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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,
and
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

Leigh Rood Fransen

Chaim H Goldman

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

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

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

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

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

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

Matthew 1:1

Mark

Luke 1:1-4

John 1:1-18

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

⁶There was a man sent from יהוה whose name was Yochanan ben Zechariah. ⁷He came as a witness, to bear witness of the Light, that all *men* through him might believe. ⁸He was not the Light, but bore witness to the Light, ⁹the true Light, which enlightens every man who comes into the world. ¹⁰He made the world and he came into the world, but the world did not know him. ¹¹He came unto his own *people*, but they did not receive him. ¹²But as many as believed in him and received him, to them he granted the authority to become sons of יהוה, ¹³who were begotten, not according to bloodline, nor according to the desire of the

flesh, nor according to the determination of man, but according to *the will* of יהוה *alone*. ¹⁴The Word became flesh, and tabernacled among us. We witnessed his judgment, as the judgment of the only begotten of the Father, full of grace and truth. ¹⁵Yochanan bore witness of him, and proclaimed: “This is he of whom I spoke, ‘He that comes after me is greater than I am, for he was before me.’” ¹⁶From his magnificent majesty we have all received grace upon grace. ¹⁷The Torah was given by *grace* through Moshe (Moses), the reality and grace came through Yeshua Messiah. ¹⁸No man has ever seen the Almighty, *yet* the only begotten Son, who is in the bosom of the Father, has made *him* known.

^{Luke 1:1} Honored and beloved of יהוה [*theophilus*], seeing that many have endeavored to record a narrative of the things which are with certainty believed among his disciples, ²and even as they set their hand to the task (which from the beginning were eyewitnesses and ministers

of the Word) ³it also seemed good to me, having an accurate understanding, **to document these things in chronological order from the very beginning.** ⁴*This I have done* so that you might become thoroughly acquainted and absolutely certain

about the things in which you have been instructed.

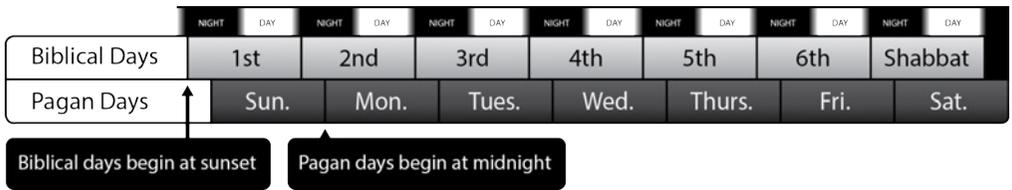
Matthew 1:1 *This is the scroll of the genealogy of Yeshua Messiah, the son of David, the son of Avraham.*

< Note 1 > Relevance of the Creator’s Calendar

The Gospel narrative and the timing of the Feasts of יהודה

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

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



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

basically means that each lunar month, from the sighting of the first sliver of one new moon to the next, will be either 29 or 30 days. If the moon is not sighted at the end of the 29th day it is, by default, a full 30-day month. The sighting of the renewed moon, however, is an atmospheric event rather than an astronomical event. Shepherds and priests alike had to be able to determine the day of the month without consulting NASA or a Babylonian astrolabe. The biblical *new moon* and the *new month* (both English terms are one word and one concept in the Hebrew language) are based on the observation of celestial bodies rather than mathematical calculations.

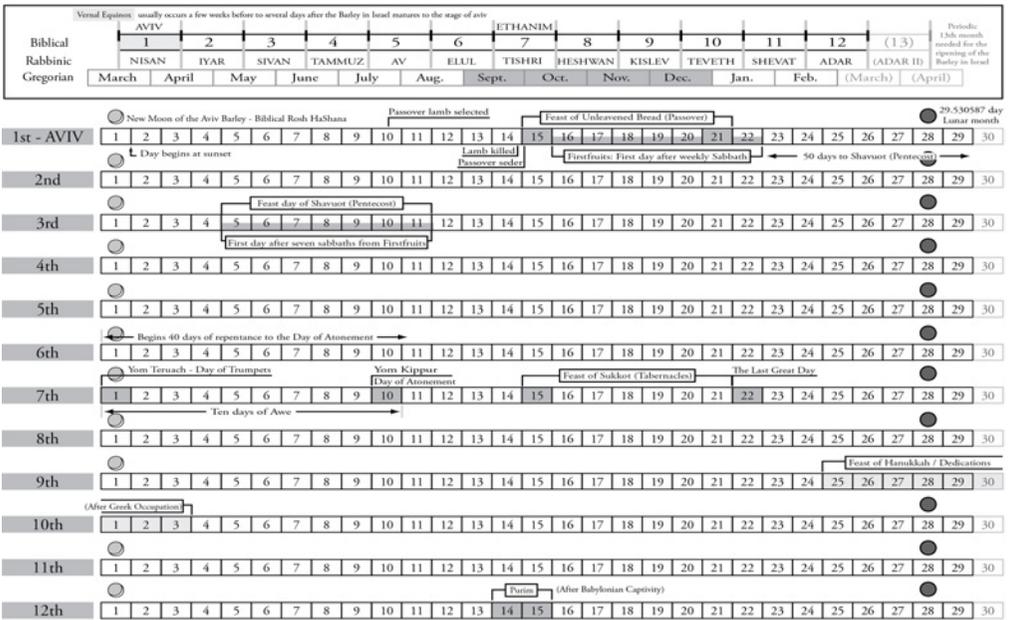
The great breakthrough in astrophysics in the past two decades is that we can choose a precise terrestrial coordinate and run the celestial time clock back to any moment in time and determine how much of the moon was illuminated from that location. NASA's claimed accuracy for lunar illumination is better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

