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**Unto the Most High YHVH -- Blessed is
He -- be all glory and honor.**

Preface:

"*Yeshua: The Remembrance*" is a new translation of the four known and uncontested narratives ("gospels") of the B'rit Chadashah [Hebrew New Covenant Scriptures]. It is harmonized as one complete and unabridged account of the life of Yeshua HaNatzret [Yeshua of Nazareth], the Mashiach [Messiah] of Israel. The narratives which are translated herein are *Mattityahu* [Matthew], *Mark*, *Luke*, and *Yochanan* [John]. **This translated harmony includes every word of Yeshua and all non-repetitive text of the narratives.**

The language style is one of common 20th century English usage with names, titles, some key words, phrases, and concepts in transliterated Hebrew or Aramaic. The intent of the language style is to provide a flowing, natural setting for the recorded events, which is easily understood in English, yet reflects the spiritual perspective and the Hebrew culture in which they took place.

The oldest Greek text of the four "gospel" narratives was used for most of the translation work, with available Aramaic sources used for special insights. The translation was made with the scholarly perspective that the account of Yeshua's life on earth was originally written in Hebrew and/or in Aramaic, a close relative of Hebrew. This is evidenced by the available Greek text of the New Testament, which presumes that the reader of that day already knew certain things about Hebrew/Jewish life, concepts and religion. While some of the translation is paraphrased for conceptual clarity (being careful not to add to the meaning), all key words are translated accurately.

Historical facts, parenthetical commentary, and explanatory words have been added into the flow of this new translation and are shown by curly brackets { }. *Italicized words* are Hebrew words which are followed with a translation within brackets []. Other Hebrew transliterations are used multiple times throughout the text and their meanings are available in the Appendix. Hebrew words are given to help restore the original Jewish/Hebrew/Aramaic flavor of the narratives.

In the biblical Greek text the Holy Name of the Most High is rendered as *Kurios*, Lord. When *Kurios* appears to refer to the Holy Name in the original text, it is sometimes translated in this book using the actual Hebrew characters, but herein using the English transliteration of YHVH, which is most likely pronounced as "Yahveh." It is a conjugation of the Hebrew verb *hayah= to be*, and means "He who was and is and is to come," thus, the Ever-existing One, the I AM. At other instances, *Kurios* is translated as the Hebrew word *Adonai*, my Lord, which is used by Judaism today as a substitution for YHVH. This has been done at the translators' discretion, depending on the voice which is speaking, and the purpose of that voice.

It is impossible, with present knowledge, to chronologically harmonize every word of the four narratives with absolute certainty. However, every attempt has been made to do so as accurately as possible, without performing any disservice to the accounts. Since this translation is given in a biographical style, there are no verse numbers. Chapter numbers and sub-headings, which are provided by the translator, distinguish the information.

This translation may be the only one available which translates the Greek word *alethia* into its core meaning: *not to forget* or *to remember*. Wherever this has been done, the words are in **bold type**. *Alethia* is usually translated as *truth* or *true*. By translating *alethia* to its original meaning as a form of *to remember*, this translation will show Yeshua to be the remembrance of everything which has been written in scripture. Hence, the title-- "***Yeshua: the Remembrance.***" The translator is making the case that all things which Yeshua said and did are already presumed to be truth. The most important foundation of all of holy Scripture is to remember it is the story of Yeshua.

The intent of the translator is to do good ... tov, to restore truth, to bring forth the clearly revealed evidence of Yeshua as YHVH (Adonai) in the flesh. The translator requests that anyone who finds any part of this work to be a blessing, to give credit to the Most High alone.

BACKGROUND

{It was about 160 years after Yisrael overthrew Greek rule through the Maccabean revolt. Since the Maccabean rule, Rome had conquered most of the western world and removed the Hasmonean dynasty in Yisrael. Emperor Pompei had conquered Yerushalayim and entered the *Mikdash* [Holy Temple], but he left it intact.

