

A ROOD AWAKENING!
INTERNATIONAL

THE GREATEST
PASSOVER
STORY
NEVER TOLD

WWW.THECHRONOLOGICALGOSPELS.COM

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**

The Chronological Gospels

The Life and Seventy Week Ministry of the Messiah

Copyright © 2013 by Michael John Rood

All Rights Reserved. No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including but not limited to photocopying, recording, or by any information storage and retrieval system without the prior written permission of the author.



AVIV MOON

Inquiries should be addressed to:

Aviv Moon Publishing®

PO Box 1559

Fort Mill, SC 29716

www.TheChronologicalGospels.com

Limited Leather Cover Manuscript Edition (200): September 2012/Tishri 6012

Limited Hard Cover Manuscript Edition (1000): December 2012/Kislev 6012

First Edition: August 2013/Av 6013

All characters appearing in this work are real. Any resemblance to actual persons, living and dead, is purely based on truth. The Scripture in this book is the true, inspired Word of the Creator. In order to protect the accuracy of the content, names and identifying details have not been gentilized. Author and publisher do not assume and hereby disclaim any liability to any party for not heeding the instructions of the Almighty contained herein.

Hard Cover Edition - ISBN-13: 978-0-9895281-0-8

Soft Cover Edition - ISBN-13: 978-0-9895281-1-5

Leather Cover Edition - ISBN-13: 978-0-9895281-2-2

Large Print Edition - ISBN-13: 978-0-9895281-3-9

Instructor's Edition - ISBN-13: 978-0-9895281-4-6

Printed in South Africa

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**

**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

Sara Rood Smith

Demerey Moore

Phillip J Bacon

Linda D Bacon

Richard Fike

James R Louis

Roberto Umana

Nehemia Gordon

Verna Beth Rood

Bonnie Lynn Harvey

Robert Scott Wadsworth

Constance Anne Elizabeth Tobias

and all those who gathered in our home in the Galilee

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

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

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

Copyright © Michael John Rood

Aviv 1, 6001 – March 26, 2001

All rights reserved, Aviv Moon Publishing.

No part of this work may be reproduced in any form or altered in any way without
the expressed written authorization from the publisher.

All rights reserved in accordance with U.S. and International Copyright laws.

< 180 > Summary: preparations for Passover

Preparations began on the 9th day of the aviv and continued through the late afternoon of the 14th. A rented upstairs apartment in Jerusalem (upper room) was prepared for Passover and for their extended domicile through the feast of Shavuot. This parenthetical summary details *where* the last supper would take place – not *when* the preparation was made. The night in which the last supper occurred was the last evening in which leaven could be consumed. This is also the disciples’ first night in Jerusalem after spending the previous week nights in Bethany on the Mount of Olives.

Matthew 26:17-19

Mark 14:12-16

Luke 22:7-13

John

Mark 14:12 At the beginning of the preparations for Unleavened Bread, when they prepared to sacrifice the Passover, Yeshua’s disciples said to him, “Where will you that we go and prepare that you may eat the Passover?”¹³ He sent out two of his disciples after instructing them, “Go into the city, and there you shall meet a man bearing a pitcher of water, follow him.¹⁴ Wherever he goes in, say to the steward of the house, ‘The master says, ‘Where is the guest chamber, where I shall eat the Passover with my disciples?’¹⁵ He will show you a large upper room furnished and prepared, there make it ready for us.”¹⁶ Then his disciples

went forth, and came into the city, and found as he had said to them, and they made ready the Passover.

Matthew 26:17 Now at the beginning of the preparations for Unleavened Bread_{1} the disciples came to Yeshua, saying to him, “Where will you that we prepare for you to eat the Passover?”¹⁸ He said, “Go into the city to such a man, and say to him, ‘The Rabbi says, My time is at hand! I will keep the Passover at your house with my disciples.’”¹⁹ The disciples did as Yeshua had appointed them, and they made ready the Passover.

{Mt 26:17.1} The KJV inaccurately translated the Greek text concerning “the *protos* of the Feast of Unleavened Bread” as “the *first day* of the feast of Unleavened Bread.” The “first day of the feast” is the 15th day of the month of the Aviv (Nisan) – which would mean that they had already missed the Passover Seder. The *protos* – *beginning of the preparations* for Unleavened Bread – is the situation of which Yeshua spoke. It takes several days to prepare for the Passover Seder. The disciples were preparing for Passover at a rented townhouse in Jerusalem, rather than where they had been staying in Bethany. Bethany provided a measure of safety seclusion for Yeshua and his disciples during the week.

Luke 22:7 As the time of Unleavened Bread approached and the Passover must be prepared,⁸ Yeshua sent Kefa and Yochanan saying, “Go and prepare the Passover, that we may eat.”⁹ They asked, “Where do you

desire that we prepare?”¹⁰ Yeshua said, “Listen carefully, when you enter into the city, you will meet a man bearing a pitcher of water. Follow him into the house that he enters¹¹ and say to the steward of the house,

‘The master says, Where is the guest chamber where I may eat the Passover with my disciples?’ ¹²He will show you a large furnished upper room. That is where you are

to prepare *for Passover*.” ¹³The *two disciples* went and found everything to be just as he had told them, and they made ready the Passover.

< 181 > The “Last Supper” before the Passover

[14th Day of the 1st month, 4028 FC; Tuesday, April 27 after sunset, 28 CE]

Week 63

Day 438

The timing of this meal is stated in John 13:1-2, but Yochanan detailed the things that took place after the evening meal was finished. John’s statement is brought to the front of the record to show the timing of this meal in relation to the upcoming Passover.

Matthew

Mark

Luke

John 13:1-2a

John ^{13:1} Now **before the Feast of the Passover**, Yeshua knew that the hour was come that he should depart out of this world to the Father. He, having loved his own

which were in the world, loved them to the very end. ²And after [*the last*] supper had ended..._{1}

{Jn.13:2.1} John’s narrative is cited here to show that the last supper, which is detailed in the following narrative, clearly occurs *before the Passover*.

I. Yeshua and his disciples recline for dinner the evening before the crucifixion, which is also the night before the Passover is sacrificed

Matthew 26:20

Mark 14:17

Luke 22:14-16

John

Matthew 26:20 Now when the even was come, he reclined_{1} with the twelve [*in the upper room where they had been making Passover preparations*].

Luke 22:14 When the *evening dinner* hour was come, he reclined with his twelve apostles. ¹⁵He said to them, “With great desire I have desired to eat this Passover with you before I suffer, ¹⁶but I now tell you that I will not again eat *of the Passover* until it is fulfilled in the Kingdom of יהוה.”_{1}

Mark 14:17 That evening he came *to the upper room* with the twelve [*instead of returning to Bethany at the end of the day as they had been doing all week long*].

{Mt. 26:20.1} KJV reads: “sat down.” They did not sit to eat, as they did in England in 1611; they reclined on couches – the same ones they slept on in the rented townhouse room.

{Lk 22:16.1} Yeshua will literally fulfill all of the prophetic shadow pictures embedded in the Passover in less than twenty-four hours. The rehearsal in the Temple was just a shadow of the fulfillment that was about to occur in the Kingdom of יהוה as the Lamb of יהוה was about to be the substitution for the sins of the nation of Israel and the transgressions of the entire world.

II. Yeshua interprets the rehearsal of Melchizedek's bread and wine

Matthew 26:26-29

Mark 14:22-25

Luke 22:17-20

John

Matthew 26:26 As they were eating, Yeshua took bread, blessed *the Most High*,^{1} and broke *the bread*, and gave *it* to the disciples, and said, "Take, eat; this is my body."²⁷ He took the cup and gave thanks *again*,^{1} and gave *it* to them, saying, "Drink all of it"²⁸ for this is the renewed covenant in my blood, which is shed for many for the remission of sins.²⁹ But I say to you, from this day forward, I will not drink of the fruit of the vine, until the new day when I drink with you in my Father's kingdom."

Mark 14:22 As they ate, Yeshua took bread, and blessed **יהוה**, and broke *it*, and gave to them, and said, "Take, eat; this is my body."²³ Then he took the cup, and when he had

given thanks, he gave *it* to them, and they all drank of it.²⁴ He said to them, "This represents my blood, shed for the renewing of the covenant, which is *done* for many."

Luke 22:17 *Yeshua* took the cup, and gave thanks, and said, "**Take this cup and divide it among yourselves,**¹⁸ **for I say to you, I will not drink of the fruit of the vine until the kingdom of יהוה shall come.**"^{1}¹⁹ He took bread, gave thanks, broke *it*, and gave to them, saying, "This is my body which is given for you. Do this in remembrance of me."²⁰ Likewise also the cup after supper, saying, "This cup *represents* the renewed covenant,^{1} in my blood, which is shed for you."

{Mt 26:26.1} Yeshua spoke the blessing with which the Melek Tzadek blessed the Most High when he brought forth bread and wine to Avraham when he returned from the slaughter of the kings. This is the same blessing that Avraham taught Yitzhak, who taught Yaakov, who taught his twelve sons, who still speak this blessing every Shabbat over the bread: *Baruch ata יהוה, eloheinu melek ha olam, ha motzi lechem min ha aretz – Blessed are you יהוה, King of the universe, who brings forth bread from the earth.* Yeshua then explained that this had always – even from the time of the Melek Tzadek – represented his body, which would be the provision for our ultimate healing. Avraham had indeed seen Yeshua's day in the representation of the shed blood and the broken body that the Melek Tzadek shared with him. Avraham rejoiced and laid a tenth of his vast wealth at the feet of the Priest of the Most High Elohim.

{Mt 26:27.1} After the bread, Yeshua took the cup and blessed the Most High with the blessing that Melek Tzadek blessed the Elohim of Avraham: *Baruch ata יהוה, eloheinu melek ha olam, boray prie ha gaffen – Blessed are you יהוה, King of the universe, creator of the fruit of the vine.* This represents the payment for the broken blood covenant that we entered into at Mount Sinai. We broke the covenant, ratified with the blood of bulls, and for that transgression, the guilty party must die. Yeshua, who never once violated that covenant, offered himself and died in our place. Through the substitutionary payment of the death penalty, which is the curse for breaking the blood covenant, he can renew that covenant with us, write the Torah on our hearts, and actually live in us through the gift of the Holy Spirit (Jeremiah 31:31-34).

{Lk 22:18.1} An important detail was recorded by Luke. Yeshua did not drink the wine that evening and prophetically proclaimed his abstinence until the marriage supper of the Lamb – an important part of this remembrance.

{Lk 22:20.1} The KJV inaccurately rendered this *the new testament* when this is a direct reference to the prophecy from Jeremiah 31:31-34, promising a *renewed covenant*. A *testament* and a *covenant* are two different, legally defined entities. A *new testament* is a concept completely foreign to the Hebrew Scriptures. A *sworn oath* and a *last will and testament* are related to each other, and both of these can be found in the Scriptures – but neither are related to the *blood covenant* that we entered into at Mount Sinai. The covenant, and the renewing of the covenant (of which Yeshua and Jeremiah refer) is of eternal significance. Israel entered into a blood covenant with the Almighty at Mount Sinai. Israel broke the blood covenant, thereby incurring the death penalty. The death penalty cannot be annulled – it must be paid. If one who never broke the covenant died in the place of the guilty party, the covenant can be renewed with the guilty, but now justified

party. This is Yeshua's point – and the meaning of this prophetic act of the bread and wine in the time of the Melek Tzadek, and the meaning of this memorial that Yeshua was instituting. The English term “new testament” does not appear in “the New Testament” except where it is an inaccurate translation.

III. During dinner Yeshua announces that one of them will betray him

Matthew 26:21-25

Mark 14:18-21

Luke 22:21-23

John

Matthew 26:21 As they ate *Yeshua* said, “Truth I say to you, one of you will betray me.”²²They were exceeding sorrowful, and every one of them began to say to him, “Master, is it I?”²³And he answered, “He that dips *his* hand with me in the dish, the same shall sell me.”^{AHM}{All of them were eating from one dish and, therefore, did not recognize him. If they had known him, they would have destroyed him.}²⁴The Son of Man will do that which is written of him – but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born!”²⁵Then Yehudas,_{1} which betrayed him, *quietly* asked, “Master, is it I?” He said to him, “You said it.”

Mark 14:18 As they reclined and ate, Yeshua said, “Truth I say to you, one of you which

eats with me will betray me.”¹⁹They began to be sorrowful, and to say to him one by one, “*Is it I?*” and another *said*, “*Is it I?*”²⁰He answered them, “*It is* one of the twelve that dips with me in the dish.”²¹The Son of Man will indeed depart *this life*, just as it is written of him; but woe to that man by whom the Son of Man is betrayed! It would have been better for that man never to have been born!”

Luke 22:21 “Behold, the hand of him that betrays me *is* with me at the table.”²²Truly the Son of Man will depart, as it has been determined; but woe to that man by whom he is betrayed!”²³Then they began to inquire among themselves, which of them it was that should do this thing.

{Mt 26:25.1} There were two men named Yehudah at the supper table that evening: Yehudas Ben Shimon from Ascareyotah who betrayed Yeshua (John 13:26) and Yehudah the brother of Yaakov, also called both Lebbaeus and Thaddaeus in the KJV (Luke 6:16; Mark 3:18; John 14:22; Acts 1:13) who was also the writer of the book of Jude.

IV. After dinner Yeshua washes his disciples' feet to teach them the Kingdom servant's attitude

Matthew

Mark

Luke 22:24-30

John 13:1-22

Luke 22:24 There was an argument among them *concerning* which of them should be considered the greatest.²⁵*Yeshua* said to them, “The kings of the gentiles exercise lordship over them, and those who exercise that authority are **bestowed with titles of nobility**.”²⁶But it *shall not be* so among you! But he that is greatest among you, let him be as the younger; and he that desires to be exalted, *let him become* as a servant.²⁷*Tell*

me, who *is considered* greater, he who reclines at dinner, or he who serves? *Is it not* he who reclines at dinner? But I have been among you as one who serves.²⁸You are the few who have remained with me through all of my trials,²⁹ and for that *faithfulness* I will award a kingdom to you, just as my Father has awarded the kingdom to me.³⁰*One day you will eat and drink at my table in my*

kingdom, and *you will* sit on thrones judging the twelve tribes of Yisrael.”