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

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

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

Perpetual Biblical Hebrew Calendar and Feasts of the LORD Calculator



Though the pagan solar calendar and the biblical lunar calendar vary in the amount of days in the year, both have a reckoning of their new year each spring; hence, one thousand years on the solar calendar is equal to one thousand years on the Creator’s lunar calendar – those years simply begin at a different time each year. There have been many well meaning, yet erroneous calculations performed by using fractional adjustments between the 365 ¼ day solar year and a 360 day biblical year. However, a 360 day year never occurs on the Creator’s calendar. Furthermore, prophecy students will do well to recognize that there are *never* 42 months in a three-and-one-half-year period nor are there *only* 1,260 days in forty two months. In that period of time there will always be at least one Adar Bet – a “thirteenth month” to allow for the solar and lunar calendars to stay synchronized, and this additional month is determined each spring by the state of the barley crop in Israel. A 360 day year is a linguistic device that accurately states the passage of time to those who know *how* to determine each day, week, month, year, Sabbath year, and Jubilee year. The Creator instructed us to watch the heavens – and the earth – to determine his times and his seasons. It can not, was not, and never will be a simple mathematical calculation by which the Almighty runs the universe – we must rely on him to fulfill his prophetic calendar and adjust his Divine time clock.

Now that the understanding of the agricultural term *aviv* has been restored in the land of Israel during the past two decades, we can calculate the parameters for the *aviv* in antiquity according to its relationship to a mathematical moment in the solar cycle now referred to as the *vernal equinox*. Even though the Babylonian solar concepts of *equinox* and *solstice* are not in Scripture, we do understand that barley is a phototropic spring crop that ripens according to the amount of sunlight that it receives. From years of scientific analysis in the Land of Israel, we can now say that if the new moon at the end of the twelfth month occurs so many days before the equinox, the barley will never be *aviv*. We can also say that if the new moon at the end of the twelfth month occurs so many days *after* the equinox, the barley will *always* be *aviv*. We can also say with confidence that if the new moon at the end of the twelfth month appears between certain dates, we are absolutely certain that we will not be able to tell in advance whether the barley will be *aviv* or not. Reality has

repeatedly proven us wrong in our speculative yearly forecasts concerning the *aviv*. That is why the Creator tells us to watch his signs in the heavens and on the earth before we make concrete plans for the future – and that is why our yearly *Astronomically and Agriculturally Corrected Biblical Hebrew Calendar* never goes to press before the new moon of the *aviv* barley in the Land of Israel. For a more thorough understanding of the restoration of the Creators Calendar in the land of Israel over the last 20 years, see the Resource list at the back of the volume.

< 2 > Zechariah serves in the Temple according to the course of Aviyah
 [Biblical Hebrew Calendar: 7th Day of the 3rd Month, 3997 FC (From Creation) – Saturday, June 2, 4 BCE]

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

Matthew	Mark	Luke 1:5-7	John
<p>Luke 1:5 There was in the days of Herod, the king of Yehudaea, a particular <i>cohen</i>_{1}, named Zechariah,_{2} of the course of Aviyah_{3}. His wife was of the daughters of Aaron, and her name was Elisheva_{4}. ⁶They were both righteous and walked</p>		<p>blamelessly_{1} in all the commandments and ordinances of יהוה._{2} ⁷Yet, they had no children and Elisheva was barren and they both were well advanced in years. _{1}</p>	

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

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

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

{Lk 1:5.4} KJV: *Elizabeth*

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

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

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

{Lk 1:7.1} The Torah promises a fruitful womb to those who are obedient to the commandments of the Almighty (Deuteronomy 7:14). Zecharyah and Elisheva **appeared** to be faithful, but to their friends and family her barrenness revealed displeasure on the part of the One who sees all. Though their hope for an heir was disappointed, neither held any enmity in their hearts against the Almighty, nor toward their lot in life as servants of the congregation of Israel. They remained faithful all the days of their lives.

