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The Chronological Gospels

The Life and Seventy Week Ministry of the Messiah

The Annotated Gospels Reconstructed in Chronological Order

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

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The Life and Seventy Week Ministry of the Messiah

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

**Reconstructed and Annotated
by Michael John Rood**

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

Every event recorded during Yeshua’s ministry is captured within the precise framework of Yeshua going up to each of the Feasts of the LORD (Leviticus 23) and either *fulfilling* the prophetic shadow pictures embedded within them or *interpreting* their future fulfillment (Colossians 2:16-17, Hebrews 10:1). Each of these Feasts was reckoned according to the Creator’s lunar calendar, which was still in use for more than 288 years after the destruction of the Temple and can now be accurately reverse-calculated and synchronized with the Julian calendar system instituted more than forty years before the birth of Yeshua. Until the restoration of the Creator’s original calendar was accomplished with the indispensable help of Sir Isaac Newton, the National Aeronautic and Space Administration (NASA), Robert Scott Wadsworth, the Israeli New Moon Society, and Nehemia Gordon with the Israel Aviv Search Team, we were unable to piece together the Divine masterpiece that Heaven had been *baiting* us to discover. Knowledge has indeed “increased,” and men are now “running to and fro” at speeds measured in nanoseconds (Daniel 12:4). We can finally understand the things that were deliberately “sealed up” until the last days. Now the “leaven-free” Gospel of the Kingdom that Yeshua and his disciples taught can be understood with clarity and preached throughout the world with integrity.

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

The publication of

The Chronological Gospels

The Life and Seventy Week Ministry of the Messiah

Would not be possible if not for the indispensable help of

Judith Barbara Rood

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and all those who gathered in our home in the Galilee

every Sabbath for five months as Jewish believers scrutinized every line of

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

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

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VII. "His star" Tzedek - the Righteous (Jupiter) comes into conjunction with Nogah (Venus)

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

< 20 > Chaldean Astronomers arrive in Jerusalem

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

Matthew 2:1-8

Mark

Luke

John

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

³When Herod the king heard *these things*, he and all Yerushalayim were troubled. ⁴He gathered all the leading *cohenim*_{1} and sages of *Israel* together and demanded them to reveal where the Messiah was to be born. ⁵They said unto him, "In Beit Lechem of

Yehudah – as it is written by the prophet, ⁶"And you Beit Lechem, *in* the land of Yehudaea, are not the least among the princes of Yehudah; for out of you shall come a governor who shall rule my people Yisrael."_{1}

⁷Herod privately called the astronomers and diligently inquired of them, "When did *his* star first appear?" ⁸Then he sent them to Beit Lechem, and said, "Go and search diligently for the young child, and when you have found *him*, bring me word so that I may also come and render honor to him."

{Mt 2:1.1} The timing of the astronomers' arrival in Yerushalayim is based on their pre-dawn observation of "his star" standing directly over Beit Lechem on the morning of their leaving Yerushalayim [Astronomical Observation <21 >]. The Greek word *magi* is a common term for astronomers from the land of Chaldea. Daniel, Chananyah, Azaryah, and Misha'el were among the members of the royal family who were trained in the Torah and Hebrew astrophysics in Yerushalayim. As captives of Babylon, they were also trained in Chaldean mathematics, science, and astronomy. Daniel was the overseer of all the astronomers in Babylon for more than sixty years. He was made an extremely wealthy man three different times during his tenure as the *satrap*, or under-ruler, for three different kings, yet having been made a eunuch, he had no direct descendant to whom he could bequeath his wealth. Daniel was given very specific Divine revelation concerning the timing of the coming of the Messiah, some of which he made public, and some of which he was instructed to hide. Apparently, some of the information was for him alone to understand and act upon. When the Judeans were

allowed to return to rebuild Yerushalayim in the seventh year of the reign of Artaxerxes (457 BCE), most of the Jews stayed behind in Babylon (Mordechai and Hadassah [Esther] among the most famous). There is little doubt that many of the Jewish astronomers, secure in their prestigious positions, continued to flourish in Babylon. So what happened to Daniel's treasure? Who originally left detailed instructions and financial provision for the journey of the astronomers? How did they know what signs to look for in the heavens that would announce the birth of the Messiah? Who set aside the treasure that was laid at the feet of the Messiah? And who directed the movement of the stars and planets so that the treasure would arrive on the very day that it would be needed for their flight into Egypt and their continued sustenance? Obviously, someone of wealth and power who had received Divine revelation and supernatural motivation prepared the provisions for the future King of Israel and financed the journey of the astronomers – and the Almighty directed both the heavenly bodies and Daniel in their courses.