John 13:1 **Before the Feast of the Passover,** Yeshua knew that his hour was come that he should depart out of this world to the Father, *yet* he loved his own which were in the world to the *very* end. ²After [*the last*] supper had ended,^{1} hasatan had already put *enmity* into the heart of Yehudas ben Shimon of Ascareyotah to betray him. ³*But* Yeshua knew that the Father had given all things into his hands, and *did not doubt* that he came from יהוה, and would go to יהוה. ⁴*So,* he arose from supper, laid aside his garments, and took a towel to clothe himself. ⁵Then he poured water into a basin and began to wash the disciples’ feet and to wipe *them* with the towel with which he was clothed. ⁶When he came to Shimon, Kefa said to him, “Master, are you going to wash my feet?” ⁷Yeshua answered, “You do not understand what I am doing now, but you will understand later.” ⁸Kefa said to him, “You shall never wash my feet!” Yeshua answered him, “If I do not wash you, you will have no future with me.” ⁹Shimon Kefa said to him, “Master, *wash* not my feet only, but also *my* hands and *my* head.” ¹⁰Yeshua said to him, “He that is washed needs only to wash *his* feet and he is completely clean.

And you are clean, but not all *of you,*” ¹¹(for he knew who should betray him – that is why he said, “You are not all clean.”) ¹²After he had washed their feet and had donned his garments, *he* reclined again and said to them, “Do you understand what I have done to you? ¹³You call me Rabbi and master, and you say well; for *so* I am. ¹⁴If I then, *your* Rabbi and master, have washed your feet; you also ought to wash one another’s feet. ¹⁵I have just given you an example, that you should do as I have done to you. ¹⁶**TRUTH,** I say to you, the servant is not greater than his master; neither he that is sent greater than he that sent him. ¹⁷If you know these things, happy are you if you do them. ¹⁸I speak not of you all. I know whom I have chosen but that the Scripture may be fulfilled, ‘He that eats bread with me has lifted up his heel against me.’ ¹⁹Now I tell you before it comes to pass, so that when it does come to pass, you will believe that I am *the One.* ²⁰**TRUTH** I say to you, he who receives whoever I send, receives me; and he who receives me, receives the One who sent me.” ²¹When Yeshua had said this, he was troubled in spirit, and he *again* testified, “**TRUTH** I say to you, one of you will betray me.” ²²Then the disciples looked one on another, *again* wondering of whom he spoke.

{Jn 13:2.1} John’s narrative shows repeatedly that the last supper occurs the evening *before the Passover*. The following events occur *during* the last supper which, according to the Gospel narrative, occurs after sunset on Tuesday, which is the beginning of the 14th day – exactly 24 hours **BEFORE** the Passover meal is eaten. We cannot throw out the Scriptures which contradict our preconceived notions of what we want to believe about the last supper. We can desire for Yeshua to be eating the Passover Seder with his disciples so that our comfortably held understandings can be maintained, but every one of the Gospel authors is giving an accurate account of the transpiring events, just as they were moved by the Ruach Kodesh. Only by treating each account as a sacred viewpoint and then synchronizing these records with the whole of Scripture can we get the entire picture of the events surrounding the fulfillment of Passover as it was prophetically rehearsed from the time we left Egypt through the second Temple period.

**V. After Yochanan is covertly shown the betrayer,
Yehudas is sent on an unannounced errand –
presumably to make last moment purchases
in preparation for Passover the following afternoon.
The leavened bread and “leavened disciple”
are removed from the upper room.**

Matthew

Mark

Luke

John 13:23-35

^{John 13:23} Now there was leaning on Yeshua’s bosom one of his disciples, whom Yeshua loved. ²⁴Shimon Kefa, therefore, beckoned to him, that he should ask who it should be of whom he spoke. ²⁵He then, lying on Yeshua’s breast, said to him, “Master, who is it?” ²⁶Yeshua answered, “He it is, to whom I will give a sop, when I have dipped it.” When Yeshua dipped the sop, he gave it to Yehudas from Ascareyotah, *the son of Shimon*, ²⁷and after the sop, hasatan entered into *Yehudas*. Then Yeshua said to him, “That *which* you do, do quickly.”

²⁸Now no man at the table knew for what intent he spoke this to him. ²⁹For some of *them* thought, because Yehudas had the bag, that Yeshua had said to him, “Buy *those things* that we have need of before the feast,” or that he should give something to the poor [*for their Passover provisions*].

³⁰After having received the sop, he went out immediately. It was night. [*The day of the preparation of the Passover sacrifice had now begun.*]

³¹When Yehudas had left *the house*, Yeshua said, “Now the Son of Man will be glorified, and יהודה will be glorified in him. ³²If יהודה is glorified in him, יהודה shall also glorify *the Son of Man* in himself, and will soon glorify him. ³³My dear children, I will only be with you yet for a little while. You will seek me, but *just* as I said to the sages and Prushim, ‘Where I go, you cannot come.’ Now I say the same thing to you. ³⁴I am also giving you a new commandment: love one another. Just as I have loved you, love one another. ³⁵By this shall all *men* know that you are my disciples – if you have love one for another.”

**VI. Yeshua’s “first warning” to Kefa that he would betray him
“Three times before the crowing of the cock”**

Matthew

Mark

Luke 22:31-34

John 13:36-38

^{John 13:36} Shimon Kefa said to him, “Master, where do you go?” Yeshua answered him, “Where I go, you can not follow me now, but you will follow me afterwards.” ³⁷Kefa said to him, “Master, why can I not follow you now? I will lay down my life for your sake.” ³⁸Yeshua answered him, “Will you lay down your life for my sake? **TRUTH** I say to you, the cock shall not crow before you have denied me three times.”

^{Luke 22:31} The master said, “**Shimon!** Look, hasatan has desired *to have* you, that he may sift *you* like wheat. ³²But I have prayed for you, that your faith does not fail. When you return *from your sifting*, strengthen your brothers.” ³³*Kefa* said to him, “Master, I am ready to go with you both into prison and to death.” ³⁴Yeshua warned, “I tell you, Kefa, the cock will not crow this day, before you will deny three times that you know me.”

VII. Yeshua instructs his disciples to purchase a sword immediately

Matthew

Mark

Luke 22:35-38

John

Luke 22:35 Yeshua asked them, “When I sent you without a money purse, a bag of provisions, or extra sandals, did you lack anything?” They replied, “Not a thing!”³⁶Then he said, “Now, whoever does not have a sword, let him take his purse or his bag of provisions, or *even* sell a garment and

buy one,^{1}³⁷because I am telling you that which is written, ‘He was reckoned among the transgressors,’^{1} and this must still be accomplished by me. There is a reason for everything *that is written* concerning me.³⁸They said, “Master, look; we have two swords.” He said, “It is enough.”

{Lk 22:36.1} If this were actually the Passover meal that occurs on the High Sabbath that commences the Feast of Unleavened Bread, there is no way that Yeshua would have told his disciples to go out and sell an article of clothing and buy themselves a sword that they would need (and use) later that night. Every mercantile in the nation would have been shut down and no one would be traveling for another twenty-four hours if this were really the Passover Seder.

{Lk 22:37.1} Isaiah 53:12

VIII. Yeshua teaches his disciples around the dinner table after Yehudas leaves

Matthew

Mark

Luke

John 14:1-31a

John 14:1 “Let your heart not be troubled; you believe in יהוה, believe also in me.²In my Father’s house are many apartments. If *it were not so*, would I have told you that I am going to prepare a place for you? ³If I go and prepare a place for you, I will come again and receive you to myself, *so* that where I am, *there* you may also be.⁴You know where I am going, and you know the way.”⁵Thomas said to him, “Master, we do not know where you are going, so how can we know the way?”⁶Yeshua said to him, “I am the way, the truth, and the life. No man comes to the Father, but by me.⁷If you know me, you also know my Father. From now on you must understand that you have already known him, and you have seen him.”⁸Philip said to him, “Master, show us the Father and it will satisfy us.”⁹Yeshua said to him, “Have I been with you this long and yet you do not know me, Philip? He who has seen me has seen the Father! How can you say, ‘Show us the Father?’¹⁰Do you not believe that I am **in** the Father, and that the Father is **in** me? The words that I speak to you I speak not of myself, but the Father

that dwells **in** me! He does the *miraculous* works.¹¹Either believe me – that I *am* in the Father, and the Father in me – or else believe because of the miraculous works that you have seen.¹²**TRUTH**, I say to you, he who believes on me, the works that I do, he will do also; and greater *works* than these he will do, because I go to my Father.¹³Whatever you ask *the Father* in my name, that **I** will do, that the Father may be glorified in the Son.¹⁴If you shall ask anything in my name, **I will do it!**¹⁵If you love me, keep my commandments.

¹⁶“I will ask the Father, and he will give you another comforter, who will abide with you forever – ¹⁷the Spirit of Truth – whom the world cannot receive, because it can neither see him nor know him. But you will know him, because he will dwell **with** you and shall be **in** you.¹⁸No, I will not leave you comfortless. I will come to you!¹⁹In a little while the world will see me no more, but you will see me! Because I will live, you shall also live!²⁰In that day you will know that I *am* in my Father, and you are in me,

and I am in you. ²¹He who has my commandments, and keeps them, is one who loves me. He who loves me shall be loved by my Father, and I will love him, and I will manifest myself to him.”

²²Yehudah (not the one from Ascareyotah)_{1} said to him, “Master, how is it that you will manifest yourself to us, and not to the world?” ²³Yeshua answered and said to him, “If a man loves me, he will keep my Torah and my Father will love him. We will come to him, and make our abode in him. ²⁴**He who does not love me, does not keep my Torah.** The Word which you hear me speaking is not my word, but the Torah of the Father who sent me. ²⁵These things have I spoken to you, being *still* present with you. ²⁶But the Comforter, *which is the gift of the Ruach Kodesh*, which the Father will send in my name, will teach you all things, and will

bring all the things that I have spoken to you back to your remembrance.

²⁷“Peace I leave with you. My peace I give to you – not *the peace* that the world gives, but I give you *real peace*. Do not let your heart be troubled, neither let it be afraid. ²⁸You have heard how I said to you, ‘I am going away, but will come *again* to you.’ If you *really* love me, you would rejoice because I said, ‘I am going to the Father,’ because my Father is greater than I. ²⁹And now I am telling you before it even comes to pass, so that when it does come to pass, you might believe. ³⁰I will not speak with you after this because the prince of this world comes. He has no claim against me, ³¹but so that the world may know that I love the Father, I will do what the Father has commanded me to do.”

{Jn 14:22.1} This is the same Yehudah as in Acts 1:13: the brother of Yaakov, the writer of the book of Jude. He is also surnamed Thaddaeus or Lebbaeus in the KJV

IX. Yeshua and the disciples sing no song and then leave for the Mount of Olives

Matthew 26:30

Mark 14:26

Luke 22:39

John 14:31b

Matthew 26:30 Then they returned_{1} to the Mount of Olives.

Mark 14:26 They {returned}_{1} [[had sung a Psalm]] and went out into the Mount of Olives.

Luke 22:39 *When* he came out, he went (as he was accustomed) to the Mount of Olives. His disciples followed him.

John 14:31b *Yeshua said*, “Arise; let us go.”

{Mt 26:30.1, Mk 14:26.1} The KJV and Greek versions of both Matthew and Mark read: “and they sang a hymn,” whereas the Hebrew Matthew agrees with Luke and John in that there was no song service; rather, “and they returned” to the Mount of Olives, where they had been staying for the previous five days. The word in the Hebrew Matthew וישבו – v’yashuvu> “*and they returned*” is a very similar to וישירו – v’yashiru> “and they sang,” but a song service does not appear in the Hebrew Matthew. In several places in the Gospel of Matthew we see an incorrect Greek word used to translate a Hebrew word – often hinging upon the difference of one Hebrew letter. With the evidence that this same problem also occurred in the Greek version of Mark, we have substantial reason to believe that the Gospel of Mark may also have had an original Hebrew source.

< 182 > The walk to Gethsemane

I. Yeshua told the disciples that they would be offended and scattered, but he would meet them in the Galilee after his resurrection

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 26:31-32

Mark 14:27-28

Luke

John

Matthew 26:31 Then Yeshua said to them, “All of you shall be offended because of me this night for it is written, ‘I will smite the shepherd, and the sheep of the flock shall be scattered abroad.’^{1} ³²But after I am risen again, I will go before you into Galilee.”

Mark 14:27 Yeshua said to them, “All of you shall be offended because of me this night, for it is written, ‘I will smite the shepherd, and the sheep shall be scattered.’²⁸ But after that I am risen, I will go before you into Galilee.”

{Mt 26:31.1} Zechariah 13:7

II. Kefa disagrees with Yeshua, who tells him a *second* time that he will betray him

"Truth I say to you today, *even* twice in this very night, before the cock crows you will deny me three times."

Matthew 26:33-35

Mark 14:29-31

Luke

John

Matthew 26:33 Kefa answered and said to him, “Though all *men* will be offended because of you, *yet* I will never be offended.”³⁴ Yeshua said to him, “Truth I say to you, that this night, before the cock crows you will deny me three times.”³⁵ Kefa said to him, “Though I should die with you, yet will I not deny you.” All the disciples said likewise.

Mark 14:29 Kefa said to him, “Although all will be offended, yet I *will* not.”³⁰ And Yeshua said to him, “Truth I tell you today, *even* twice in this very night, before the cock crows you shall deny me three times.”^{1} ³¹But Kefa spoke even more vehemently, “If I should die with you, I will not deny you in any situation.” The other *disciples* all replied in agreement.