< 3 > Gavriel's announcement to Zecharyah

Elisheva, the “barren one” will have a son

[8th Day of the 3rd Month, 3997 FC; Sunday, June 3, 4 BCE]

The announcement is made while Zechariah is serving in the Temple at Shavuot (Pentecost).

Matthew

Mark

Luke 1:8-22

John

Luke 1:8 Now, it came to pass while *Zecharyah* executed the cohen's duties before יהוה in the order of his course,^{1} ⁹according to the instructions concerning the responsibilities of the cohenim, the ballot *fell upon Zecharyah* to burn incense in the Temple of יהוה.^{1} ¹⁰At that time, the entire multitude [*assembled on the Temple Mount for the Feast of Shavuot*] was praying in the outer court at the time of the incense offering. ¹¹While they prayed, *Zecharyah* saw the angel of יהוה standing on the right side of the golden altar of incense. ¹²When *Zecharyah* saw *him*, he was terrified, and overcome with dread. ¹³But the angel said, “Fear not *Zecharyah*! Your prayer has been heard, and your wife *Elisheva* will bear you

a son, and you shall call his name *Yochanan*.^{1} ¹⁴You will have great joy, and many will be exceedingly glad on account of his birth, ¹⁵for he will be great in the eyes of יהוה. He shall not drink wine or any strong drink, and he will be filled with the Ruach Kodesh (Holy Spirit) from his mother's womb. ¹⁶He shall turn many of the children of Israel to יהוה their Elohim. ¹⁷He shall go before יהוה in the spirit and power of *Eliyahu*.^{1} to turn the hearts of the fathers to the children. *He* shall *cause* the disobedient to understand righteousness and make ready a people prepared for יהוה.”

¹⁸*Zecharyah* answered the angel, “How shall I father this *son*?^{1} I am an old man, and my

wife is far past her *childbearing* years!”

¹⁹The angel replied, “I am Gavriel. I stand in the presence of the Almighty, and I was sent to speak unto you and announce these glad tidings. ²⁰But because you did not believe my words which shall certainly be fulfilled in their appointed time, behold, you will be deaf and unable to speak_{1} until the day these things come to pass.”

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

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

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

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

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

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

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

< 4 > Zechariah returns home

the morning after the final Shabbat service of his order is concluded
[15th Day of the 3rd month, 3997 FC; Sunday, June 10, 4 BCE]

Matthew

Mark

Luke 1:23

John

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

< 5 > Elisheva conceives a son

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

Matthew

Mark

Luke 1:24-25

John

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

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

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

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

< 6 > Gavriel's announcement to Miriam

Last day of Hanukkah – the Feast of Lights

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

Matthew

Mark

Luke 1:26-38

John

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

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

³⁴Miriam asked the angel, "How can this be? I have never been intimate_{1} *with* a man."

³⁵The angel replied, “The Ruach Kodesh_{1} will descend upon you, and the power of the Most High will cover you._{2} Therefore, the holy *one who* will be born of you shall be called ‘the Son of Elohim.’ ³⁶Listen carefully. Your cousin Elisheva, who was called ‘the barren one,’_{1} has conceived a

son in her old age. She is now in the sixth month of her *pregnancy*. ³⁷With the Almighty, **nothing is impossible**.” ³⁸Miriam said, “Behold, I am the handmaid of יהוה; let it be done according to your word.” The angel then departed.

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

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

{Lk 1:27.1} “Miriam” is rendered in the KJV as “Mary.” Miriam’s lineage through her **father** Yoseph ben Yaakov through the kingly line of David is detailed in Matthew 1:1-17. The lineage of Miriam’s **husband** Yoseph ben Eli through David’s son Nathan, is detailed in Luke 3:23-38.

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

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

{Lk 1:35.1} The Hebrew phrase “*ruach hakodesh*” literally translates into English as “holy the spirit.” In Greek this became “*hay pneuma hagion*.” Whereas KJV renders *ruach* and subsequently *pneuma* as *Ghost* (which historically is used of disembodied evil spirits), in this work “the Ruach Kodesh” and alternately “the Holy Spirit” is utilized by the author’s preference.

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

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

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

Miriam stays for nearly three months
and returns home in the month of the *aviv*
[~1st Week, 10th Month, 3997 FC; December, 4 BCE]

Matthew

Mark

Luke 1:39-56

John

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

⁴⁶Miriam cried out, "My soul glorifies יהוה!

⁴⁷My spirit rejoices in יהוה my Deliverer!