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

{Mt 2:4.1} Note: Although there was but one legitimate *Cohen Gadol* (High Priest), there were about twenty “chief priests,” who had major responsibilities governing the Temple service during the second Temple period.

{Mt 2:6.1} Micah 5:2

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

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

All priests are on duty on the Sabbath preceding the Feast through the end of the Feast (see events <2-3> for details on the course of Aviyah and Zecharyah's service interval).

< 21 > Astronomical observation: Eighth conjunction

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

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

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

Matthew 2:9-10

Mark

Luke

John

Matthew 2:9 After they heard the king, they departed.^{1} In the east they beheld the star which led them, and it came to the point *in the heavens* and fixed itself directly over

Beit Lechem, where the **young child** was.¹⁰ And when they saw the star, they rejoiced with exceeding great joy.

{Mt 2:9.1} More than a year after their first sighting of “his star” and the great sign in the heavens which announced the birth of “The Righteous King, the Lion of the Tribe of Judah,” the astronomers arrived at the city gates of Jerusalem a few days before Hanukkah with their lavishly appointed caravan. After their interview with Herod, the temporal king in Judaea, they would have rested on the Sabbath and then made their pre-dawn astronomical observations just before leaving for Beit Lechem on the first day of the week. To their

I. The Origin, Birth, and Childhood of Yeshua and Yochanan

amazement, “his star” was in retrograde motion and appeared to be fixed in the heavens directly over their destination. This final sign in the heavens – on the very morning of their arrival – was the source of exceeding great joy (Wadsworth, *A Voice Crying in the Heavens*).

< 22 > Astronomers present their gifts to the King

Immediately after presenting their gifts,
the astronomers defy Herod and return to Babylon
[23rd Day of the 9th Month, 3999 FC; Sunday, December 21, 2 BCE]

Matthew 2:11-12

Mark

Luke

John

Matthew 2:11 When they came into the **house** and saw the **young child** with Miriam his mother, they bowed down before him. And when they opened their coffers, they presented him with gifts of gold,

frankincense, and myrrh.^{1} ¹²But having been warned *by the Almighty* in a dream that they should not return to Herod, they departed into their own country by another route.^{1}

{Mt 2:11.1} These are the three traditional gifts presented to royalty. The pure oils of frankincense and myrrh were more valuable than their weight in gold. Note that there are three types of gifts offered, not three astronomers. These men would not have been “wise men” but “fools” to journey through the wilderness without being escorted by a large, heavily armed caravan. There may have been a dozen or more Jewish astronomers who took part in this historic journey from Babylon to Yerushalayim, as well as many times more armed guards guaranteeing their safety.

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

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

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

Matthew 2:13-15

Mark

Luke

John

Matthew 2:13 After the *astronomers* departed, the angel of יהוה appeared to Yoseph in a dream, saying, “Arise, and take the young child and his mother and flee into Egypt. Stay there until I bring word because Herod is scheming to destroy the young child.”¹⁴Yoseph arose and departed that night,

taking the child and *Miriam* into Egypt^{1} ¹⁵where they remained until the death of Herod. Thus it was fulfilled which was spoken by יהוה through the prophet *Hoshea* saying, “Out of Egypt have I called my son.”^{1}

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

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

**< 24 > Herod orders the “slaughter of the innocents”
in and around Beit Lechem**

Male children in a stated age range are executed at the order of Herod
[Hanukkah – 25th Day of the 9th Month, 3999 FC; Tuesday, December 23, 2 BCE]