Yisrael was divided into three main regions, *Yehudah* [Judah/Judea], the *Galil* [Galeel/Galilee], and *Shomron* [Samaria]. Yehudah, the southern region, was closest to the Dead Sea. Here the holy city of Yerushalayim is located. The city was the center of Jewish worship, but it was also the headquarters for the disputing parties that comprised the several sects of Judaism. In the north was the Galil, around Lake Kinneret [Sea of Galilee], where many Yisraelis lived a more simple and less rigorous religious life. Yet, they respected the Mikdash in Yerushalayim and traveled there for the appointed holy Feasts. Between these two regions was Shomron, where a people dwelt that were of uncertain Yisraeli origin. These people were outcasts from Judaism, because Shomron citizens considered themselves descendants of Avraham, yet they would not respect the ordained worship at the Mikdash in Yerushalayim.

It was the time just after the region of Yehudah was officially annexed by the Roman Empire. Herod, an Edomite, called the "great," was in his fourth decade as the Roman appointed king of Yehudah. His grand renovation of the Mikdash in Yerushalayim was nearly completed, and it was not long before his death. Many *Yehudim* [Jewish people] were poor, and because they could not pay taxes some were carried off to Rome as slaves. During times of resistance the main roads to Yerushalayim were lined with Jews who were being executed on stakes. Despite Herod's great architectural achievements, most of the Yehudim despised his rule, because he conspired to persecute many patriots who resisted Roman oppression. The people knew that his "improvements" were paid for with the high price of Jewish blood.

Under the Roman yoke, the humble people of Yisrael mourned for the Mashiach, promised in the holy Scriptures of *YHVH* [the Ever-Existing One / the I AM / the L-RD], to come and deliver them. There were many theories about the nature of this Mashiach. Many looked for a great and powerful prince who would overthrow Rome's occupation of their land. A few, who fasted and prayed with sincere devotion, understood that the real problem was the sinfulness of mankind in general. Until this problem was dealt with there would always be the threat of oppression. The Yehudim also knew that, according to the prophets of Yisrael, whatever help the world was to get from Heaven ... would come to Yisrael first.}

Chapter One

FORERUNNER ANNOUNCED

In these days (*yamim*) there was a *Kohen* [Priest] named (*shmo*) *Zacharyah* [Remembrance of YHVH], of the Order (*sefer*) of Aviyah, of the sons (*banim*) of Tzadok, of the sons of Aharon, and his wife (*isha*) was one of the many daughters (*banot*) descended from Aharon {the first *Kohen Gadol* [High Priest]}. Her name was Elisheva. They were both righteous (*tzaddik*) in the sight of *Elohim* [Almighty / High One / G-d], because they walked (*halacha*) without reproach (*kalon*) in all the commandments (*mitzvot*) and ordinances (*chukkot*) of YHVH. They had no children (*banim*), because Elisheva was barren (*meshakkalet*), and they both were now well along in years (*me'od shanim or ziknei/old*). {Elisheva was full of sorrow (*yagon*) because she could not conceive a child (*yeled*), for it meant there would be no one of their descendants (*yoresh/heir*) who would continue to serve (*avad*) in the Temple {*Mikdash* of YHVH.}

{The time came for Zacharyah to execute the Kohen's office (*kehunah*) before the face (*panei*) of Elohim during the Order of Aviyah, which according to the Chronicles of Yisrael was appointed to be the eighth week (*shavua*) of the Hebrew year (*shannah*). This is about the time of the holy Feast (*Kadosh Chag/Mo'ed*) called Shavuot. It was also called in the Greek, Pentecost, meaning fifty days, for that is how many days there is from the First Fruits Feast (*Yom Habikkurim*) of the barley harvest to Shavuot, which is the First Fruits Feast of the wheat harvest.}

According to his appointed role as a Kohen, Zacharyah was to burn (*sereif*) the special incense (*sammim*) inside the Mikdash of YHVH in the room called the Holy Place (*Kodesh*). Whenever this service (*eved*) of the incense was performed a great many of the people (*ha'am*) gathered and prayed (*daven*) outside in the courtyard of the Mikdash. As Zacharyah proceeded, a messenger (*malach*) of YHVH suddenly appeared standing on the right side of the Golden Altar (*zahav mizbe'ach*) of Incense where the incense was burned. When Zacharyah saw the messenger he was astonished (*mishpoyel*) and became afraid (*yirah*).