⁴⁸He has considered his lowly handmaiden, and from this day forward, all generations

shall call me blessed. ⁴⁹The Mighty One has accomplished magnificent things in me. Holy *is* his name יהוה. ⁵⁰His mercy *is* upon those who reverence *and obey* him from generation to generation. ⁵¹He has shown the strength of his arm and has scattered those *who are* proud in the imagination of their hearts. ⁵²He has cast down the mighty from *their* thrones, and has exalted the lowly. ⁵³He has filled the hungry with good things, and has sent the rich away empty. ⁵⁴In remembrance of *his* mercy, he has helped his servant Israel, ⁵⁵just as he promised to our fathers, to Avraham and to his seed forever."

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

< 8 > **The birth of the son of Zecharyah and Elisheva**
on the High Sabbath of the Feast of Unleavened Bread

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

Matthew

Mark

Luke 1:57-58

John

Luke 1:57 Now Elisheva's full time came that she should be delivered, and she brought forth a son.^{1} ⁵⁸Her neighbors and relatives

heard how יהוה had shown great mercy to her, and they *all* rejoiced with her.

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

was truly sleeping at that time. In the future, however, another Eliyahu will come as one of the two witnesses during the Day of יהוה, spoken of by the prophet Yochanan in the book of the Revelation.

< 9 > The *brit milah* of Yochanan

The circumcision and naming of

Yochanan ben Zecharyah *haCohen* (the priest)

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

Order of verses are altered to insert Zecharyah's prophecy chronologically

Matthew

Mark

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

John

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

⁶⁸"Blessed *be* יהוה Elohim of Israel, for he has visited and redeemed his people ⁶⁹and has raised up for us a horn of salvation from the house of his servant David. ⁷⁰As he spoke by the mouth of his holy prophets from the beginning of the age, ⁷¹that we shall be saved from our enemies and *rescued* from the hand of all those that hate us. ⁷²He has performed the mercy he *promised* to our fathers and has remembered his holy

covenant; ⁷³the oath which he swore to our father Avraham ⁷⁴that he would grant us deliverance out of the hand of our enemies. *That we might* serve him without fear, ⁷⁵*and stand* before him in holiness and *live in* righteousness all the days of our lives."

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

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

{Lk 1:78.1} The "dayspring" (KJV) is figurative of the "rising sun," and is also referred to as the "Day Star," or literally, "the Sun." The prophet Malachi stated, "The Sun of Righteousness shall arise with healing in his wings" (Malachi 4:2). The word "wings" is *k'nafaim* in Hebrew: the vertical appendages are the *tzit-tzit* on the four corners of the *tallit*, the woven, one-piece garment worn over the *Haluq* (Numbers 15:38-41). The rabbinic sages (learned elders of Israel) agreed that "the Sun of Righteousness" referred to the Messiah, and just as the sun was created on the fourth day, it was fervently expected that the Messiah would also appear on the fourth day – or in the fourth millennium. In retrospect, we see the realization of this Messianic prophecy and the accuracy of the sage's expectation. Yeshua **was** born at the end of the fourth millennium – in the year 3998 from creation – two and a half years before the beginning of the fifth millennium. The rabbis, however, having rejected the true Messiah who actually **did** heal all those who took hold of the wings of his *tallit*,

instead posthumously awarded the Messianic title to King Hezekiah, who was also born in the fourth millennium [Talmud Sanhedrin 94a].

< 10 > **Summary: Yochanan ben Zecharyah's first twenty-seven years**

Hunted by Herod, orphaned in the wilderness, led by the Ruach Kodesh
Luke's first summary statement

Matthew

Mark

Luke 1:80

John

Luke 1:80 The little boy grew and was made strong in the Spirit, and he lived in the

wilderness until the day he was presented to Israel.

< 11 > **The Genealogy of Yeshua**

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

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

Matthew 1:1-17

Mark

Luke

John

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

Yoram; and Yoram begat Uziyahu; ⁹and Uziyahu begat Yotam; and Yotam begat Ahchaz; and Ahchaz begat Hezkiyahu; ¹⁰and Hezkiyahu begat Manashe; and Manashe begat Amon; and Amon begat Yoshiyahu; ¹¹and Yoshiyahu begat Yechan'yahu and his brothers about the time they were being exiled to Babylon.

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

David the king begat **Shlomo** (of *Batsheva, the former wife of Uriyah*); ⁷and Shlomo begat Rechavam; and Rechavam begat Aviyah; and Aviyah begat Asa; ⁸and Asa begat Yahushafat; and Yahushafat begat

the ^{AHM}father_{1} of Miriam, of whom was born Yeshua, *who is called Messiah*.