Matthew 2:16-18

Mark

Luke

John

Matthew 2:16 When Herod realized that he was deceived by the astronomers, *he* was filled with rage, and *he* ordered the execution of all children in Beit Lechem and the surrounding area, **from two years old and under according to the time which he had diligently inquired of the wise men.**{1}

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

{Mt 2:16.1} The phrase “**from two years old and under according to the time which he had diligently inquired of the wise men**” gives us the parameters for both the signs in the heavens that the astronomers were witnessing and the time frame for the birth of the Messiah. The astronomers arrived in Yerushalayim about one year and four months after the first astronomical sign (August 1, 3 BCE) and one year, two months and six days after the birth of Yeshua (Tishri 15, 3998 – September 26, 3 BCE). Newborns, as well as children in their third year and older, were most likely exempt from the execution order. Given the meager size of the population around Beit Lechem, the relatively small number of children that would have fit the execution profile and the large number of people whom Herod and the Romans were accustomed to killing on a whim, it is doubtful that this slaughter of children would have warranted much notice outside of the immediate area.

{Mt 2:18.1} Both Yeshua and Yochanan were living in the hill country of Judaea in the vicinity of Beit Lechem just before Herod’s execution order was issued. They were both in their second year. Yeshua was born in quiet obscurity with only a handful of shepherds hearing the announcement by the angel. Yochanan, on the other hand, was born as a result of a miraculous announcement to an old priest serving in the Temple on the High Day of Shavuot. Zecharyah, his father, was struck deaf and dumb, and the multitude of the congregation of Israel were present to witness his malady. At the time of Yochanan’s circumcision, when Zecharyah’s mouth was opened, he cried out a prophecy concerning his son that was then “noised about throughout all the hill country of Judaea.” (Luke 1:65-79) In the political world of Yerushalayim, there was only one obvious candidate for the Messiah, Yochanan ben Zecharyah, the *cohen* – the miracle child of the fourth millennium. Herod would not be able to rest until the son of Zecharyah was dead.

Yochanan was filled with the Spirit from his mother’s womb. The “little child” lived in the wilderness, eating the diet of a homeless nomad (kosher grasshoppers and honey), and was in seclusion until the day his ministry began (the fifteenth year of Tiberius Caesar – 26 CE). The details raise the question, “Why did he need to be led by the Spirit as a child, and where are his aged mother and father?” In Luke 11:51 and Matthew 23:35, Yeshua refers to a man named Zecharyah who was murdered between the altar and the Temple. The Greek translations of Matthew 23:35 presumptuously added the phrase “the son of Barachias,” while the ancient Hebrew Matthew text is identical to Luke’s account and does not equate this Zecharyah with the prophet of old. This particular Zecharyah was murdered in the Temple court. While it is possible that Yeshua is referring to the execution of the prophet in II Chronicles 24:20-21, it probably refers to the relatively recent execution of Yochanan’s father, Zecharyah the *cohen*, for which the Temple guard was directly responsible, according to the Protoevangelion of James (see <Note 3>).

< Note 3 > Herod commands the Temple guard to execute Zechariah
[Feast of Hanukkah – 25th Day of the 9th Month, 3999 FC; December 23, 2 BCE]

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

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

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

Protoevangelion 16:3 [[...Elisheva, hearing that her son Yochanan was about to be sought, took him and went up into the mountains, looking for a place to hide him,⁴but there was no secret place to be found.⁵Then she groaned within herself, and said, “O mountain of יהרה, receive the mother of this child,”⁶for Elisheva could not climb up.⁷Immediately the mountain was divided and received them,⁸and there appeared to them an angel of יהרה to preserve them.⁹But Herod made search after Yochanan, and sent servants to Zechariah when he was *ministering* at the altar, and said unto him, “Where have you hidden your son?”¹⁰He replied to them, “I am a minister of יהרה and *I am* serving at the altar. How should I know where my son

is?”¹¹So the servants went back and told Herod everything.