Then the messenger said to him, **"Do not be afraid, Zacharyah, for your prayer (*tefillah*) has been heard (*shema*), and your wife Elisheva shall bear (*huledet*) a son (*ben*) to you, and you shall call (*shmo*) his name (*shem*) *Yochanan* [YHVH enables]. You shall rejoice (*samei'ach*) and be glad (*simchah*), for many shall celebrate at the time of his birth. He will be great (*gadol*) in the sight of YHVH (*nokhach YHVH*), and will not drink wine (*yayin*) or other alcohol drinks (*chometz b'shekhar*), rather he will be filled with *Ruach HaKodesh* [the Holy Breath] of YHVH in his mother's womb (*beten*). For he will cause many of the children (*b'nei*) of Yisrael to do *t'shuvah* [turn/repent] to YHVH their Elohim. For Yochanan will come ahead of YHVH Elohim* in the spirit and power (*koach*) of the Prophet (*navi*) Eliyahu, to turn the hearts (*levot*) of the fathers (*avot*) to the children, and the disobedient (*chattaim/sinners*) to the wisdom (*chochmah*) of the righteous (*tzaddikim*), to prepare a people who are ready for YHVH."** {*This also signified that the Messiah (*Mashiach*) would be YHVH Himself.}

Then Zacharyah said to the messenger, "I cannot accept this. For I am an old man (*zaken*), and my wife (*eshet*) is well up in years."

The messenger answered him, "I am Gavri-El. I stand in the presence of Elohim and I have been sent to speak to you, to give you this joyful report. So, listen carefully. Because you did not trust my words, you will not be able to speak until the day these things happen in their scripturally appointed season."

The multitude outside waited for Zacharyah to come out of the Mikdash, and they wondered why he stayed so long inside. When he came out he could not speak to them. So, he signaled to them with his hands (*yadim*) and remained speechless, therefore they surmised that he had seen a vision in the Mikdash.

{When the week of} Zacharyah's order was finished {it was the end of Shavuot}, he departed to his own house and his wife, Elisheva, immediately conceived. {After a month, when she knew she was pregnant,} she hid herself five months, saying, "YHVH has commanded me to do this in these days {in thanksgiving to Him}, for He has looked on me, to take away my shame among mankind.

MASHIACH ANNOUNCED

As the sixth month of Elisheva's pregnancy was ending {it was time for Chanukah, the Feast of Dedication, and} the messenger, Gavri-El, was sent again from Elohim. This time Gavri-El was sent to the town of *Natzeret* [Watchman's Place], in the northern Galil region of Yisrael, to a virgin named Miryam who was engaged to marry a man called Yosef. They were both direct descendants of King David.

Gavri-El came to Miryam, and said, "Greetings, you who are gifted with great favor. YHVH is with you. You are blessed among women."

When she saw him she was shaken, and being perplexed by his words she prostrated herself. The messenger continued, "Do not be afraid Miryam, for you have received Elohim's acceptance. So, listen carefully to me, you will conceive in your womb and give birth to a son, and will name Him *Yeshua* [Salvation/YHVH-who-is-Salvation]. He shall be great and shall be called the Son of *Ha'Elyon* [the Most High], and YHVH Elohim will give Him the throne of His father, David. It shall be He who will reign over the house of Ya'akov forever, and there will be no end to His kingdom."

Miryam was amazed and responded, "I am not with any man, so how will this be performed?"

"Ruach HaKodesh of YHVH will come upon you, and the power of Ha'Elyon will sweep over you. For this reason the Holy One which will be born from you shall be called the Son of Elohim. For even your cousin Elisheva has also conceived a son in her old age, and this is the sixth month of pregnancy for the one who was once called barren," answered the messenger. "With Elohim nothing is impossible."