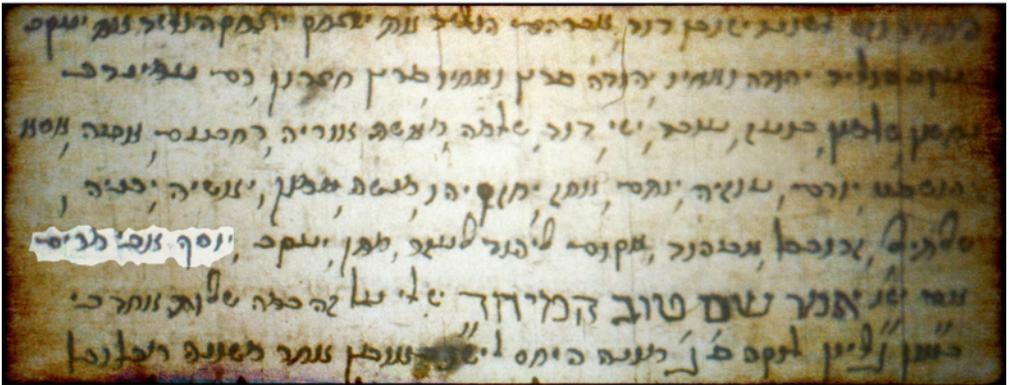
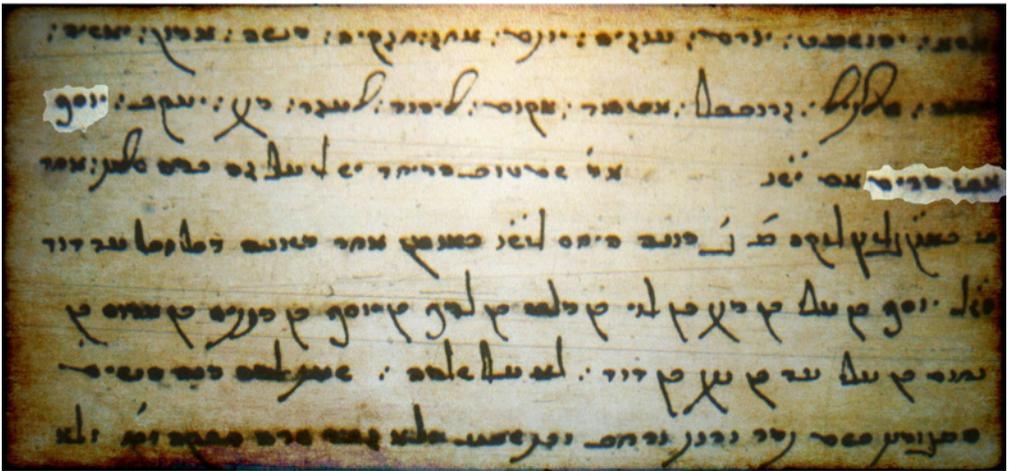
David until the exile into Babylon *are* fourteen generations; and from the exile into Babylon unto Messiah *are* fourteen generations.

¹⁷So all the generations from Avraham to David *are* fourteen generations; and from

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

- ❖ The genealogy of Miriam’s **husband** Yoseph ben Eli, Yeshua’s **supposed** father, is clearly stated and detailed by Luke.
- ❖ Yoseph ben Eli’s ancestors in Luke’s genealogy, though they are descendants of David, are not heir to David’s throne but are descendants of Nathan.
- ❖ Miriam’s husband, Yoseph ben Eli, is not related to Yeshua except as a distant Davidic relative of his mother; Yoseph is only Yeshua’s stepfather and legal guardian.
- ❖ Miriam is Yeshua’s only earthly parent and, as such, must be a direct descendant of the royal line of King David.
- ❖ The Gospel of Matthew, which depicts Messiah as the King, documents Yeshua’s genealogical claim to the throne of David, whereas the Gospel of Luke, which depicts Messiah as the “Son of Man,” records his **supposed** lineage as Yoseph ben Eli’s supposed illegitimate son.
- ❖ When Yoseph ben Yaakov is accurately identified as Miriam’s **father** in Matthew 1:16, it puts Miriam in the thirteenth generation from the Babylonian captivity. This puts her son Yeshua in the fourteenth generation. The Greek text *reports* that Yeshua is the fourteenth generation, but it did not correctly identify Yoseph ben Yaakov as the *father* (as opposed to the *husband*) of Miriam. Even a novice can readily see that the Greek genealogy of Yeshua (and all subsequent translations) are in obvious error because they do not add up to fourteen generations.