{Mk14:30.1} KJV reads: “Verily I say unto thee, that this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.” There is no reference to the cock crowing twice in any of the Gospels or any of the early manuscripts of Mark until a second “cock crowing” was added into much later texts of Mark 14:68 in an attempt to justify this interpretation <187>. Other punctuations in the English versions read: “...before the cock crows, twice thou shalt deny me thrice.” Realizing that there is no “second crowing of the cock” in any Gospel records, nor in any early manuscripts, this variation is strenuously interpreted to yield a total of six denials (twice x thrice = six) . Variations within the accounts have been strained to produce more than three denials – but this torturous maneuver is unnecessary. The truth is evident in the chronology of the text:

At the dinner table that evening, Yeshua told Kefa that he could not accompany him where he was going. Kefa insisted that he was up to the challenge and said he would die for him. Yeshua told Kefa that he was going to deny him three times before the crowing of the cock in the early morning hours (event <181.VI>). Later, upon

leaving the upper room and just before crossing the Kidron valley, Yeshua told the disciples that they would all be offended and scattered as sheep (event <182.I>). This is when Kefa remonstrated with Yeshua and adamantly declared that he would never, ever forsake him. Yeshua then told Kefa **a second time** that he would deny him three times before the crowing of the cock. Thus, **twice in that very night**, Yeshua told Kefa clearly and emphatically that he would deny him **three times** before the crowing of the cock. Only by putting every word and detail into the vise of linear chronology can one see the depth of the Divine screenplay unfold and solve apparent contradictions that have plagued readers of the Bible for centuries.

III. Yeshua stopped to teach his disciples in the Kidron valley on their way to Gethsemane.

Matthew

Mark

Luke

John 15:1-16:33

John 15:1 “I am the true vine, and my Father is the husbandman. ²Every branch in me that does not bear fruit he takes away; and every *branch* that does bear fruit, he prunes it so that it may bear even more fruit. ³Now you have been pruned through the word which I have spoken to you. ⁴Remain in me, and I will remain in you. Just as a branch cannot bear fruit by itself and must stay attached to the vine, neither can you bear fruit unless you stay attached to me. ⁵I am the vine. You *are* the branches. He that remains attached to me, and I remain in him, he will bear much fruit. Without me, you can do nothing. ⁶If a man does not continue in me, he will be cut off like a withered branch, and men will gather them up and cast *them* into the fire where they will be incinerated. ⁷**If you remain in me, and my words remain in you, you shall ask whatever you will, and it shall be done to you. ⁸Through bearing much fruit my Father will be glorified, and by bearing much fruit you will also truly be my disciples.** ⁹As the Father has loved me, so I have loved you. Abide in my love. ¹⁰If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments, and I abide in his love. ¹¹These things have I spoken to you, that my joy might abide in you, and *that* joy might fill you to capacity.

¹²“This is my commandment, that you love one another, as I have loved you. ¹³Greater love has no man than this, that a man lay down his life for his friends. ¹⁴You are my friends, **if** you do whatever I command you. ¹⁵From henceforth I will not call you

servants, for the servant does not know what his master does. I call you friends, because everything that I have heard from my Father I have made known to you. ¹⁶You have not chosen me, but I have chosen you and ordained you *so* that you should go and bring forth fruit – and *that* your fruit should remain – and that whatever you shall ask of the Father in my name, he may give it to you.

¹⁷“These things I command you, that you love one another. ¹⁸If the world hates you, you know that it hated me *long* before *it* hated you. ¹⁹If you were of the world, the world would love its own, but because you are not of the world, but I have chosen you out of the world, the world hates you. ²⁰Remember the word that I said to you, ‘The servant is not greater than his master.’ If they have persecuted me, they will also persecute you. If they have kept my Torah, they will keep your instructions also. ²¹But all these things will they do to you for my name’s sake, because they do not know him that sent me. ²²If I had not come and spoken to them, they would not know of their sin, but now they have no cloak for their sin. ²³He that hates me hates my Father also. ²⁴If I had not done among them the works which no other man did, they would not know of their sin, but now they have both seen and hated both me and my Father. ²⁵But *this comes to pass so* that the word might be fulfilled that is written in the Torah, ‘They hated me without a cause.’ ²⁶When the Comforter is come, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, he will testify of

me. ²⁷You shall also bear witness *of me*, because you have been with me from the beginning.

John 16:1 “I speak these things to you so that you will not be caught in a snare *when these things happen to you*. ²They will put you out of the synagogues. Yes, the time will come that whoever kills you will think that he does service to Elohim! ³They will do these things to you, because they have not known the Father, or me. ⁴But these things have I told you, that when the time comes, you may remember that I had *already* told you about them. I did not tell you these things at the beginning because I was with you, ⁵but now I am going my way to him who sent me. Yet none of you asks me *directly*, ‘Where are you going?’ ⁶But because I have said these things to you, sorrow has filled your heart. ⁷Nevertheless, I must tell you the truth. It is expedient for you that I go away, because if I do not go away, the Comforter will not come to you. When I depart, I will send him to you. ⁸When he comes, he will reprove the world of sin, and of righteousness, and of judgment. ⁹Of sin, because they do not believe me *when I reprove them of their sin*. ¹⁰Of righteousness, because I go to my Father, and you will see me [the standard for righteous behavior] no more. ¹¹Of judgment, because the prince of this world will be judged *by me*, [and the Spirit will bear righteous judgment in the world]. ¹²I still have many things to say to you, but you cannot bear them right now. ¹³However, when the Spirit of Truth has come, he will guide you into all truth, because he will not speak from himself, but whatever he hears, *that* he will speak, and he will show you things to come. ¹⁴He will glorify me because he will receive from me and shall show *it* to you. ¹⁵Everything that the Father has is mine. That is why I said that he shall receive from me and shall show *it* to you. ¹⁶In just a little while you will not see me again. Yet in a little while and you will see me, because I am going to the Father.”

¹⁷Then *some* of his disciples said among themselves, “What is this that he said to us, ‘A little while, and you shall not see me, and

again, a little while, and you shall see me because I go to the Father’?” ¹⁸Therefore, they said, “What is this that he said, ‘A little while’? We cannot tell what he said.” ¹⁹Now Yeshua knew that they desired to ask him, and said to them, “Do you inquire among yourselves of that *which* I said, ‘A little while, and you will not see me, and again, a little while, and you shall see me’?”

²⁰**TRUTH**, I say to you that you shall weep and lament, but the world shall rejoice, and you shall be sorrowful, but your sorrow shall be turned into joy. ²¹A woman, when she is in labor, has sorrow, because her time has come, but as soon as she delivers the child, she no longer remembers the anguish, for joy that a man is born into the world. ²²You will have sorrow, but I will see you again, and your heart shall rejoice, and no man will be able to take your joy from you. ²³In that day you shall ask me nothing. **TRUTH** I say to you, **whatever you ask of the Father in my name, he will give it you**. ²⁴Until now you have asked nothing in my name. Ask, and you shall receive, *so* that your joy may be full! ²⁵These things have I spoken to you in proverbs, but the time comes when I shall no more speak to you in proverbs, but I shall show you plainly *the things* of the Father. ²⁶In that day you shall ask in my name. I tell you that I will not need to ask the Father for you, ²⁷because the Father himself loves you, because you have loved me, and have believed that I came from יהוה. ²⁸I came forth from the Father, and am come into the world. Now again, I will leave the world, and go to the Father.” ²⁹His disciples said to him, “Now you speak plainly, and not in a proverb. ³⁰Now are we sure that you know all things, and need not that any man should ask you anything. By this we believe that you came forth from יהוה.” ³¹Yeshua answered them, “Do you now believe? ³²Behold, the hour comes, yes, is now come, that you shall be scattered, every man to his own, and shall leave me alone, and yet I am not alone, because the Father is with me. ³³These things I have spoken to you, that in me you might have peace. In the world you will have tribulation, but be of good cheer, I have overcome the world.”

{Jn 15:25.1} Psalm 35:19, 69:4

{Jn 16:30.1} Lest we lose track of the context, Yeshua just answered all of their unspoken questions with such clarity and precision that they know he has the inside track into their minds and souls. There is no longer any doubt – he is The One.

IV. Yeshua prays with and for his disciples in the Kidron valley on their way to Gethsemane

This prayer is in response to his disciples' acknowledgement that he was sent by the Father.

Matthew

Mark

Luke

John 17:1-26

John 17:1 These words Yeshua spoke as he lifted up his eyes to heaven: "Father, the hour is come. Glorify your Son, that your Son may also glorify you. ²You have given him power over all flesh, that he should give eternal life to as many as you have given him. ³**This is life eternal, that they might know you, the one true Elohim, and Yeshua the Messiah, whom you have sent.** ⁴I have glorified you on the earth. I have finished the work which you gave me to do. ⁵Now, O Father, glorify me with the glory which I had with you before the world existed. ⁶**I have declared your name to the men you gave me out of the world.** Yours they were, and you gave them to me, and they have kept your word. ⁷Now they know that everything you have given me is from you. ⁸I have given to them the words which you gave to me; and they have received *them*, and they know for a surety that I came out from you, and they believe that you sent me. ⁹I pray for them *now*. I do not pray for the world, but for those you have given me, for they are yours. ¹⁰All mine are yours, and yours are mine, and I am glorified in them. ¹¹And now I am no more in the world, but they are in the world, and I come to you, Holy Father, **keep those you have given me through your own name**, that they may be one, as we *are one*. ¹²While I was with them in the world, I kept them in your name. Those who you gave to me I have kept, and none of them are lost except the son of perdition, *so* that the Scripture might be fulfilled. ¹³But now I come to you, and these things I speak in this world, *so* that they

might have my joy fulfilled in themselves. ¹⁴I have given them your word, and the world has hated them because they are not of the world, even as I am not of the world. ¹⁵I do not pray that you would take them out of the world, but that you would keep them from evil. ¹⁶They are not of the world, even as I am not of the world. ¹⁷**Sanctify them through your truth – your word is truth.** ¹⁸As you have sent me into the world, even so have I also sent them into the world. ¹⁹I have sanctified myself for their sakes, *so* that they also might be sanctified through the truth. ²⁰**I do not pray only for these alone, but for those also who shall believe in me through their word,** ²¹**that they all may be one.** As you, Father, *are* in me, and I in you, *I pray* that they also may be one in us and that the world may believe that you have sent me. ²²I have given them the glory that you gave to me, so that they may be one, even as we are one. ²³I in them, and you in me, that they may be made perfect in one – and that the world may know that you have sent me, and have loved them as you have loved me. ²⁴Father, I will that they also, whom you have given me, be with me where I am *so* that they may behold my glory, which you have given me, for you loved me before the foundation of the world. ²⁵O righteous Father, the world has not known you, but I have known you, and these now know that you have sent me. ²⁶**I have declared your name to them**, and will declare *it so* that the love wherewith you have loved me may be in them, and I in them."

V. Yeshua prays in the garden of the "Olive Press" – Gethsemane

Yeshua and his disciples cross the wadi Kidron
and ascend the Mount of Olives

Matthew 26:36-46

Mark 14:32-42

Luke 22:40-46

John 18:1-2

Matthew 26:36 Then Yeshua came with them to a place called the Olive Press, and he said to the disciples, "Sit here, while I go and pray over there." ³⁷He took Kefa with him, and the two sons of Zebedee, and began to be full of sorrow and heavy *of heart*. ³⁸He said to them, "My soul is exceeding sorrowful, even to death. Tarry here, and *stand* watch for me." ³⁹He went a little further and fell on his face and prayed, "O Abba, my Father, if it is possible, let this cup pass from me – nevertheless, not as I will, but as you *will*." ⁴⁰He returned to the disciples and found them asleep. He said to Kefa, "What, could you not *stand* watch with me for one hour?" ⁴¹Watch and pray, that you do not enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak. ⁴²He went away again the second time, and prayed, saying, "O my Father, if this cup may not pass away from me, except I drink it, your will be done." ⁴³He came back and found them asleep again, for their eyes were heavy. ⁴⁴He left them and went away again, and prayed the third time, saying the same words. ⁴⁵Then he came to his disciples, and said to them, "Sleep on now, and take *your* rest. The hour has come in which the Son of Man is being betrayed into the hands of sinners." ⁴⁶[Later he said] "Rise up, let us be going. He who betrays me is approaching."

Mark 14:32 They came to a place which was named Gethsemane – the Olive Press, and he said to his disciples, "Sit here, while I pray." ³³He took Kefa and Yaakov and Yochanan with him and began to be deeply distressed and in great heaviness *of heart*. ³⁴He said to them, "My soul is exceeding sorrowful, *even* unto death. Tarry here, and watch." ³⁵He went forward a little, and fell on the ground, and prayed that if it were possible, *the trials* of the hour might pass from him. ³⁶He said, "Abba, Father, all

things *are* possible for you. Take away this cup from me! Nevertheless, not what I will, but what you will." ³⁷Yeshua returned and found them sleeping, and said to Kefa, "Shimon, are you asleep? Could you not watch just one hour? ³⁸Watch you and pray, lest you enter into temptation. The spirit truly *is* willing, but the flesh *is* weak." ³⁹Again he went away, and prayed, and spoke the same words. ⁴⁰When he returned, he found them asleep again (for their eyes were heavy), neither did they know what to answer him. ⁴¹He came the third time, and said to them, "Sleep on now, and take *your* rest. It is enough. The hour has come in which the Son of Man is being betrayed into the hands of sinners." ⁴²[Later he said] "Rise up. Let us go. He who betrays me approaching."

Luke 22:40 When he arrived at the place, he said to them, "Pray that you do not enter into temptation." ⁴¹He withdrew from them about a stone's throw and kneeled down, and prayed, ⁴²"Father, if you are willing, remove this cup from me! Nevertheless, not my will, but yours be done." ⁴³Then there an angel appeared to him from heaven and strengthened him. ⁴⁴Yet, being in agony, he prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground. ⁴⁵When he arose from prayer and returned to his disciples, he found them sleeping for sorrow, ⁴⁶and said to them, "Why do you sleep? Rise and pray, lest you enter into temptation."

John 18:1 When Yeshua had *prayed*, he went forth with his disciples over the brook Kidron, where *he* entered into a garden with his disciples. ²Yehudas, who betrayed him, also knew the place because Yeshua frequented there with his disciples.