Then Miryam submitted, "Look {kindly on me}. I am the maid-servant of YHVH. Amen, may it be according to your word to me." Then the messenger departed from her.

So Miryam arose and hurriedly rushed into the hill country, into a town of Yehudah. There she entered the house of Zacharyah and greeted Elisheva. When Elisheva heard the greeting of Miryam, the baby leaped in her womb and Elisheva was filled with Ruach HaKodesh of YHVH.

Elisheva spoke with a loud voice, "You are blessed among women, and blessed is the Fruit of your womb. How has this happened to me? Why should the mother of Adonai {YHVH} come to me? As soon as I heard the sound of your greeting the baby leaped for joy in my womb. So, blessed is she who trusted, for those things will be accomplished which were told her from YHVH."

Then Miryam spoke, "My soul magnifies YHVH and my spirit rejoices in Elohim my Savior. For He has regarded the low estate of His maid-servant and from now on all generations shall know I am blessed. For Ha'Gibor has done great things for me, and holy is His Name. His mercy is toward those who fear Him from generation to generation. He has bared His mighty arm. He has scattered those who imagine themselves to be great. He has pulled down the lofty from their seats, and exalted those of low estate. He has filled the hungry with good things, and the rich He has sent away empty-handed. He has helped His servant Yisrael by His merciful remembrance toward us, as He promised to our fathers, to Avraham, and to his offspring forever." {This all signified that Miryam conceived Yeshua in the sixth month of Elisheva's pregnancy.}

BIRTH OF YOCHANAN

Miryam continued with Elisheva for three months, {until the holy Feast of Pesach, which is Passover, when Elisheva gave birth to a son.} Then Miryam returned to her own house {three months pregnant with Yeshua}.

{Now all Yisrael looked for the Prophet Eliyahu to arrive at Pesach.} And when Elisheva's son was born, her neighbors and her cousins heard how YHVH had showed great mercy upon her, so they celebrated with her {all through the holy Feast days of Unleavened Bread. It happened as Gavri-El foretold, saying, "for many shall celebrate at the time of his birth"}.

Then {on the eighth day after his birth, which was the last day of the Feast of Unleavened Bread,} they came to circumcise the child, and they wanted to call him Zacharyah, after the name of his father. But Elisheva interrupted them and said, "That is not correct! He shall be called Yochanan."

Puzzled, they said to her, "There is no one related to you who is called by that name." So they signaled to his father, wanting to know what he would name him. Zacharyah asked for a writing tablet and wrote, "His name is Yochanan," and everyone was amazed.

Immediately, Zacharyah opened his mouth and spoke, and as he gave praise to Elohim he was filled with Ruach HaKodesh of YHVH and began to prophesy. {First he spoke of the Mashiach.} "*Baruch ata Adonai Eloheinu* [Blessed be YHVH, our Exalted One], for He has visited and redeemed His people, and He has raised up the Horn of *Yeshua* [Salvation] for us in the house of His servant David as He spoke by the mouth of His holy prophets since the world began, that we should be saved from our enemies, and from the hand of all who hate us; to perform the mercy

He promised to our fathers, and to remember His holy covenant, the oath which He swore to our father Avraham; that He would grant unto us deliverance from the hand of our enemies so we can serve Him without fear, in holiness and righteousness before Him all the days of our life."

{Then he spoke of his son, Yochanan.} "And you, child, shall be called the Prophet of Ha'Elyon. For you shall go ahead of YHVH * to prepare His ways; to give the knowledge of *Yeshua* [Salvation] unto His people for the remission of their sins, through the tender mercy of our Elohim, through whom the Morning Star from on high has visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the path of shalom." {*Once again this signifies that Mashiach would be YHVH in the flesh.}

A sense of awe came on all who lived in their vicinity and all these events were broadcast throughout all the hill country of Yehudah. Those who heard about them stored the memory in their hearts, saying, "What kind of child will this one be? For the hand of YHVH is with him."

The child called Yochanan grew, and became spiritually strong {as a rightful Kohen of Yisrael and descendant of Aharon should be}.