Herod was incensed, and said, “Is not this son of his likely to become king of Israel?”¹²He sent his servants once again to speak to Zechariah, “Tell the truth! Where is your son? Do you realize that your life is in my hands?”¹³So the servants went and told him all these things.¹⁴But Zechariah replied to them, “I am a witness for the Almighty, and if Herod sheds my blood, God will receive my soul,¹⁵and you also will have shed innocent blood.”¹⁶Nevertheless, Zechariah was murdered between the altar and the entrance of the Temple.]]

Resources

The following resources are available from:

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{Jn 12:16.1} To learn about the modern day restoration of the ancient Biblical calendar that was in use during the second Temple period and to understand the prophetic relevance of the Feasts of the LORD that were rehearsed according to that reckoning of time, consult the 4 hour DVD presentation: ***The Creator's Calendar – and the Restoration of All Things***® by Michael Rood. For further study, the Astronomically and Agriculturally Corrected Biblical Hebrew Calendar is published annually after the aviv barley is found in Israel.

{Jn 12:16.1} A full overview of the prophetic rehearsals embedded in the Temple service are detailed in the 13 hour DVD series: ***The Prophecies in the Feasts of the LORD***® by Michael Rood.

{Mt 23:3.1} Insights in the Ancient Hebrew Matthew are detailed in the 5 hour DVD series: ***Raiders of the Lost Book***® by Michael Rood and the companion book: ***The Hebrew Yeshua vs. The Greek Jesus – New Light on the Seat of Moses from Shem-Tov's Hebrew Matthew*** by Nehemia Gordon.

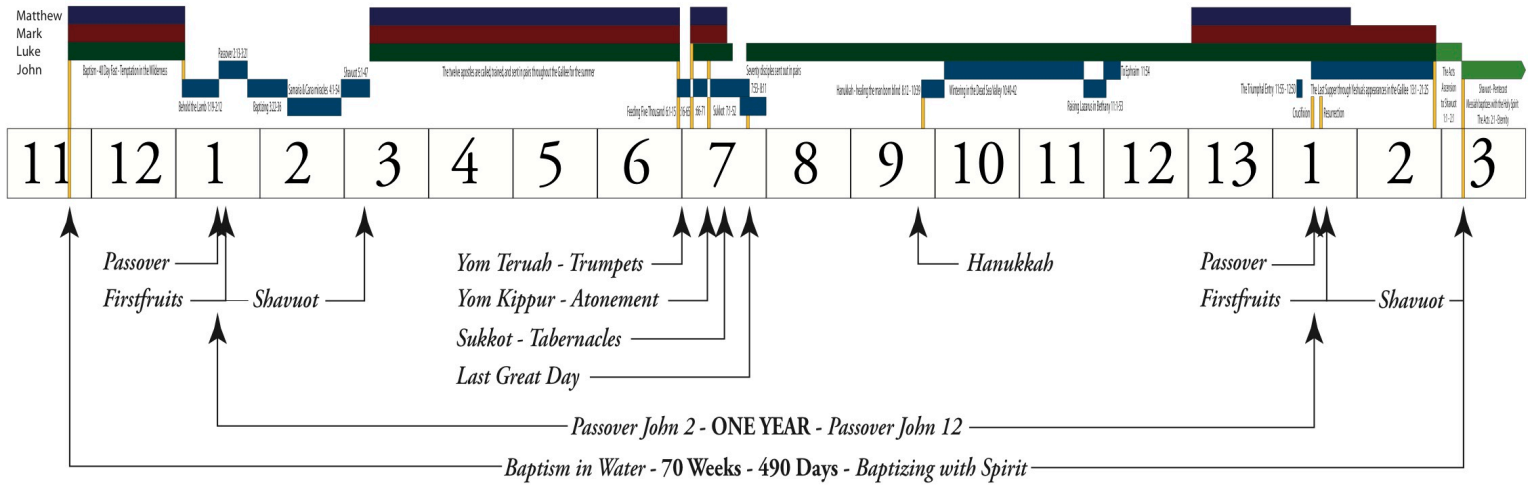
{Mt 23:9.1} The doctrine of the Nicolaitans and prohibited titles of nobility are exposed in the 2 hour DVD: ***Who is Your Unauthorized Covering***® by Michael Rood.