VI. Yeshua's arrest in the garden

Matthew 26:47-56

Mark 14:43-52

Luke 22:47-53

John 18:3-12

Matthew 26:47 While he yet spoke, Yehudas, one of the twelve, came with a great multitude *brandishing* swords and staves, sent by the ruling cohenim and elders of Yisrael. ⁴⁸Now he who betrayed him gave them a sign, saying, "Whoever I kiss, that same is he. Hold him fast." ⁴⁹He immediately came up to Yeshua, and said, "Hail, master," and kissed him. ⁵⁰Yeshua said to him, "Friend, what is the reason you have come?" Then they came, and laid hands on Yeshua, and took him. ⁵¹And one of those who were with Yeshua reached out, drew his sword and struck a servant of the Cohen Gadol, and smote off his ear. ⁵²Yeshua said to him, "Put your sword back into its place, for all those who wield the sword shall perish with the sword. ⁵³Do you not think that I could pray to my Father, and he would immediately send me more than twelve legions of angels? ⁵⁴But how then shall the Scriptures be fulfilled? This is how it must be!" ⁵⁵In that same hour Yeshua said to the multitudes, "Have you come with swords and staves as if you were taking out a thief? I sat daily with you teaching in the Temple, and you did not lay hold on me." ⁵⁶But all this was done *so* that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

Mark 14:43 Immediately, while he yet spoke, Yehudas, one of the twelve, came with a great multitude with swords and staves. *They were sent* by the ruling cohenim and the sages and the elders. ⁴⁴He who betrayed Yeshua had given them a token, saying, "Whoever I kiss, that same is he – take him, and lead *him* away safely." ⁴⁵As soon as he came, he went straightway to him, and said, "Master!" and kissed him. ⁴⁶They laid their hands on him, and took him. ⁴⁷One of them who stood by drew a sword, and smote a servant of the Cohen Gadol, and cut off his ear. ⁴⁸Yeshua said to them, "Have you come out to take me as against a thief, with swords

and *with* staves? ⁴⁹I was daily with you in the Temple teaching, and you did not take me, but the Scriptures must be fulfilled." ⁵⁰The *disciples* all forsook him, and fled. ⁵¹A certain young man followed him there, having a linen cloth cast about *his* naked *body*. The young men laid hold on him, ⁵²and he left the linen cloth, and fled from them naked.

Luke 22:47 While he yet spoke, a multitude, and he that was called Yehudas, one of the twelve, went before them, and he drew near to Yeshua to kiss him. ⁴⁸Yeshua said to him, "Yehudas, do you betray the Son of Man with a kiss?" ⁴⁹When they who were around Yeshua saw what would follow, they said, "Master, shall we strike with the sword?" ⁵⁰One of them smote the servant of the Cohen Gadol, and cut off his right ear. ⁵¹And Yeshua said, "I am allowing you to only go so far." And he touched his ear, and healed him. ⁵²Then Yeshua said to the ruling cohenim, and captains of the Temple, and the elders, who had come to him, "You come out with swords and staves as against a thief?" ⁵³When I was daily with you in the Temple, you stretched forth no hands against me. But this is your hour, and the power of darkness."

John 18:3 Then Yehudas, having received a band *of men* and officers from the ruling cohenim and Prushim, came with lanterns and torches and weapons. ⁴Yeshua therefore, knowing all things that should come upon him, went forth, and said to them, "Whom do you seek?" ⁵They answered him, "Yeshua of Natzeret." Yeshua said to them, "I am *he*." And Yehudas also, who betrayed him, stood with them. ⁶As soon then as he had said to them, "I am *he*," they went backward, and fell to the ground. ⁷Then he asked them again, "Whom do you seek?" And they said, "Yeshua of Natzeret." ⁸Yeshua answered, "I have told you that I

am *he*. If, therefore, you seek me, let these go their way,”⁹ so that the saying might be fulfilled, which he spoke, “Of them which you gave me have I lost none.”¹¹ Then Shimon Kefa, having a sword, drew it, and smote the Cohen Gadol’s servant, and cut off his right ear. The servant’s name was

Malchus. ¹¹Then Yeshua said to Kefa, “Put up your sword into the sheath. The cup which my Father has given me, shall I not drink it?” ¹²Then the band and the captain and officers of the Sanhedrin took Yeshua, and bound him.

{Jn 18:9.1} Psalm 34:22

**< 183 > Yeshua taken first to Annas,
father in law of Caiaphas, the High Priest**

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew

Mark

Luke

John 18:13-14

John 18:13 They led him away to Annas first, for he was father in law to Caiaphas, who was the Cohen Gadol that same year.

¹⁴(Now Caiaphas was he who gave counsel to the *Sanhedrin*, that it was expedient that one man should die for the people.)^{1}

{Jn 18:14.1} Verse 14 is a parenthetical explanation of Caiaphas’ position and his predisposition to convict Yeshua.

**< 184 > Annas immediately sends Yeshua to Caiaphas
for an illegal midnight inquisition**

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 26:57-66

Mark 14:53-64

Luke 22:54

John 18:24

John 18:24 Then Annas sent *Yeshua* bound to Caiaphas, the Cohen Gadol.^{1}

{Jn 18:24.1} Verse 24 explains that the first denial of Kefa took place at the palace of Caiaphas, so it is brought to the beginning of the incident for clarification.

Matthew 26:57 Those who arrested Yeshua led *him* away to Caiaphas, the Cohen Gadol, where the sages and the elders were assembled. ⁵⁸But Kefa followed him afar off to the Cohen Gadol’s palace, and went in, and sat with the servants to see the end. ⁵⁹Now the ruling cohenim and elders and all the council sought false witness against Yeshua, to put him to death, ⁶⁰but *they* found

none. Yes, though many false witnesses came, *yet* found they none. At the last came two false witnesses, ⁶¹*who* said, “This *fellow* said, ‘I am able to destroy the Temple of יהוה’, and to build it in three days.” ⁶²The Cohen Gadol arose and said to him, “You answer nothing? What *is it that* these witness against you?” ⁶³Yeshua held his peace. The Cohen Gadol *demand*ed, “I

adjure you by the living Elohim that you tell us whether you be the Messiah, the Son of Elohim.”⁶⁴ Yeshua said to him, “You have *rightly* spoken. Nevertheless, I say to you, hereafter shall you see the Son of Man sitting on the right hand of the Almighty, and coming in the clouds of heaven.”⁶⁵ Then the Cohen Gadol rent his clothes, saying, “He has spoken blasphemy! What further need have we of witnesses? Behold, now you have heard his blasphemy!”⁶⁶ What do you think?” They answered and said, “He is guilty *and deserving* of death.”

Mark 14:53 They led Yeshua away to the Cohen Gadol, and with him were assembled all the ruling cohenim and the elders and the sages.⁵⁴ Kefa followed him afar off, even into the palace of the Cohen Gadol, and he sat with the servants and warmed himself at the fire.⁵⁵ The ruling cohenim and all the council sought witnesses against Yeshua to put him to death, but *they* found none.⁵⁶ Many bore false witness against him, but their witness did not agree *with each other*.⁵⁷ There arose

some that bore false witness against him, saying,⁵⁸ “We heard him say, ‘I will destroy this Temple that is made with hands, and within three days I will build another made without hands.’”⁵⁹ But their witness did not agree with each other.⁶⁰ Finally, the Cohen Gadol stood up in the midst, and asked Yeshua, “Do you answer nothing? What *is it that* these witnesses testify against you?”⁶¹ But he held his peace and answered nothing. Again the Cohen Gadol asked him, and said to him, “Are you the Messiah, the Son of the blessed *One*?”⁶² Yeshua said, “I am, and you shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.”⁶³ Then the Cohen Gadol rent his clothes, and said, “Do we need any further witnesses?”⁶⁴ You have heard the blasphemy. What do you think?” They all judged him to be guilty *and deserving* of death.

Luke 22:54 Then they led *him away* and brought him into the house of the Cohen Gadol, and Kefa followed afar off.

**< 185 > During Yeshua’s inquisition,
Kefa denies him twice before the maids**

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 26:69-72

Mark 14:66-70a

Luke 22:55-58

John 18:15-18, 25

Matthew 26:69 Kefa sat at the entrance of the courtyard and a damsel came to him, saying, “You were also with Yeshua of Galilee.”⁷⁰ But he denied *it* before *them* all, saying, “I know not what you say.”⁷¹ When he passed through the gate, another *maid* saw him, and said to them who were there, “This *fellow* was also with Yeshua of Natzeret.”⁷² He again swore with an oath, “I do not know the man!”

Mark 14:66 Kefa was out in the courtyard. There came one of the maids of the Cohen Gadol,⁶⁷ and when she saw Kefa warming himself, she looked upon him, and said, “You were also with Yeshua of Natzeret.”

⁶⁸He denied *it*, saying, “I do not know *him*, nor do I understand what you are saying.” Then he went out of the courtyard.⁶⁹ A maid saw him again, and said to **those who stood by**, “This is *one* of them.”⁷⁰ *Kefa* denied it again.

Luke 22:55 They kindled a fire in the midst of the hall and sat down together. Kefa sat down among them,⁵⁶ and a certain maid saw him as he sat by the fire, and earnestly looked at him, and said, “This man was also with him.”⁵⁷ And he denied Yeshua, saying, “Woman, I know him not.”⁵⁸ And after a little while, another saw him, and said, “You

are also of them.” And Kefa said, “Man, I am not.”^{1}

John 18:15 Shimon Kefa followed Yeshua, and *so did* another disciple who was known to the Cohen Gadol. And he [the other disciple] went in with Yeshua into the courtyard of the Cohen Gadol,¹⁶ but Kefa stood outside the gate. The other disciple spoke to her who kept the gate, and *he* brought in Kefa.

¹⁷Then the damsel who kept the gate said to Kefa, “Are you not also *one* of this man’s disciples?” *Kefa* said, “I am not.”¹⁸ It was cold, and the servants and officers had made a fire of coals and they stood there warming themselves, and Kefa stood with them, and warmed himself.^{1} ²⁵While Shimon Kefa stood and warmed himself, they said to him, “Are you not also *one* of his disciples?” He denied *it*, and said, “I am not.”

{Mk 14:68.1} KJV and recent Greek texts add the words “and the cock crew” in an attempt to get *two cock crows* instead of *two warnings* to Kefa. Those words do not appear in the most ancient Greek texts.

{Lk 22:58.1} Kefa’s retorts, “Man, I am not” – *man* is *anthrope*, (Gk.) a non gendered exclamatory, which is used for either man or woman. Kefa is not only addressing the maid, but also the others who joined in with her.

{Jn 18:18.1} Verses 19-23 tell of the trial going on inside and the repartee between Caiaphas and Yeshua. That record was extracted from this discourse and placed as event <186> in the chronology.

< 186 > Caiaphas interrogates Yeshua while Kefa is confronted in the outer courtyard

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew

Mark

Luke

John 18:19-23

John 18:19 The Cohen Gadol then asked Yeshua about his disciples and his teaching.²⁰ Yeshua answered him, “I spoke openly to the world. I always taught in the synagogues and in the Temple where these Prushim always assemble. I have said nothing in secret.²¹ Why do you ask me? Ask these who heard me what I said to them – look,

they know what I said.”²² One of the officers who stood by struck Yeshua with the palm of his hand, saying, “You answer the Cohen Gadol like that?”²³ Yeshua answered him, “If I have spoken evil, bear witness of the evil! But if I *have spoken* truth, why do you strike me?”

< 187 > Kefa denies Yeshua one more time before the guards; immediately the cock crows

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 26:73-75

Mark 14:70b-72

Luke 22:59-62

John 18:26-27

Matthew 26:73 After a while, those who stood by came to Kefa and said, “Surely you also are *one* of them – your speech betrays you.”

⁷⁴Then he began to curse and to swear, *saying*, “I know not the man.” **Immediately** the cock crowed.⁷⁵ Then Kefa remembered

the word of Yeshua, who *had* said to him, “Before the cock crows, you shall deny me thrice.” And he went out, and *he* wept bitterly.

Luke 22:59 About one hour later, another confidently affirmed, “Of a truth, this *fellow* also was with him, for he is a Galilean.”⁶⁰ Kefa said, “Man, I do not know what you are saying.” **Immediately**, while he yet spoke, the cock crowed.⁶¹ Yeshua turned and looked at Kefa. Then Kefa remembered the word of Yeshua, how he had said to him, “Before the cock crows, you shall deny me thrice.”⁶² Kefa went out, and *he* wept bitterly.

John 18:26 One of the servants (whose ear Kefa had cut off) who was *also* kinsman of the Cohen Gadol, said, “Did I not see you in the garden with him?”²⁷ Kefa then denied again, and **immediately** the cock crowed.

Mark 14:70b After a little *while*, those who stood by again said to Kefa, “Surely you are *one* of them. Your speech indicates that you are a Galilean.”⁷¹ But *Kefa* began to curse and to swear, “I do not know the man of whom you speak.”⁷² And immediately the cock crowed. Kefa called to mind the word Yeshua had said to him two times,^{1} “Before the cock crows, you shall deny me thrice.” When he considered it, Kefa wept.

{Mk 14:72.1} Earlier texts of Mark read “*immediately* the cock crowed,” and later texts removed the word *immediately* and added <εκ δευτερον> – *from second*, which was interpreted to be speaking of ‘the cock crowing twice’ rather than Yeshua telling Kefa ‘two times’ that he would betray him. Those two separate declarations of Yeshua to Kefa occurred at the last supper (event <181.VI>) and then again as they made their way to the garden (event <182.II>). The other three Gospels also state that the cock crowed *immediately* after Kefa’s third denial, and there was no waiting around for the cock to crow “a second time”.

< 188 > Yeshua is mocked and beaten while having his eyes covered

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 26:67-68

Mark 14:65

Luke 22:63-65

John

Luke 22:63 The men who held Yeshua mocked him and beat *him*.⁶⁴ After they had blindfolded him, they beat his face and demanded, “Prophesy! Who is it that struck you?”⁶⁵ They spoke many blasphemous things against him.

Matthew 26:67 Then they spit in his face, and beat him *with their* fists; and others slapped

him with their open hands,⁶⁸ shouting, “Prophesy to us, you messiah! Who smote you?”