Chapter Two

BIRTH AND EARLY YEARS OF YESHUA

When Miryam returned to Natzeret, {before she and Yosef were married, it became known that she was pregnant}. Yosef, a righteous man, was not willing to make her a public example, so he thought it best to privately annul the engagement. But while he was burdened with this problem the messenger of YHVH appeared unto him in a dream and spoke to him, "Yosef, son of David, do not be afraid to take Miryam to be your wife, because the one who has been conceived in her is of Ruach HaKodesh of YHVH, therefore she will have a son, and you are to call His name *Yeshua* [YHVH who is Salvation], for He shall save His people from their sins."

Then Yosef awoke and did exactly according to the instruction of the messenger of YHVH. Miryam and he kept the engagement, but he did not have intercourse with her until after she had given birth to Yeshua.

{When it was close to the time for Miryam to give birth, six months had passed since last Pesach and Yochanan's birth. So then, it was time for Succot, the holy Feast of Tabernacles. This is the time each year when Yisrael is commanded to give a portion of their autumn harvest to YHVH and live in temporary dwellings for seven days.}

At that very time there also was published an executive command from the Roman Emperor, Caesar Augustus, that everyone in the empire was to be taxed. Every person was forced to pay his taxes in his own town, from where he originally came. So, Yosef also had to leave the Galil and Natzeret to go south into the region of Yehudah, into the town of David, which is called *Beit-Lechem* [House of Bread], a southern suburb of Yerushalayim. Because he was a direct descendent of David, Yosef traveled to Beit-Lechem to pay taxes along with Miryam his espoused wife, who was now close to giving birth.

When they arrived in Beit-Lechem, the inn was full of festival goers and taxpayers, and there was no room for them. {However, because it was Succot,} they were content to stay in a temporary shelter {that had been made especially for Succot, as the scripture commands. On the first day of Succot, which is a Shabbat rest,} the time came for Miryam to give birth, and she gave birth to her firstborn son. She then wrapped him in work towels and laid him in a food storage bin that was placed there for temporary provisions.

That night, in the region close to Beit-Lechem, some shepherds were lounging in the field while watching over their flocks. Suddenly, the messenger of YHVH came upon them, and the glory of YHVH shone brightly all around them. They became very frightened. The messenger said, "Do not be afraid, but listen to me, for I bring you a joyful report; a cause for great celebration to all people. Today, in the town belonging to David, a child has been born for you. He is the *Salvation* [Yeshua], who is YHVH, the Mashiach. Here is the sign you need to go and look for: you will find the baby wrapped in work towels and lying in a food storage bin."

Suddenly, there was with the messenger a multitude of Heaven's armies praising Elohim, saying, "Glory to Elohim Ha'Elyon and on Earth shalom. His good will is toward mankind." Then the

messengers departed from them into Heaven. And the shepherds said to each other, "Let us go to Beit-Lechem now and see this event which Elohim has disclosed to us."

The shepherds hurriedly came and found Miryam and Yosef with the baby. He was lying in a food storage bin. After they saw this they proclaimed all around the message which they were told by the messenger and Heaven's armies concerning this child. And all that heard their report were in awe at those things which the shepherds told them. But Miryam remembered all these things and pondered them in her heart. The shepherds returned to their fields, glorifying and praising Elohim for all the things that they had heard and seen, exactly as it was told to them.

CIRCUMCISION OF YESHUA

When the days of Miryam's purification were finished, according to the Holy Torah of Elohim which Moshe wrote down, they brought Him to Yerushalayim, to present Him to YHVH as first fruits of the womb. As it is written in the Torah of YHVH, "Every male that is first from the womb shall be called holy to YHVH." They also offered a sacrifice according to the commandment in the Torah of YHVH: a pair of turtledoves, or two young pigeons.

{On the last day of Succot,} when the eight days were accomplished for the *B'rit Milah* [Covenant of Circumcision] the baby was circumcised and given the name, *Yeshua* [YHVH who is Salvation], which was the name instructed by the messenger of YHVH before the baby was conceived in the womb.