{Lk 21:28.1} The legal prerequisites to the return of the Messiah are detailed in the book: ***The Mystery of Iniquity***® by Michael Rood

{Jn 19:35.1} The full exegesis on what John saw at the crucifixion, and the three-fold testimony that is in the earth that will be revealed in the last days when the Ark of the Covenant is revealed is detailed in the 2 hour DVD: ***The Great Secret of Solomon's Temple***® by Michael Rood

{Rev 13:18.1} The number six hundred and sixty-six (666) that is written in the Greek text of the book of the Revelation as $\chi \xi \sigma$ – *chi, xi, sigma* – 6 6 6 is detailed in the DVD series: ***Isaac Newton's Last Dilemma***® by Michael Rood

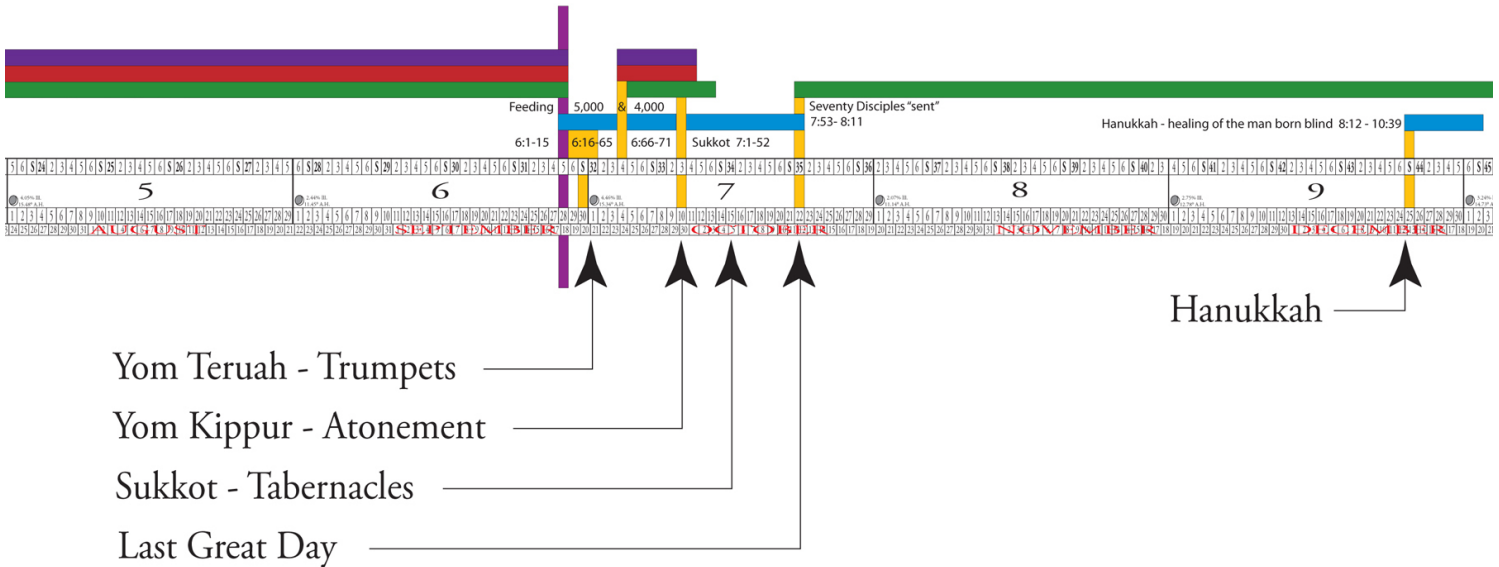
This illustration is a simplified version of the detailed timeline sampled at the back of this volume. The four Gospel authors present a unified and authentic record of the ministry of Yeshua. Seventy weeks transpire from his baptism in water until he baptizes with the gift of the Holy Spirit. This is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



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

Timeline Sample

Complete timeline available in 4, 8, and 12-foot formats.



Yom Teruah - Trumpets

Yom Kippur - Atonement

Sukkot - Tabernacles

Last Great Day

Hanukkah