Mark 14:65 Some began to spit on him, and they covered his face and beat him, and said, “Prophesy!” The servants slapped him with the palms of their hands.

< 189 > Yeshua is brought before the Sanhedrin

in the early morning hours he is taken
to the Hall of Hewn Stones on the Temple Mount
(a stone's cast from Pilate's Praetorium – the Antonia Fortress)
[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 27:1

Mark 15:1a

Luke 22:66-71

John

Luke 22:66 As soon as it was dawn,^{1} the elders of the people and the ruling cohenim and the sages came together [in the Hall of Hewn Stones], and **Yeshua was led into their council chamber.** ⁶⁷They demanded, “Are you the Messiah? Tell us!” *Yeshua* said to them, “Even if I tell you, you still will not believe, ⁶⁸and if I were to ask *you*, you would neither answer me nor let *me* go. ⁶⁹But [this I will say, when this is over] the Son of Man shall sit on the right hand of the Almighty.” ⁷⁰Then they all said, “Are you then the son of Elohim?” *Yeshua* replied,

“You said it.” ⁷¹They *then* announced, “What need do we have of any further witnesses! We ourselves have heard it from his own mouth!”

Matthew 27:1 When the morning had come, all the ruling cohenim and elders of the people took counsel against *Yeshua* to put him to death.

Mark 15:1a In the morning the ruling cohenim immediately held court with the elders and sages and the entire council.

{Lk 22:66.1} It was now in the very early hours of the morning.

< 190 > Yeshua is bound and brought into
Pilate's Praetorium (Judgment Hall)

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Pilate met *Yeshua's* accusers in the Stone Courtyard (haGabetha) of the Antonia Fortress, instead of inside the hall itself, because the accusers did not want to become defiled for the Passover that evening.

Matthew 27:2

Mark 15:1b

Luke 23:1-2

John 18:28-32

Matthew 27:2 They bound *Yeshua* and led *him* away, delivering him to the governor, Pontius Pilate.

Mark 15:1b They bound *Yeshua* and led *him* away, and delivered *him* to Pilate.

Luke 23:1 The entire *assembly* arose and led *Yeshua* to Pilate, ²where they accused him, saying, “We found this *fellow* perverting the nation, and forbidding to give tribute to

Caesar, and declaring that he himself is King Messiah.”

John 18:28 It was early when the *council members* led *Yeshua* from Caiaphas [in the council chamber] into the Judgment Hall [Praetorium]. But **they themselves did not go into the Judgment Hall^{1} because they did not want to be defiled and, thereby, unable to eat the Passover.**^{2} ²⁹So, Pilate then went out to them, and said, “What

accusation bring you against this man?”

³⁰They answered, “If he were not an evildoer, we would not have delivered him up to you.” ³¹Then Pilate, *mocking* them, said, “Then take him away and judge him according to your own law!”_{1} The *council*

therefore said to him, “It is not lawful for us to put a man to death.” ³(This is how the saying of Yeshua would be fulfilled when he declared both the method of his execution and who would be responsible for his death.)

{Jn 18:28.1} The Pharisees had detailed rules about surfaces which could and could not contract ritual impurity (nothing to do with Torah law) which could change at their whim. They deemed the stone courtyard of the Antonia fortress to be one of the places that they could go without compromising their stringent regulations. Their concern over being ceremonially clean for the Passover sacrifice at the Temple later that afternoon kept them out of both Pilate’s Praetorium and Herod’s Palace. This stated concern by the religious leaders of Israel also firmly establishes the fact that the meal that was eaten the previous evening by Yeshua and his disciples in the Jerusalem townhouse apartment was not the Passover meal. When the Passover sacrifice was performed, there were about 250,000 lambs sacrificed on the Temple Mount at this point in Israel’s history. There was not, as some have fabricated, a Passover for the Galileans a day earlier and a Passover for the rest of the Israelites on the divinely appointed day. There is no need to invent scenarios in which the last supper was the Passover. Yeshua would be the adequate and ultimate fulfillment of Passover. The “last supper” was simply one last time around the dinner table with his disciples.

{Jn 18:28.2} The Passover lambs were to be killed and roasted late that afternoon (14th day of 1st month) and eaten after sundown that evening which began the High Sabbath of the Feast of Matzah (15th day).

{Jn 18:31.1} Pilate was mocking them because “an evil-doer” is not a legitimate chargeable offense – there must be a specific crime committed.

< 191 > Pilate returns into the Judgment Hall to question Yeshua

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 27:11

Mark 15:2

Luke 23:3

John 18:33-38a

Matthew 27:11 Yeshua stood before the governor, and *Pilate* asked him, “Are you the King of the Yehudim?” Yeshua replied, “You are *the one who is saying it.*”

Mark 15:2 Pilate asked him, “Are you the King of the Yehudim?” Yeshua answered, “You are *the one who is saying it.*”

Luke 23:3 Pilate asked him, “Are you the King of the Yehudim?” Yeshua answered, “You are *the one who is saying it.*”

John 18:33 Then Pilate entered into the judgment hall again, and called Yeshua, and said to him, “Are you the King of the Yehudim?” ³⁴Yeshua answered him, “Do you say this thing of yourself, or did others tell it to you concerning me?”_{1} ³⁵Pilate answered, “Am I a Yehudi?_{1} Your own

people and the ruling cohenim have delivered you to me! What have you done?”_{2}

³⁶Yeshua answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would fight so that I would not be delivered into the hands of these *crooked* religious leaders – so it should be *obvious* that this is not my kingdom.”

³⁷Pilate asked him, “You are a king then?” Yeshua answered, “**You** are the one who is calling me a king – but this is the purpose for which I was born, and this is the reason I came into the world – *so* that I would bear witness to the truth. Everyone who is of the truth hears my voice.” ³⁸Pilate, *shaking his head*, replied, “**What is truth?**” He *turned away* and went back out to the religious leaders waiting in haGabetha.

{Jn 18:34.1} This is the issue of Torah law: Yeshua never stated that he was the King of the Jews. Pilate heard it from Yeshua's false accusers, but they were not present as witnesses and could not be properly cross-examined (Deut. 19:15-21). Yeshua simply states that Pilate is not a true witness unless he heard it from Yeshua himself and so there is no legitimate charge according to Torah law or Roman law. The statement from Yeshua in Matthew, Mark, and Luke could be rendered: "You are *the one who is* saying it – **you did not hear it from me!**"

{Jn 18:35.1} Pilate's unexpected statement, "Am I a Jew?" can only be understood in context of the ensuing trial: "Am I a Jew? *Am I beholden to your Torah?* Your own people and the ruling cohenim *who are supposed to judge righteously according to your Torah* are the ones who have delivered you to me." In effect, Pilate was saying, "I am not bound by Jewish or Torah law concerning the diligent inquiry of witnesses or the right of the accused to bring both parties before the judge."

{Jn 18:35.2} Pilate knows that there are no first hand witnesses and no real crime, so he asks Yeshua to incriminate himself.

< 192 > Pilate gives his first "not guilty" verdict

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 Day 438

Matthew

Mark

Luke 23:4

John 18:38b

Luke 23:4 Then Pilate said to the ruling cohenim and to the people, "I find no fault in this man."

John 18:38b *Pilate* went out to the *Prushim* again and said, "I find no fault in him."

< 193 > Pilate sends Yeshua and his accusers to Herod for judgment

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 Day 438

Matthew

Mark

Luke 23:5-7

John

Luke 23:5 Then they became even the *more* fierce, saying, "He incites the people with his teaching throughout the entire nation – from Galilee to *Yerushalayim*." When Pilate heard of Galilee, he asked whether the man

was a Galilean. ⁷As soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself was also in *Yerushalayim* at that time.

< 194 > Yeshua is presented before Herod in his palace but Yeshua refuses to acknowledge the King

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 Day 438

Matthew

Mark

Luke 23:8-9

John

Luke 23:8 When Herod saw Yeshua, he was exceeding glad. He had greatly desired to see him for a long time because he had heard many things about him, and he hoped

to see a miracle done by him. ⁹Herod questioned with him in many words, but Yeshua answered him not *a word*.

< 195 > Herod hears the accusations of the ruling cohenim and sages

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 Day 438

Matthew Mark **Luke 23:10** John

Luke 23:10 The ruling cohenim and sages stood *outside Herod's palace* and vehemently accused him.

< 196 > Herod mocks Yeshua the King by clothing him in a royal robe

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 Day 438

Matthew Mark **Luke 23:11a** John

Luke 23:11a Herod, with his men of war, belittled and mocked *Yeshua*, arraying him in a magnificent robe.

< 197 > Herod indignantly returns Yeshua to Pilate after he is unable to evoke a response

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 Day 438

Matthew Mark **Luke 23:11b-12** John

Luke 23:11b *Then Herod* returned *Yeshua* to Pilate. ¹²That same day Pilate and Herod

became friends, whereas before, they were at enmity with each other.

< 198 > Pilate and Herod give a united verdict in haGabetha

Pilate's second "not guilty" verdict

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 Day 438

Matthew Mark **Luke 23:13-15** John

Luke 23:13 When he had called together the ruling cohenim, and the Sanhedrin, and the people, ¹⁴Pilate said to them, “You have brought this man to me as one who perverts the people. Look, I have examined *him* before you, **and I have found no fault in this man** concerning those things of which

you accuse him, ¹⁵neither I, nor Herod. I even sent you *all* to *Herod*, and yet nothing worthy of death has been committed by him.”

< 199 > More accusations are leveled in front of Pilate and Herod; Yeshua refuses to respond

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 27:12-14

Mark 15:3-5

Luke

John

Matthew 27:12 When *Yeshua* was *further* accused by the ruling cohenim and elders, he answered nothing. ¹³Pilate said to him, “Do you not hear the many things they witness against you?” ¹⁴Yeshua answered him not so much as a *single* word. The governor was astonished.

Mark 15:3 The ruling cohenim accused *Yeshua* of many things, *yet* he answered nothing. ⁴Pilate asked him again, “Why do you *just stand there* saying nothing? Do you not hear the many things they witness against you?” ⁵Yet *Yeshua* answered nothing. Pilate marveled.

< 200 > Pilate offers a grim choice for the annual Passover prisoner pardon program: Yeshua or the notorious murderer bar Abbas

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 27:15-26a

Mark 15:6-15a

Luke 23:16-25a

John 18:39-40

Matthew 27:15 Now at *the* feast, the governor was disposed to release a prisoner to the people, whomever they desired. ¹⁶They had a notorious prisoner at that time called bar Abbas. ¹⁷So when they were gathered together, Pilate gave them a *choice*, saying, “Who do you desire that I should release to you? bar Abbas, or *Yeshua*, who is called Messiah?” ¹⁸*He did this* because he knew that they had delivered him because of envy.

“Have nothing to do with that just man! Today, I was greatly afflicted in a dream because of him.”

¹⁹Then, when he sat down on the judgment seat, his wife sent a *message* to him, saying,

²⁰The ruling cohenim and elders persuaded the multitude that they should ask for bar Abbas and to destroy *Yeshua*. ²¹The governor *again* said to them, “Which of these two do you want me to release to you?” They said, “bar Abbas!” ²²Pilate said, “What shall I do then with *Yeshua*, who is called Messiah?” *They* all said, “Let him be crucified!” ²³The governor responded,

“Why? What evil has he done?” But they cried out even louder, saying, “Let him be crucified!”

²⁴When Pilate saw that he could not prevail, but rather a tumult was made, he took water and washed *his* hands before the multitude, saying, “I am innocent of the blood of this just man – **do what you will!**” ²⁵Then all the people answered, “His blood *is* on us, and on our children.” ²⁶Then *Pilate* released bar Abbas to them.

Mark 15:6 Now at the Feast *Pilate* released one prisoner to them – whomever they desired. ⁷There was *one* named bar Abbas, who was imprisoned with those who had made insurrection with him, and *he* had committed murder in the insurrection. ⁸The multitude began crying aloud, desiring *Pilate* to do as he had always done for them [*by releasing a prisoner at the Feast*].

⁹Pilate asked them, “Do you want me to release to you the King of the Yehudim?” ¹⁰(He asked this, knowing that the ruling cohenim had delivered him *up* for envy.) ¹¹But the ruling cohenim moved *among* the people *instructing* that *Pilate* should rather release bar Abbas to them. ¹²Pilate asked again, “What is your will concerning the one you call the King of the Yehudim?” ¹³Then they cried out, “Crucify him!” ¹⁴Then Pilate asked, “Why? What evil has he done?” Then they cried out even louder, “Crucify him!”

¹⁵So Pilate, hoping to satisfy the people, released bar Abbas to them.

Luke 23:16 *Pilate* announced, “I will chastise Yeshua, and then release *him*.” ¹⁷(Because it was necessary *to fulfill his custom* that he release a *prisoner* at the Feast.) ¹⁸But they cried out immediately, “Away with this *man* – release bar Abbas!” ¹⁹(Now, bar Abbas was being held for an insurrection that was made in the city, and he was imprisoned for murder *in connection with the insurrection*.) ²⁰Pilate desired to release Yeshua, so he asked them again. ²¹But they cried out, “Crucify *him*! Crucify *him*!” ²²Then ***Pilate*** asked them the third time, “Why? What evil has he done? I have found no cause for death in him! I will beat him, and let *him* go.” ²³They immediately shouted, *and* demanded that Yeshua be crucified. Their voices and *the voices* of the ruling cohenim prevailed. ²⁴Finally, Pilate gave the sentence that it should be as they demanded. ²⁵He released to them ***the one whom they desired*** – *the one* who was thrown into prison for sedition and murder.

John 18:39 *Pilate* offered, “You have a custom that I release one *prisoner* to you at Passover. Do you want me to release to you the King of the Yehudim?” ⁴⁰Then they all cried out, “Not this man, but bar Abbas.” Now bar Abbas was [among other attributes] a robber.

< 201 > Pilate has Yeshua scourged

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 27:26b

Mark 15:15b

Luke

John 19:1

Matthew 27:26b Then Pilate delivered Yeshua to be scourged *before being* crucified.