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



Two of the most ancient Hebrew texts of Matthew’s Gospel accurately maintaining the royal lineage of Yeshua: “Yoseph avi Miriam”

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

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

Matthew's Account

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

(Babylonian captivity)

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

(King David)

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

Luke's Account

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

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

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

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

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

< INSERT 1> The genealogy of Miriam's husband

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

Matthew

Mark

Luke 3:23-38

John

Luke 3:23 Yeshua commenced *his ministry*, having not yet reached his thirtieth year of age, being, as was *generally* supposed, the son of **Yoseph, who was the son of Eli**,²⁴ who was *the son* of Mattat, who was *the son* of Levi, who was *the son* of Malki, who was *the son* of Yanah, who was *the son* of **Yoseph**,²⁵ who was *the son* of Mattityahu, who was *the son* of Amotz, who was *the son* of Nachum, who was *the son* of Chesli, who was *the son* of Nagai,²⁶ who was *the son* of Machat, who was *the son* of Mattityahu, who was *the son* of Shimeï, who was *the son* of **Yoseph**, who was *the son* of Yodah,²⁷ who was *the son* of Yochanan, who was *the son* of Reisha, who was *the son* of Zerubavel, who was *the son* of Shaltiel, who was *the son* of Neri,²⁸ who was *the son* of Malchi, who was *the son* of Ahdi, who was *the son* of Kosam, who was *the son* of Elimodan, who was *the son* of Ehr,²⁹ who was *the son* of Yeshua, who was *the son* of Eliezer, who was *the son* of Yorim, who was *the son* of Mattat, who was *the son* of Levi,³⁰ who was *the son* of Shimon, who was *the son* of Yehudah, who was *the son* of **Yoseph**, who was *the son* of Yonam, who

was *the son* of Eliyakim,³¹ who was *the son* of Malah, who was *the son* of Manah, who was *the son* of Matata, who was **the son of Natan, who was the son of David**,³² who was *the son* of Yishai, who was *the son* of Oved, who was *the son* of Boaz, who was *the son* of Salmon, who was *the son* of Nachshon,³³ who was *the son* of Aminadav, who was *the son* of Ram, who was *the son* of Chetzron, who was *the son* of Peretz, who was *the son* of Yehudah,³⁴ who was *the son* of Yaakov, who was *the son* of Yitzhak, who was *the son* of Avraham, who was *the son* of Terach, who was *the son* of Nachor,³⁵ who was *the son* of S'rug, who was *the son* of Ra'u, who was *the son* of Peleg, who was *the son* of Ehver, who was *the son* of Shelach,³⁶ who was *the son* of Cainan, who was *the son* of Arpachshad, who was *the son* of Shem, who was *the son* of Noach, who was *the son* of Lemech,³⁷ who was *the son* of Metushelach, who was *the son* of Chanoch, who was *the son* of Yered, who was *the son* of Mahalal'el, who was *the son* of Cainan,³⁸ who was *the son* of Enosh, who was *the son* of Shet, who was *the son* of Adam, who was *the son* of Elohim.

< 12 > The marriage of Yoseph ben Eli & Miriam bat Yoseph
 Legally finalized but not consummated until after Yeshua is born
 [Spring - 3998 FC; 3 BCE]

Matthew 1:18-25a

Mark

Luke

John

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

Yeshua, because *yoshia* [he will save]_{1}, his people from their sins.²² Now all this was done that it might be fulfilled which was spoken by יהוה through the prophet *Yeshayahu*,_{1}²³ “Behold, a virgin [*almah* – young maiden] will be with child and will bring forth a son, and they will call him *by a name* which declares that ‘Elohim is with us’ [*Immanuel*].”_{1}²⁴ Then Yoseph, being awakened from his sleep, did as he was commanded by the angel of יהוה, and he took *Miriam* as his wife,²⁵ yet, he did not know her *intimately* until **after** she had brought forth her firstborn son...

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

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

{Mt 1:23.1} Isaiah 7:14 This prophecy was originally fulfilled as the wife or “young maiden” of Yeshayahu conceived and delivered their child. In the subsequent fulfillment, recorded in the Gospel of Matthew, the *almah* was actually a virgin, or maiden who had never known a man intimately. A conception and birth of this miraculous magnitude was foreshadowed in Sarah’s conception of Yitzhak – and the angel’s statement to Miriam that “nothing is impossible with יהוה.” Three hundred years **after** the prophecy of Isaiah was fulfilled, and three hundred years **before** Matthew wrote his record, the Septuagint translated the *almah* of Isaiah 7:14 as *parthenos* (chaste – virgin). *Parthenos* is the same word used by later Greek translators to render the *almah* of the Hebrew Matthew.

< 13 > The decree of Caesar Augustus
 [3 – 2 BCE]

Matthew

Mark

Luke 2:1-3

John

Luke 2:1 It came to pass in those days that there went out a decree from Caesar Augustus that all *subjects* of the *empire* must be registered._{1}² This enrollment was conducted when Cyrenius was serving as an administrative official in Syria._{1}

³*To fulfill this obligation*, everyone was required to register at their ancestral village.

