Recantations (as they are called) in which he sang her praises, he regained his sight. Moreover, that she passing from one body to another, and continually suffering insult thereby, **at last became even a harlot in a brothel**: and that she is meant by the lost sheep" (Irenaeus, *Against Heresies*, bk. 1, chap. 23, sec. 2).

Eusebius states,

"This is attested by Justin, 'And after the ascension of our Lord into heaven, certain men were suborned by demons as their agents, who said that they were gods... Simon, a certain Samaritan of the village called Githon, was one of the number, who, in the reign of Claudius Caesar, performed many magic rites by the operation of demons, was considered a god, in your imperial city of Rome, and was honored by you with a statue as a god, in the river Tiber, (on an island) between the two bridges, having the superscription in Latin, Simoni Deo Sancto, which is, to Simon the Holy God; and nearly all the Samaritans, a few also of other nations, worshiped him, confessing him the Supreme God. A certain Helen also, is of this class, who had before been a public prostitute in Tyre of Phoenicia, and at that time attached herself to Simon, and was called the first idea that proceeded by him."

"Simon, however, we have understood to have **taken the lead in all heresy, from whom also, down to the present time**, those who followed his heresy, still affected the modest philosophy of the Christians, so celebrated for purity of life among all. From this, however, they appeared again to depart and again to embrace the **superstitions of idols, falling down before the pictures and statues** of this self-same Simon and the aforesaid Helen with him, **venturing to offer them worship by incense, sacrifices and libations**" (*Eusebius' Ecclesiastical History* Book 2, Chap. 13, Verses 4-7).

Simon claimed to be the Son of God and the trinity. He taught salvation by grace alone without keeping the law. He included both paganism and Greek philosophy in his teachings. He taught the worship of his "mother of God", and the use of statues/idols. He was the first false Yeshua, whose attributes are still taught as those of the traditional Jesus today.

Part 4 – False Christianity Revealed

Yeshua provided the Book of Revelation to the Apostle John describing the Great False Church that was begun by Simon. "The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John" (Rev. 1:1).

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me. Come hither, I will shew unto thee judgement of the great whore that sitteth upon many waters, With whom the kings of the earth have committed fornication, and the inhabitants of the earth have

been made drunk with the wine of her fornication... And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and when I saw her, I wondered with great admiration" (Rev. 17:1-2, 4-6).

This description of Babylon the Great Harlot... exactly fits Papal Rome. Nothing else in World History fits... "Full of the names of Blasphemy" (17:3). Popes claim to hold on earth the place of God, to have Supreme Authority over the Human Conscience, to Forgive Sin, to Grant Indulgences, and that Obedience to Them is necessary to Salvation. How could anything be more Blasphemous?... "Filthiness of her Fornication" (17:4). Appalling Immoralities of Popes of the Middle Ages are well known ... "Drunk with the Blood of the Martyrs" (17:6). The Horrors of the Inquisition, ordered and maintained by the Popes, over a period of 500 years, in which unnumbered millions were Tortured and Burned, constitute the MOST BRUTAL, BEASTLY and DEVELISH PICTURE in all history. (*Halley's Bible Handbook*, 1963 Ed., pg. 731-732).

"Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her... for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. 18:20, 23c, 24).

"And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and spake as a dragon" (Rev. 13:11).

The two horns are the Roman Catholic and Eastern Orthodox churches. The Catholic church controlled the "Holy Roman Empire" and is still heavily into politics with embassies in nations all across the world. It had killed thousands and thousands of Sabbath Keeping Christians even before the Protestant Reformation began. The world has committed spiritual and political fornication with her, but she is also guilty of great sexual fornications, both spiritual and physical, even now. Its source of miracles is actually sorcery.

The Great Whore has many harlot daughters. "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:5). These are the Protestant Churches which came out of the Catholic Church.

"These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb" (Rev. 14:4).

The firstfruits are not defiled with women, the great false church and her daughter churches, the protestants. While the protestant churches rejected indulgences, relics, and the worship of Mary and Saints, they retained its pagan idols, symbols, festivals, Sunday worship, traditions, and theology, including the teaching of the trinity and the immortal soul, of the Catholic church. They also reject most of the holy scriptures and law. The firstfruits are spiritual virgins because have no part of the customs, traditions, and the theology of these churches.

"And why call ye me, Lord, Lord, and do not the things which I say" (Luk. 6:46). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works? And then I will profess unto them, I never knew you, depart from me, ye that work iniquity [*anomia*-lawlessness]" (Mat. 7:21-23).

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if

his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works” (2 Cor. 11:13-15).

These teach a gospel other than the Kingdom of God. “I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel, Which is not another, but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal. 1:6-9).

“O daughter of Babylon [The Catholic Church], who art to be destroyed, happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones [the Protestant Churches] against the stones” (Psa. 137:8-9).

“And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:4).

“Behold, I come quickly, hold that fast which thou hast, that no man take thy crown” (Rev. 3:11).

“And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen” (Joh. 21:25).

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