John 19:1 Then Pilate took Yeshua and scourged *him*._{1}

Mark 15:15b Then Pilate delivered Yeshua to be scourged *before* his crucifixion.

{Jn 19:1.1} A scourging was so brutal that many a man died from their wounds. Flesh and muscle were shedded by the metal, bone, glass, and sharpened stones that were tied to the ends of the leather thongs of the scourge.

< 202 > Yeshua is beaten and mocked by soldiers in the Praetorium

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 27:27-30

Mark 15:16-19

Luke

John 19:2-3

Matthew 27:27 Then the soldiers of the governor took Yeshua into the Praetorium, where they had gathered the entire garrison of *soldiers*.²⁸They stripped *Yeshua* and put a regal robe on him.²⁹When they had braided a crown of thorns, they put *it* upon his head, and they put a rod in his right hand. They bowed the knee before him, and mocked him, saying, “Hail, King of the Yehudim!”³⁰They spit on him, and took the rod, and beat him on *his* head.

John 19:2 Then the soldiers braided a crown of thorns, and put *it* on his head. They put a

purple robe on him,³ and said, “Hail, King of the Yehudim!” And they beat him with their fists.

Mark 15:16 The soldiers led Yeshua back into the Praetorium, where they called the entire garrison together.¹⁷They clothed him with purple, and braided a crown of thorns, and put it upon his *head*.¹⁸They began to salute him, “Hail, King of the Yehudim!”¹⁹Then they smote him on the head with a rod, and spit upon him, and bowing *their* knees, *mocked* homage to him.

**< 203 > Yeshua is presented to the ruling cohenim and Roman officers
Pilate’s third and fourth “not guilty” verdicts**

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew

Mark

Luke

John 19:4-8

John 19:4 Pilate, therefore, went out to *haGabetha* again, and said to them, “Look, I am bringing him out to you *now*, but I want you to know that **I find no fault in him!**”⁵Then Yeshua came out of *the Praetorium*, wearing the crown of thorns and the purple robe. Pilate [*hoping for a glimmer of human compassion*] cried, “*Just* look at this man!”

⁶When the chief and officers saw him, they cried out, “Crucify *him!* Crucify *him!*” Pilate retorted, “Then *you* take him and *you* crucify *him!* **I find no fault in him!**”⁷The *religious leaders* answered *Pilate*, “We have a law, and by our law he ought to die – because he made himself the Son of Elohim!”⁸When Pilate heard that, he was terrified!

< 204 > Pilate returns to privately confront Yeshua in the Judgment Hall

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew

Mark

Luke

John 19:9-11

^{John 19:9} Pilate went back into the Praetorium, and said to Yeshua, “Where are you from?” Yeshua gave him no answer. ¹⁰Then Pilate said to him, “You refuse to speak to me? Do you not realize that I have power to crucify you – or I have power to release you?”

¹¹Yeshua answered, “You would have absolutely no power against me unless it were given to you from above! But he that delivered me to you bears the greater sin.”

< 205 > Pilate comes out to haGabetha and pleads to release Yeshua

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew

Mark

Luke

John 19:12

^{John 19:12} From that *moment* Pilate sought to release Yeshua, but the religious leaders cried out, “If you let this man go, you are

not Caesar’s friend! Whoever makes himself a king, speaks against Caesar.”

< 206 > Pilate brings Yeshua out to his judgment seat and proclaims Yeshua king

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew

Mark

Luke

John 19:13-15

^{John 19:13} When Pilate heard their threats, he brought Yeshua forth, and he sat down in the judgment seat in haGabetha – the Stone Courtyard. ¹⁴It was now the sixth hour before the preparation of the Passover ^{1} when he proclaimed to the religious leaders,

“**Behold! Your King!**” ¹⁵But they cried out, “Away with *him!* Away with *him!* Crucify him!” Pilate asked, “Shall I crucify your King?” The ruling cohenim answered, “We have no king but Caesar!”

{John 19:14.1} This incident with Pilate did not transpire at the sixth hour of the day (about noon) as is incorrectly *read into* the KJV, but six hours before the sacrifice of the lamb. Mark 15:25 pinpoints the time of the crucifixion as the **third hour** (09:00) <event 211> while Matthew, Mark, and Luke <event 214> reported that there was darkness over all the land from the **sixth hour** (12:00) to the **ninth hour** (15:00). This incident occurred **about** {hosei – nearing but having not reached} six hours before the sacrifice of the national Passover lamb – it was nearing, but had not yet reached the **third hour** (09:00). By the third hour, the Passover lamb must have received the final inspection of the four day ritual by the *Cohen Gadol*, who then pronounces, “I find no fault in him” <event 192, 198, 203>.

**< 207 > Pilate relents under the political threats
of the religious leaders and finally gives the crucifixion order**

Matthew

Mark

Luke 23:25b

John 19:16a

Luke 23:25b Then *Pilate* delivered Yeshua to the will of *the ruling cohenim and Prushim*.

John 19:16a Then *Pilate* delivered *Yeshua* to the *soldiers* to be crucified.

< 208 > Shimon from Cyrenia bears Yeshua's cross

After the soldiers finish "sporting" with Yeshua,
he is led away to be crucified at Golgotha

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 27:31-32

Mark 15:20-21

Luke 23:26-31

John 19:16b-17a

Matthew 27:31 After mocking Yeshua, *the soldiers* took the robe off from him, put his own garments on him, and led him away to crucify *him*.³²As they came out, they found a man of Cyrenia, Shimon by name, whom they compelled to bear his cross.

Mark 15:20 When the *soldiers* had sported with *Yeshua*, they took off the purple *robe* from him, put his own garments on him, and led him out to crucify him.²¹As he passed by, they compelled Shimon, the father of Alexander and Rufus, who came from the country of Cyrenia, to bear *Yeshua's* cross.

Luke 23:26 As the *soldiers* led *Yeshua* away to be crucified, they laid hold upon Shimon, a Cyrenian, coming from outside of the

country, and they laid the cross on him *so* that he might bear *it* behind Yeshua.²⁷A great company of people followed him, and *many* women bewailed and lamented him.²⁸Yeshua turned and said to them, "Daughters of Yerushalayim, do not weep for me, but weep for yourselves, and for your children.²⁹Open your eyes! The days are *soon* coming in which they will say, 'Blessed *are* the barren, and the wombs that never bare, and the breasts which have never nursed.'³⁰They shall say to the mountains, 'Fall on us!' and to the hills, 'Hide us!'³¹If they do these things under a *well* watered tree, what shall *they* do in a parched *land*?"

John 19:16b Then the *soldiers* took Yeshua, and led him away,¹⁷ bearing his cross.^{1}

{Jn 19:17.1} KJV translated the Greek to imply that Yeshua carried his own execution stake. Actually, it was those leading him away who were bearing the cross. The soldiers so badly mangled Yeshua that he was unable to carry his own cross. The soldiers carried his cross only until they grabbed an innocent bystander named Shimon, who came up to the Feast from the nation of Cyrene. This made Shimon *tamei* – ceremonially unfit to participate in the Passover sacrifice on the Temple Mount. Hollywood movies and Roman traditions (derived from the dream of a convent nun) are the only places where Yeshua carried his own cross. The Via Dolorosa in Jerusalem is a Constantinian fantasy. The streets Yeshua walked are buried under thirty feet of debris, and he traveled in the opposite direction from the Antonia fortress to get to the crucifixion site north of the city wall.

**< 209 > Yehudas regrets his betrayal
and casts the thirty pieces of silver onto the floor of the Temple**
[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 Day 438

This parenthetical statement belongs here in the chronological narrative, which details the actions of Yehudas and the ruling cohenim while Yeshua was being led away to Golgotha. Upon learning of Yeshua’s death sentence, Yehudas returns the betrayal money and immediately goes and hangs himself on his own sword in the very field that he had purchased by stealing from the disciples’ common purse. The priests refuse to deposit the blood money that Yehudas returned to the Temple treasury, and they later decide to buy the potter’s field for a gentile burial plot – the same field that was previously owned by the deceased Yehudas. The potter’s field, being stained with the suicide of Yehudas, earned the name “The Field of Blood.”

Matthew 27:3-10

Mark

Luke

John

Matthew 27:3 Then Yehudas, who had betrayed him, when he saw that *Yeshua* was condemned, repented and returned the thirty pieces of silver to the ruling cohenim and elders, ⁴saying, “I have sinned in that I have betrayed the innocent blood.” They said, “What *is that* to us? You see to it.” ⁵He cast down the pieces of silver in the Temple, and departed, and went and hung himself [on his sword]. ⁸Therefore, the field is called “the field of blood” to this *very day*.^{1}

⁶The ruling cohenim took the silver pieces, and said, “It is not lawful for us to put this into the *Temple* treasury, because it is the price of blood.” ⁷So they took counsel, and bought the potter’s field in which to bury strangers. ⁹Then was fulfilled that which was spoken by Zecharyah^{1} the prophet, saying, “They weighed for my price thirty *pieces* of silver – a goodly price that I was valued by them. And יהודה instructed me, ‘Cast it unto the potter.’” ¹⁰So I took the thirty *pieces* of silver and cast them to the potter in the house of יהודה.”

{Mt 27:8.1} Verse 8 was repositioned in the narrative to more easily identify that the “field of blood” received its name from the suicide of Judas when he hung himself on his sword (see I Samuel 31:4, 5 – King Saul and his armor bearer’s suicides). A hangman’s noose may be a common prop in Hollywood and in the Wild West of America, but it was not an accessible suicidal accoutrement of the East, nor would it result in disembowelment.

{Mt 27:9.1} The KJV and Greek versions inaccurately read: “Jeremy,” whereas the quote is directly from Zecharyah 11:12-13. It is attributed accurately and rendered verbatim in the ancient Hebrew Matthew text which is translated here.

< 210 > Yeshua is taken to the crucifixion site of Golgotha
Soured wine and myrrh (pain killer) is offered but refused
[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63 Day 438

Matthew 27:33-34

Mark 15:22-23

Luke

John 19:17b

John 19:17b He went out to Golgotha (which is in the *Greek language* “Kranion – the Skull”).

Matthew 27:33 When they came to Golgotha (the Skull), ³⁴they offered him a drink of wine mixed with myrrh. When *Yeshua* tasted it, he refused to drink.

Mark 15:22 They brought him to Golgotha, which, being interpreted, is the Skull, ²³and they gave him wine mixed with myrrh to drink, but he refused it.

< 211 > **Yeshua and two criminals are crucified at Golgotha**

About 9 a.m. (the third hour of the day)

the verdict is posted above Yeshua’s head

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

His linen *haluq* is divided by four soldiers, but they gamble for his seamless *tallit*.

Matthew 27:35-38

Mark 15:24-28

Luke 23:32-34,
38

John 19:18-24

Matthew 27:35 *There at Golgotha*, they crucified *Yeshua*, and they parted his garments *by* casting lots. *Thus* was fulfilled that which was spoken by the prophet *David*, “They parted my garments among them, and for my vestments did they cast lots.”^{1} ³⁶Then

they sat down and watched him, ³⁷and they posted the inscribed verdict over his head: **YESHUA THE KING OF THE JEWS.** ³⁸There were two robbers crucified with him, one on the right hand and another on the left.

{Mt 27:35.1} The entirety of Psalm 22 will play out in front of the people that day, and Yeshua will quote the Psalm to punctuate the moment.

Mark 15:24 After they crucified him, they parted his garments *by* casting lots for them *to determine* what every man should take. ²⁵**It was the third hour that they crucified him.** ²⁶The inscribed verdict over *him* read:

YESHUA THE KING OF THE JEWS. ²⁷They crucified two robbers with him – one on his right hand and the other on his left – ²⁸and *thus* was the Scripture fulfilled, “He was reckoned with *lawless* rebels.”^{1}

{Mk 15.28.1} Cited from Isaiah 53:12. In the Greek versions of both Isaiah and Mark, the word for lawless is *anomos* – meaning literally “without Torah.”

Luke 23:32 There were two others, criminals, *who were* led away to be put to death with *Yeshua*. ³³When they came to the place called Kranion [the Skull], they crucified him and the *two* criminals – one on the right hand and the other on the left hand.

³⁴Then Yeshua cried, “Father, forgive them. They do not know what they are doing!” They parted his garments *by* casting lots ³⁸and an inscription was posted over him in Greek, Latin, and Hebrew: **YESHUA THE KING OF THE JEWS.**

John 19:18 They crucified Yeshua and two others – *one* on each side and Yeshua in the middle. ¹⁹Pilate inscribed the verdict and had it posted on the cross: **YESHUA OF NATZERET THE KING OF THE JEWS.** ²⁰The inscription [was read by many of the Yehudim] because the place where Yeshua was crucified was near to the city, and it was written in Hebrew, Greek, and Latin. ²¹Then the ruling cohenim of the Sanhedrin said to Pilate, “Do not write, ‘The King of the Yehudim,’ but ‘He claimed to

be King of the Yehudim.’” ²²Pilate retorted, “I have written what I have written.”

²³When the soldiers crucified Yeshua, they took his garments and divided *his linen haluq*_{1} into four parts, and each soldier received a part. But *his* tallit was seamless – woven continuously from the top. ²⁴They said among themselves, “Let us not rend it, but cast lots for whose it shall be.” These things were done by the soldiers so that the Scripture might be fulfilled, “They parted my garments among them, and for my vesture they did cast lots.”_{1}

{Jn 19:23.1} Exodus 28:32 – The *haluq* is a bell shaped linen garment worn over the undergarments. The *tallit* is the seamless, four-cornered garment worn over the *haluq*, which has blue *tzit-tziot* hanging from the corners as a remembrance to keep the commandments. As Malachi prophesied, the Messiah had healing in the *kanaph* (vertical wing-like appendages) of his garment.