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

{Lk 2:1.1} In the twenty-fifth year of the reign of Caesar Augustus (3 - 2 BCE), **by the command of Rome**, all subjects of the empire were required to register their support in naming the “Divine Emperor” Octavius Augustus the “Father of the Roman Empire” which was approved by the Roman Senate on February 5, 2 BCE.



Statue of Caesar Augustus in Rome that was sculpted in 2 B.C.E. upon the occasion of naming him “Patri Patriae”

Far more significantly, **by the commandment of יהוה**, all Israelite males are required to “go up” to the Feasts of יהוה three times a year. Yoseph registers with Rome in Bethlehem at his convenience when he takes his pregnant wife Miriam up to the Feast of Sukkot (Tabernacles) as the two cities are only 5 miles apart.

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

< Astronomical Observation >

**First of seven conjunctions of "his star;"
Chaldean astronomers observe "his star" in the east
and prepare to travel west**

- I. Tzedek (Jupiter) comes into conjunction with *Nogah* (Venus)
as it proceeds toward *Melek* (Regulus)
[19th Day of the 5th Month, 3998 FC; Thursday, August 1, 3 BCE]

< 14 > Astronomical observation: second conjunction

II. The "Great Sign" in heaven

Astronomers observe "his star" *Tzedek* (Jupiter)
as it comes into conjunction
with *Melek* (*Regulus*) between the feet of *Ariyeh* (the Lion)
[The Day of Trumpets; 1st Day of the 7th Month, 3998 FC;
Thursday, September 12, 3 BCE]

Matthew

Mark

Luke

John

Revelation 12:1-2

Revelation 12:1 There appeared a great sign in
heaven: a woman₍₁₎ clothed with the sun, the
new moon under her feet, and above her

head a crown of twelve stars. ²Being *great*
with child, she cried, agonizing in labor,
about to give birth.

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

< 15 > Yoseph and Miriam "go up" to Jerusalem for the Feast of Sukkot
They also register for the Roman census in the nearby village of Beit Lechem

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

Matthew

Mark

Luke 2:4-6

John

Luke 2:4 Because Yoseph was of the house and
lineage of David, he left the village of
Natzeret in the Galilee and went up to Beit
Lechem, the village of David in Yehudaea,
to register for the census, ⁵and he took his

espoused wife Miriam, who was great with
child. ⁶It came to pass that, while they were
there, the time was fulfilled for her *child* to
be delivered.

< 16 > The Word was made flesh and “tabernacled” among us

Yeshua is born in a sukkah on the High Sabbath of the Feast of Sukkot
[Sukkot - 15th Day of the 7th Month, 3998 FC; Thursday, September 26, 3 BCE]

Matthew

Mark

Luke 2:7-20

John 1:14

John 1:14 The Word became flesh, and tabernacled among us.

in heaven, and on earth; *shalom* and Divine favor upon men.”

Luke 2:7 Because there was no room for them in the village inn, Miriam gave birth to her firstborn son in a sukkah.¹ She wrapped him in swaddling cloths² and laid him there.⁸ In the area there were shepherds abiding in the field, keeping watch over their flocks at night.⁹ The angel of יהוה approached them, and the glory of יהוה shone round about them, and the *shepherds* became extremely fearful.¹⁰ The angel said, “Do not fear! Listen to me! I bring you good tidings of great joy that shall be for all people.¹¹ Today, in the village of David, our Deliverer, *the Messiah*, is born.¹² This *shall* be a sign to you: you shall find the babe, lying wrapped in swaddling cloths in a *sukkah*.”¹³ And suddenly, there was with the angel a multitude of heavenly host praising the Almighty, and saying,¹⁴ “Glory to יהוה

¹⁵After the angels departed into heaven, the shepherds said, “Let us now go to Beit Lechem and see this thing which the Almighty has made known to us.”¹⁶ So they immediately departed, and found Miriam and Yoseph with the babe, who lay *wrapped in swaddling cloths* in a sukkah.¹⁷ After they had witnessed this *sign*, they heralded abroad all those things which were told to them concerning the child.¹⁸ All that heard *their report* marveled at the things which were told to them by the shepherds.¹⁹ But Miriam deeply pondered all these things in her heart.²⁰ The shepherds returned *from the sukkah* glorifying and praising יהוה for all the things that they had heard and seen, and it was just as it had been told to them *by the angels*.