{Jn 19:24.1} Psalm 22:18

< 212 > Spectators mock Yeshua and the robbers join in
 Roman soldiers mockingly offer him more vinegar to drink
 [14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 27:39-44

Mark 15:29-32

Luke 23:35-37

John

Matthew 27:39 Those who passed by reviled him, wagging their heads ⁴⁰and saying, “You, who destroys the Temple and rebuilds *it* in three days, save yourself! If you **are** the Son of Elohim, come down from the cross!” ⁴¹The ruling cohenim, also mocking *him* with the sages and elders, said, ⁴²“He saved others? He cannot even save himself! If he is the King of Israel, let him **now** come down from the cross. Then we will believe him. ⁴³He trusted in יהוה, so let יהוה deliver him now – if he will have him. He is the one who said, ‘I am the son of יהוה.’” ⁴⁴The robbers who were crucified with him threw the same *accusations* in his face.

Mark 15:29 They who passed by railed on him, wagging their heads, and saying, “Hey, you that destroys the Temple and rebuilds *it* in

three days, ³⁰save yourself and come down from the cross.” ³¹The ruling cohenim, also mocking him among themselves along with the sages, said, “He saved others, but he cannot *even* save himself. ³²Let ‘Messiah the King of Israel’ descend now from the cross so that we may see and believe.” Those who were crucified with him also reviled him.

Luke 23:35 The people also stood watching as certain of the Sanhedrin derided *Yeshua* with them, “He saved others? *Ha!* Let him save himself if he is the chosen Messiah of יהוה.”

³⁶The soldiers also mocked him when they came *again* to offer the wine and myrrh to him, ³⁷and said, “If you are the King of the Yehudim, save yourself!”

**< 213 > After seeing Pilate's declaration
and hearing the mockery of the crowd,
one of the robbers changes his confession**

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew

Mark

Luke 23:39-43

John

Luke 23:39 One of the robbers who was hanged railed on him, "If you are Messiah, save yourself and us." ⁴⁰But the other rebuked him, "Do you not fear the Holy One, seeing you are under the same condemnation?" ⁴¹And we indeed justly, for we receive the

due reward of our deeds, but this man has done nothing wrong." ⁴²He said to Yeshua, "Master, remember me when you come into your kingdom." ⁴³Yeshua said to him, "Truth I say to you today, you shall be with me in paradise."_{1}

{Lk 23:43.1} Yeshua emphatically told the repentant robber, that very day, that he would be with him in paradise. Yeshua was in the grave at the end of that day, and remained there three days and nights until just before sunset on the weekly Sabbath: he was NOT in paradise. Depending on the translator's theology, commas were inserted into different translations to yield completely different results. If I truly say to you today, you shall be with me in Jerusalem – you expect that some time in the future we will be together in Jerusalem. If I truly say to you, today you shall be with me in Jerusalem – you know that you had better get your bags packed immediately. Unlike Jerusalem, *paradise* is not available today. It was created in the beginning, as recorded in Genesis chapter one, and will be recreated in the end, as recorded in the Revelation chapter 21.

**< 214 > Darkness covers the land while the Passover lambs
are being sacrificed (from noon to 3 pm)**

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 27:45

Mark 15:33

Luke 23:44-45a

John

Matthew 27:45 Now, from the sixth hour, there was darkness over all the land until the ninth hour.

Luke 23:44 It was about the sixth hour that there was a darkness over all the land until the ninth hour, ⁴⁵and the sun was darkened._{1}

Mark 15:33 When the sixth hour came, there was darkness over the whole land until the ninth hour.

{Lk 23:45.1} This was not a solar eclipse, as we are approximately fifteen days away from astronomical conjunction at either end of this month, which is the only time a solar eclipse can occur. This was an atmospheric event, and of Divine origin – as were the miracle partings of the Red Sea and the Jordan River.

< 215 > Yochanan takes Yeshua's mother under his care

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew

Mark

Luke

John 19:25-27

John 19:25 Yeshua's mother, his mother's sister, Miriam the *wife* of Cleopas, and Miriam of Migdal *all* stood by the cross. ²⁶When Yeshua saw his mother and the disciple whom he loved standing by her, he

said to his mother, "Madam, behold your son!" ²⁷Then he said to *his* disciple, "Behold your mother!" From that time *forward*, that disciple took her into his own *home*.

< 216 > Yeshua quotes Psalm 22 at about 3 pm

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 27:46-47

Mark 15:34-35

Luke

John

Matthew 27:46 About the ninth hour Yeshua cried with a loud voice in the Holy tongue, "Eli, Eli, lemana azavtani!"^{1} (That is to say, "My El, my El, why have you forsaken me!") ⁴⁷Some of those standing there said, "This *man* calls for Helios!"^{1}

Mark 15:34 At the ninth hour Yeshua cried with a loud voice, "Eli, Eli, lemana azavtani," which is, being interpreted, "My God, my God, why have you forsaken me?" ³⁵Some of the *soldiers* who stood by, when they heard *it*, said, "Listen, he calls for Helios!"

{Mt 27:46.1} Psalm 22:1 – The succeeding actions on the part of the people who hear and understand his recitation of Psalm 22 indicate that the entire Psalm was quoted by Yeshua. The ancient Hebrew Matthew is a verbatim quote of Psalm 22 and also states that Yeshua spoke in the Holy tongue – a fact which was left out of the other versions. The Peshitta Aramaic of Matthew's account (which was translated from a later Greek manuscript) is a paraphrase of Psalm 22, and the Greek manuscripts retain Aramaic words that were translated from the Hebrew original.

{Mt 27:47.1} Considering that the Roman soldiers do not understand that Yeshua is quoting Psalm 22 in the Hebrew language, they would not understand that the Psalm of David prophetically describes the event playing out before their very eyes. Those schooled in the Hebrew Scriptures would immediately recognize the Psalm, but the pagan sun worshippers (Sol Invitus Mithra <Latin> and Helios <Greek>) would neither understand the local language nor the Scriptures. From the sounds of the words they would naturally interpret Yeshua's words as a cry to the pagan sun god, *Helios*, as is actually written in the Greek text of Matthew (not Elias, as in the KJV). The divergent reactions of the Roman soldiers who were not conversant in Hebrew ("he calls for Helios"), and the Israelites who clearly understood Yeshua (and fetched water in response to "my tongue cleaveth to my jaws"), make perfect sense in this context. The Hebrew Matthew does say Eliyahu, and it may have been changed as a "correction" of the text, which is readily acknowledged by scholars. However, both possibilities exist in the English translation.

< 217 > Yeshua continues to quote Psalm 22

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

The third drink is offered in response to the quoted phrase: "My strength is dried up like a potsherd and my tongue cleaves to my jaws. You have brought me into the dust of death."

Matthew 27:48-49

Mark 15:36

Luke

John

Matthew 27:48 Straightway one of them [who understood Hebrew] ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him a drink. ⁴⁹The rest said, "Let *him* be! Let us see if Helios will come to save him."

Mark 15:36 One [who understood the Scripture he was quoting] ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink. *Others* said, "Leave him alone! Let us see if Helios will come to take him down."

{Psalm 22:1 KJV My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?* ² O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. ³ But thou *art* holy, *O thou* that inhabitest the praises of Israel. ⁴ Our fathers trusted in thee: they trusted, and thou didst deliver them. ⁵ They cried unto thee, and were delivered: they trusted in thee, and were not confounded. ⁶ But I *am* a worm, and no man; a reproach of men, and despised of the people. ⁷ All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*, ⁸ He trusted on יהוה *that* he would deliver him: let him deliver him, seeing he delighted in him. ⁹ But thou *art* he that took me out of the womb: thou didst make me hope *when I was* upon my mother's breasts. ¹⁰ I was cast upon thee from the womb: thou *art* my God from my mother's belly. ¹¹ Be not far from me; for trouble *is* near; for *there is* none to help. ¹² Many bulls have compassed me: strong *bulls* of Bashan have beset me round. ¹³ They gaped upon me *with* their mouths, *as* a ravening and a roaring lion. ¹⁴ I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. ¹⁵ My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. ¹⁶ For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. ¹⁷ I may tell all my bones: they look *and* stare upon me. ¹⁸ They part my garments among them, and cast lots upon my vesture. ¹⁹ But be not thou far from me, O יהוה: O my strength, haste thee to help me. ²⁰ Deliver my soul from the sword; my darling from the power of the dog. ²¹ Save me from the lion's mouth: for thou hast heard me from the horns of the reem. ²² I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. ²³ Ye that fear יהוה, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. ²⁴ For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. ²⁵ My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him. ²⁶ The meek shall eat and be satisfied: they shall praise יהוה *that* seek him: your heart shall live for ever. ²⁷ All the ends of the world shall remember and turn unto יהוה: and all the kindreds of the nations shall worship before thee. ²⁸ For the kingdom *is* the יהוה 's: and he *is* the governor among the nations. ²⁹ All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. ³⁰ A seed shall serve him; it shall be accounted to the Lord for a generation. ³¹ They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*. }

< 218 > "I Thirst!"

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew

Mark

Luke

John 19:28-29

John 19:28 Knowing that all things were now fulfilled, Yeshua cried, "I THIRST," so that the Scripture would be fulfilled.^{1} ²⁹There was a particular vessel full of vinegar *for*

this purpose and they filled a sponge with *the* vinegar, and put *it* on a hyssop branch, and put *it* to his mouth.

{Jn 19:28.1} Psalm 69:21

< 219 > "IT IS FINISHED!"

The cry of triumph and the death of Yeshua

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 27:50

Mark 15:37

Luke 23:46

John 19:30

John 19:30 When Yeshua had received the vinegar, he cried, "**IT IS FINISHED!**" and he bowed his head and gave up the spirit.

Luke 23:46 When Yeshua had cried with a loud voice, he then said, "Father, into your hands I commit my spirit." Having said this, he gave up the spirit.

Mark 15:37 Yeshua cried with a loud voice, and gave up the spirit.

Matthew 27:50 Yeshua, when he had cried with a loud voice, yielded up the spirit.

< 220 > **The earth quakes, the Temple veil is torn, the graves of the "Firstfruits" are marked**

[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 27:51-52a, 54-56

Mark 15:38-41

Luke 23:45b, 47-49

John

Matthew 27:51 The veil of the Temple was rent in two from the top to the bottom! The earth quaked, the rocks fractured,^{52a} and the graves *of the saints* were opened.^{1} ⁵⁴When the centurion (and the *others* who were with him watching Yeshua) saw the earthquake and *all* those things that were done^{1}, they feared greatly, saying, "Truth, this was the son of Elohim."⁵⁵ Watching afar off were many women who *had* followed Yeshua

from Galilee and ministered unto him.⁵⁶ Among them were Miriam of Migdal, Miriam (the mother of Yaakov and Yoseph)^{1}, and the mother of Zebedee's children.

Mark 15:38 And the veil of the Temple was rent in two from the top to the bottom.³⁹ When the centurion who stood over against him heard Yeshua's cry *of triumph* and saw him

give up the spirit, he said, “Truth, this man was the son of Elohim.”⁴⁰ Afar off there were also *many* women looking on, among whom were Miriam of Migdal, Miriam (the mother of Yaakov and Yoseph), and Salome,⁴¹ and many other women who *had* came up with him to Yerushalayim. (These also followed him and ministered to him when he was in the Galilee.)

Luke 23:45b The veil of the Temple was rent down the middle.^{1} ⁴⁷And when the centurion saw that which was done, he glorified Elohim, saying, “Certainly this was a righteous man.”⁴⁸ All the people who came together to that sight, beholding the things which were done, smote their breasts in anguish, and departed.⁴⁹ All his acquaintances and the women who followed him from Galilee stood afar off, beholding these things.

{Mt 27.52a.1} The graves opening signified that the Firstfruits from the dead were "marked" for the harvest that will occur at the end of the weekly Sabbath, in preparation for the barley Firstfruits offering on Yom haBikkurim. Verses 52b-53 heralding the resurrection of the “Firstfruits” are repositioned in the narrative to event <227> just before the resurrection appearances of Yeshua. However, the linking of the opening of the graves, and the resurrection of the Firstfruits, is essential in understanding the fulfillment of Yom haBikkurim – and that is why Matthew told of the resurrection of the firstfruit saints before Yeshua was even removed from the cross.

{Mt 27.54.1} The phrase “all the things that were done” includes neither “the saints appearing to many in the streets of Jerusalem” nor “the veil in the Temple being rent.” Mark’s Gospel clearly defines exactly what the centurion both heard and saw that caused him to exclaim, “Truth, this man was the son of God!” Gentile theologians, ignorant of the history and archaeological finds in Israel, have concocted a story that the crucifixion took place “on a hill far away” (the Mount of Olives). All the evidence points to the crucifixions having taken place in the roadbed across from Damascus gate, where innumerable artifacts of the Roman crucifixions have been recovered and catalogued with the Israeli Department of Antiquities. Crucifixions have *never* taken place on the Mount of Olives. Furthermore, the veil in the Temple, deep inside the Holy Place, could not be seen from the Mount of Olives, more than thousand meters away – or even from the women’s court less than 100 meters away.

The notion of a Mount of Olives crucifixion was extrapolated from a ‘selective over-literalization’ of the words of a centurion in Matthew’s account, while ignoring Mark’s clearly defining record. This ignorance eventually led gentile preachers into typifying Yeshua as the “red heifer,” a one – to more than five-year-old female cow which was slaughtered and incinerated on the side of the Mount of Olives. The ashes of that female cow were used to make the *waters of purification* (lye soap). Instead of Yeshua being the fulfillment of the one-year-old “lamb of God who takes away the sin of the world” as the Passover sacrifice, Yeshua was turned into “behold, the cow of God” by gentile Eusebian theologians who fabricated a “three-and-one-half-year” ministry of Messiah and then moved the crucifixion site to where the red heifer was incinerated.

{Mt 27.56.1} “Miriam (the mother of Yaakov and Yoseph)” is another way of the author referring to Yeshua’s mother and half brothers who are then well-known followers of Yeshua by the time Matthew’s account is written. In event <96> both Matthew and Mark refer to all of Yeshua’s half-brothers as the sons of Yoseph. It could be that they were actually step-brothers if Miriam was Yoseph’s second wife after the decease of a first wife that left him with a family to raise on his own. This is the scenario championed by the Roman Church and defended by Epiphanius and others who guard the completely unnecessary (and much to Yoseph’s disappointment) “perpetual virginity of Mary.”