{Lk 2:7.1} Primarily because the specific details of the Feast of Sukkot (Tabernacles) are foreign to Western culture, the word “manger” has been inventively interpreted as everything from an animal stall to a pig feeding trough. However, during Sukkot all males from their thirteenth year and upward are required to build and live in temporary shelters – tabernacles or mangers (*sukkot – Hb., phatne or skene – Gk.*) – for seven days. The birth of Yeshua took place on the first day of the Feast of Sukkot. Miriam, being a pregnant woman, was not required to live in a *sukkah* during the Feast, but since the Bethlehem inn was filled, she brought forth her firstborn son in a *sukkah*. “The Word was made flesh and tabernacled (*sukkah*-ed) among us” (John 1:14) as an intermediate fulfillment of the Feast of Tabernacles. Genesis 33:17 (NIV) likewise records that “Yaakov made temporary shelters for his flocks; therefore, the name of the place was called *Sukkot*.”

{Lk 2:7.2} A child of the king and potential heir to the throne was salted and swaddled as part of the initial dedication of the child and in recognition of the parents’ responsibility to raise the child according to the straight path (Ezekiel 16:4). Soon after birth, the child was washed with salted water and bound in the swaddling cloths with all of his limbs made straight. The parents prayed over the child in a short ceremony of thanksgiving and dedication, vowing to raise the child in a straightforward and upright manner. Swaddling cloths were made from the priests’ garments that were no longer serviceable. This cloth was used for the wicks in the Temple menorah and for swaddling the sons of kings. There is little doubt that Elisheva, the wife of the *cohen* Zecharyah, would have coveted the opportunity to provide the swaddling cloths for this momentous event.

{Lk 2:16.1} The shepherds found the “newborn” <βρεθος> *brethos* Messiah at the very time he was wrapped in these swaddling cloths and lying in a *sukkah* near Beit Lechem – literally “house of bread”. The astronomers from the East will arrive one year, two months, and six days after the birth of Yeshua, and they will find the “young child” <παιδιον - *paidion*> in the house (*beit – Hb., oikia – Gk.*) where the family is then residing.

Resources

The following resources are available from:

A Rood Awakening International®
PO Box 1559
Fort Mill, South Carolina 29716

888.766.3610
704.746.3973

www.TheChronologicalGospels.com
www.ARoodAwakening.tv
www.MichaelRood.tv

{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.

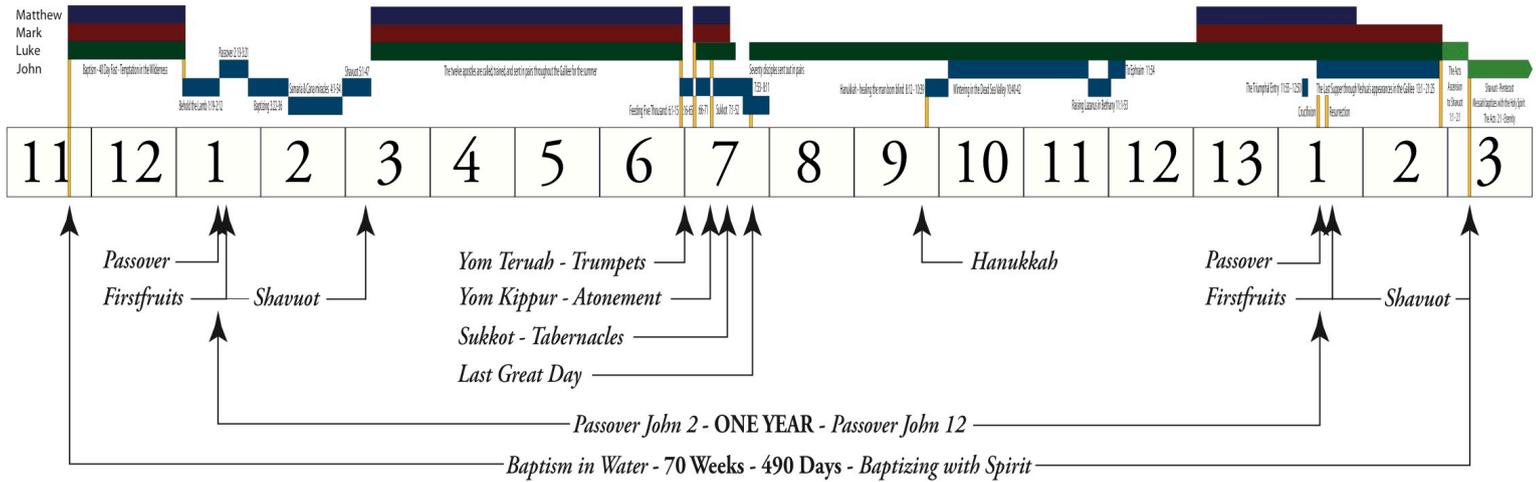
{Mt 23:9.1} The doctrine of the Nicolaitans and prohibited titles of nobility are exposed in the 2 hour DVD: ***Who is Your Unauthorized Covering***® by Michael Rood.

{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.