{Lk 23:45.1} Luke’s summary of the veil incident belongs here in the chronological sequence, but verse 46, concerning Yeshua’s cry of triumph, occurred before the curtain in the Temple was torn (event <219>).

< 221 > The “three that bear witness” in the earth
 Yeshua’s side is pierced
 [14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew

Mark

Luke

John 19:31-37

John 19:31 Because it was the Preparation, and the bodies should not remain on the cross on the Sabbath day (**for that Sabbath was a High Day**), the religious leaders besought Pilate that their legs might be broken, and *that* they might be taken away.^{1}³² Then the soldiers came and broke the legs of the first one, and of the other which was crucified with *Yeshua*.³³ But when they came to Yeshua, and saw that he was dead already, they did not break his legs.³⁴ **One of the**

soldiers pierced his side with a spear, and immediately, blood and water came out!

³⁵He who saw it with his own eyes *is the one who* bears witness, and his witness is true! He speaks the truth about what he saw, and that is why you can believe *him*.^{1}³⁶ These things were done *so* that this Scripture might be fulfilled: “A bone of him shall not be broken.”^{1}³⁷ And again, another Scripture says, “They shall look on him whom they pierced!”^{1}

{Jn 19:31.1} Each of the Feasts begin and end with a High Sabbath, regardless the day of the week. John clearly specifies that this day of preparation precedes the **High Sabbath** of the Feast of Unleavened Bread, which began at sundown on Wednesday that year. He had already stated that the Pharisees refused to go into Pilate’s judgment hall that morning because they did not want to be defiled so that they could eat the Passover (John 18:28). Only through gross ignorance of the Feasts of יהוה could this stated High Sabbath be mistaken for a regular weekly Sabbath. The casual reader, unlearned in the Torah (the schoolmaster that leads us to Messiah, Galatians 3:24) assumes that any mention of the Sabbath is always referring to the 7th day of the week. However, every Feast of יהוה begins with and concludes with a High Sabbath – regardless the day of the week upon which it falls. This High Sabbath will fall at sundown nearing the end of Wednesday. The Passover lambs were sacrificed on a Wednesday that year – and so was Yeshua.

{Jn 19:35.1} The Gospel author reiterates this reality in I John 5:8 – “There are **three that bear witness in the earth, the Spirit, the water, and the blood** – and these three are a unified *witness*.⁹ Whether we accept the witness of men *or not*, the witness of יהוה is *far* greater, and **THIS IS THE WITNESS (the three that bear witness)** which יהוה has testified of his Son.¹⁰ He that believes on the Son has the witness within himself. But he who does not believe the witness of יהוה has considered him a liar, because he has not believed the witness that יהוה gave of his Son.¹¹ This is *also* the witness that יהוה hath given to us eternal life, and that life is through his Son.” For a full exegesis on what John saw at the crucifixion and the irrefutable testimony that is in the earth that will be revealed in the last days, one must be aware of the excavations in Mount Moriah and the testimony of the Rabbi Goren, the Chief Rabbi of Israel (deceased) who testified that he had seen the Ark of the Covenant. The hiding place for the Ark was prepared by King Solomon, the Ark was hidden by Jeremiah during the siege of Nebuzaradan, and the stone sarcophagus that protected it was prophetically positioned where the shadow picture of the blood atonement could be fulfilled on the day of Yeshua’s crucifixion. This testimony buried *in the earth*, this *greater witness* that יהוה gave of his son, will be revealed as the auspicious “*Confirmation of the Covenant*” that the angel Gavriel foretold to Daniel. The revealing of the Ark of the Covenant, which will *confirm the renewed covenant* with the house of Israel and the house of Judah, will commence the last *shevua*. For full detail on the **Great Secret of Solomon’s Temple and the Hiding of the Ark of the Covenant**, see the Resources page at the back of the book.

{Jn 19:36.1} Exodus 12:46; Numbers 9:12; Psalm 34:20

{Jn 19:37.1} Zechariah 12:10; Revelation 1:7

< 222 > Women watch the "improper" burial
of Yeshua by Yoseph of Aramathea

They leave before Nicodemus arrives with spices to perform a proper burial
[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]

Week 63

Day 438

Matthew 27:57-61

Mark 15:42-47

Luke 23:50-55

John 19:38

Matthew 27:57 When the evening was approaching,¹¹ Yoseph of Aramathea, a rich man who was also Yeshua's disciple,⁵⁸ went to Pilate and requested the body of Yeshua, and Pilate commanded the body to be released *to him*.⁵⁹ Yoseph took the body. He wrapped it in a clean linen cloth,¹¹ and⁶⁰ laid it in his own new tomb which he had hewn out in the rock. *He* rolled a great stone over the door of the sepulcher and departed.⁶¹ Miriam of Migdal and the other Miriam [the mother of Yaakov and Yoseph] were sitting over against the sepulcher *watching him*.

Mark 15:42 When the even was come, because it was the preparation, that is, the day before the *High Sabbath of Unleavened Bread*,⁴³ Yoseph of Aramathea, an honorable member of the *Sanhedrin* who also waited for the kingdom of יהודה, went in boldly to Pilate and requested the body of Yeshua.⁴⁴ Pilate was amazed and questioned that he was dead so soon. *Pilate* called the centurion and asked him whether he had been dead for any length of *time*.⁴⁵ When he heard the *details* from the centurion, he gave the body to Yoseph.⁴⁶ Yoseph bought fine linen, and

took him down, wrapped him in the linen, laid him in a sepulcher which was hewn out of a rock, and rolled a stone to the door of the sepulcher.⁴⁷ Miriam of Migdal and Miriam *the mother* of Yoseph beheld **where** he was laid.

Luke 23:50 A man named Yoseph, a member of *the Sanhedrin*, was a good and just man⁵¹ and had not consented to the counsel or their deeds. *He* was from Aramathea, a city of the Yehudim, and he also waited for the kingdom of יהודה.⁵² Yoseph went to Pilate and requested the body of Yeshua.⁵³ Then he took it down, wrapped it in linen, and laid it in a sepulcher that was hewn in stone, where no man had been laid before.⁵⁴ That day was the preparation, and the *High Sabbath* drew on.⁵⁵ The women who came with him from Galilee also followed *him*, and saw the sepulcher, and **how** his body was laid.

John 19:38 After *Yeshua's death*, Yoseph of Aramathea, being a disciple of Yeshua (but secretly for fear of the *Prushim*), besought Pilate that he might take away the body of Yeshua. Pilate gave permission, so he took the body of Yeshua.

{Mt 27:57.1} The Passover sacrifice was originally offered "between the evenings" (Ex 12:6), which most authorities maintain is before sunset in the late afternoon of the fourteenth of the month of the aviv. During the second temple period, Josephus states that more than 250,000 lambs were sacrificed on the Temple mount. This took some time to accomplish, and yet it had to be done in time for the priests to put their lambs in the ovens in the priests chambers, and then go over the Kidron valley bridge to bind ten shocks of aviv barley for the upcoming firstfruits harvest and offering. All this had to be finished before sunset on the fourteenth of the aviv. As sunset commenced the High Sabbath beginning the Feast of Unleavened bread, Yoseph had to get the body of Yeshua into the grave before the sun set that evening. This was the point of having the soldiers break the legs of the condemned: they would suffocate because they could not push up with their legs to get their next breath. Then they could be buried before sundown.

{Mt 27:59.1} Yoseph simply covered Yeshua’s naked body with the linen sheet and departed to help Nicodemus secure the burial spices, oils, and the embalming cloth. The women did not witness the embalming process so they made plans to purchase and prepare the spices on Friday after the High Sabbath, and then return after the weekly Sabbath to embalm the body on Sunday morning.

**< 223 > Nicodemus and Yoseph properly prepare Yeshua’s body
after the women leave the scene seeing that he was not properly buried
[14th Day of the 1st Month, 4028 FC; Wednesday, April 28, 28 CE]**

Week 63 Day 438

Matthew

Mark

Luke

John 19:39-42

John 19:39 Nicodemus (who at the first came to Yeshua by night) also came and brought a mixture of myrrh and aloes, about a hundred litra.^{1} ⁴⁰Then *Nicodemus and Yoseph* took the body of Yeshua and wound it in linen cloth with the spices, as is the proper method for the Yehudim to bury. ⁴¹Near the

place where Yeshua was crucified there was a garden, and in the garden was a new sepulcher where no man had been laid before. ⁴²They laid Yeshua there because *Passover preparations were pending*, and the sepulcher was close at hand.

{Jn 19:39.1} litra: a weight of about 12 ounces, a total of about 75 pounds

**< 224 > On the High Sabbath the ruling cohenim
request the posting of a guard from the Roman authorities
[15th Day of the 1st Month, 4028 FC; Thursday, April 29, 28 CE]**

Week 63 Day 439

Matthew 27:62-66

Mark

Luke

John

Matthew 27:62 On the day that followed the day of the preparation [for the High Sabbath] the ruling cohenim and Prushim came together and went to Pilate, ⁶³saying, “Sir, we remember that while he was yet alive, that deceiver said, ‘After three days I will rise again.’ ⁶⁴Therefore, command that the sepulcher be secured until the third day, lest

his disciples should come and steal him away at night, and say to the people, ‘He is risen from the dead.’ The last error would be worse than the first.” ⁶⁵Pilate said to them, “You have a watch. Go your way and make it as secure as you can.” ⁶⁶So they went, and made the sepulcher sure, sealing the stone and setting a watch.^{1}

{Mt 27:66.1} See note on the Roman seal (event <228>) Matthew 28:2.

< 225 > Unaware that Yoseph and Nicodemus properly embalmed Yeshua's body, the women buy and prepare spices and oils after the High Sabbath that began the Feast of Unleavened Bread [16th Day of the 1st Month, 4028 FC; Friday, April 30, 28 CE]

Week 63 Day 440

Matthew

Mark 16:1

Luke 23:56a

John

Mark 16:1 When the *High Sabbath* was past, Miriam of Migdal, Miriam *the mother* of Yaakov, and Salome bought sweet spices, so that they might come and anoint him.

Luke 23:56a The women returned *from the sepulcher*, and prepared the *burial* spices and ointments [on the day following the High Sabbath].

< 226 > After purchasing and preparing the spices and oils, the women rest on the weekly Sabbath before going to the grave on the first day of the week [17th Day of the 1st Month, 4028 FC; Saturday, May 1, 28 CE]

Week 63 Day 441

Matthew

Mark

Luke 23:56b

John

Luke 23:56b After the women had *purchased* and prepared spices and ointments [on the

6th day],^{1} they rested on the *weekly Sabbath* day according to the commandment.

{Lk 23:56b.1} It would have been very difficult to find a mercantile open for business on the single day that separated the High Sabbath (commencing the Feast of Unleavened Bread) from the weekly Sabbath. The sixth day (Friday), to this day, is a half-day of work in the land of Israel – it is a day of preparation for the weekly Sabbath. After the grand festivities that brought more than two million people into the city of Jerusalem for the Passover sacrifice, it is understandable that very few commercial enterprises would have been in operation.

The Resurrection of Yeshua Before Sunset on the Weekly Sabbath

< Note 19 > After spending three days and three nights in the grave, Yeshua arose from the grave 'on the third day' after his burial. The resurrection transpired on the weekly Sabbath. When Miriam returned to the grave, "early the first day of the week," "while it was still dark," the grave was empty. Yeshua had already risen late the previous day.

[Shabbat, 17th Day of the 1st Month, 4028 FC; Saturday, May 1, 28 CE]

Week 63 Day 441

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.

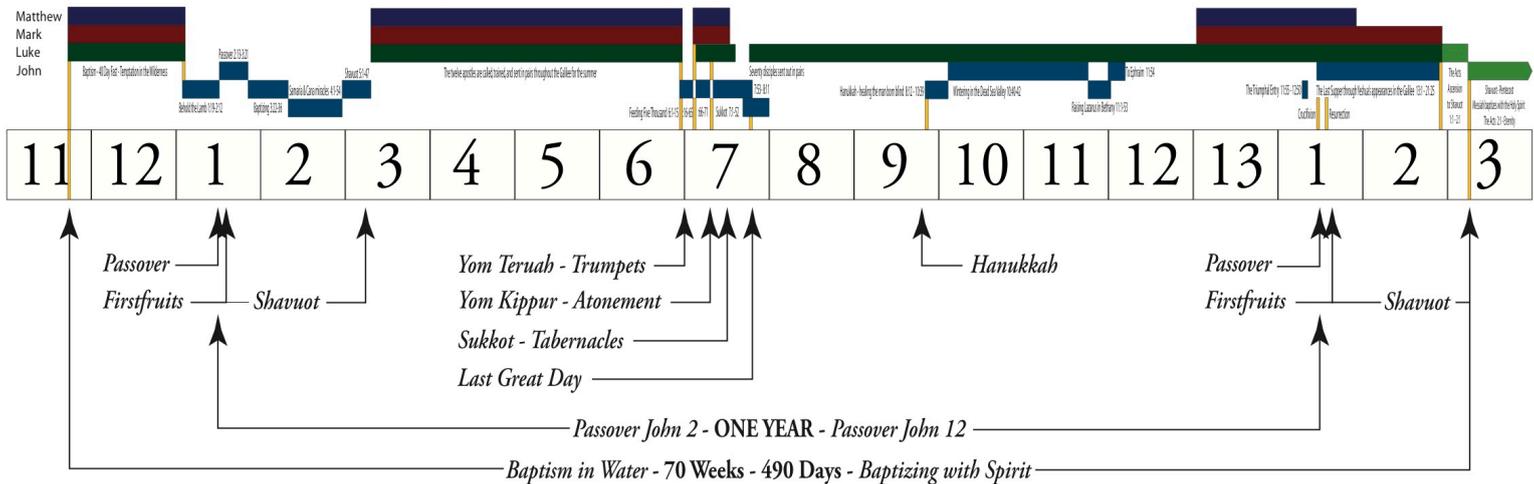
{Mt 23:9.1} The doctrine of the Nicolaitans and prohibited titles of nobility are exposed in the 2 hour DVD: ***Who is Your Unauthorized Covering***® by Michael Rood.

{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.