Here is the genealogy {through the lineage of Miryam who provided the body} of Yeshua HaMashiach, the son of David, the son of Avraham, the son of Adahm, the son of Elohim {It was Elohim who provided Ruach HaKodesh to create the Holy One in the womb of Miryam.}:

{ YHVH } Elohim, { the Creator },
was the Father of Adahm,
who was the father of Shet.
who was the father of Enosh,
who was the father of Ke'inan
who was the father of Mahalal'el
who was the father of Yered,
who was the father of Chanoch,
who was the father of Metushelach,
who was the father of Lemekh,
who was the father of Noach,
who was the father of Shem,
who was the father of Arpachshad,
who was the father of Ke'inan
who was the father of Shelah,
who was the father of Ev'er,
who was the father of Peleg,
who was the father of Re'u,
who was the father of Serug,

who was the father of Nachor,
who was the father of Terach,
who was the father of Avraham,
Avraham was the father of Yitzchak,
who was the father of Ya'akov,
who was the father of Yehudah and his brothers,
who was the father of Peretz and Zerach, (whose mother was Tamar),
Peretz was the father of Chetzron,
who was the father of Ram,
who was the father of Amminadav,
who was the father of Nachshon,
who was the father of Salmon,
who was the father of Bo'az, (whose mother was Rachav),
Boaz was the father of Oved, (whose mother was Rut),
Oved was the father of Yishai,
who was the father of King David.
who was the father of Shlomo, {who built the first Mikdash} (whose mother was
Bat'sheva who had been Uriyah's wife),
Shlomo was the father of Rechav'am,
who was the father of Aviyah,
who was the father of Asa,
who was the father of Yehoshaphat,
who was the father of Yoram,
who was the father of Uziyahu,
who was the father of Yotam,
who was the father of Achaz,
who was the father of Chizkiyahu,
who was the father of M'nasheh,
who was the father of Amon,
who was the father of Yoshiyahu,
who was the father of Yekhanyahu and his brothers at the time of the exile to
Babylon.

After the exile to Babylon:

Yekhanyahu was the father of She'alti-el,
who was the father of Ze'rubavel, {who built the second Mikdash}
who was the father of Av'ichud,
who was the father of Eli'yakim,
who was the father of Azur,
who was the father of Tzadok,
who was the father of Yakhin,
who was the father of El'ichud,
who was the father of Eliezer,
who was the father of Mattan,
who was the father of Ya'akov,

who was the father {in law} of Yosef, as being the husband of Miryam, of whom was born Yeshua, who is called the Mashiach.

There was a man in Yerushalayim, whose name was Shimon. He was righteous and faithful as he waited for the shalom of Yisrael, and Ruach HaKodesh of YHVH was upon him. Therefore, it had been revealed to him by Ruach HaKodesh of YHVH that he would not die before he had seen the Mashiach of YHVH. On this day Shimon was directed into the Mikdash by Ruach HaKodesh. When the parents brought in the child, Yeshua, to perform for Him the necessary obedience to the Torah, Shimon took Yeshua up in his arms and blessed Elohim, prophesying, "Adonai, now allow Your servant to depart this life in shalom, according to Your word. For my eyes have now seen Your *Yeshua* [Salvation], which You have prepared before the face of all people as the Light to enlighten the Gentiles, and the Glory of Your people Yisrael."

Yosef and Miryam were amazed at those things which were spoken about Yeshua. Then Shimon blessed them, and said to Miryam, His mother, "Watch carefully! This child is appointed for the fall and rising again of many in Yisrael, and for a sign which shall be spoken against. Yes, a sword shall pierce through your own soul also, so that the thoughts of many hearts may be revealed."

In that same instant Chanah came, who was an aged prophetess of the tribe of Asher and a widow of about eighty-four years. She did not depart from the courtyard of the Holy Temple, but served Elohim with fasting and prayers night and day. When she saw Yeshua she also gave thanks to YHVH, and spoke about the child to all those who looked for redemption in Yerushalayim.

MYSTICS FROM THE EAST

After this, stargazers from the east arrived in Yerushalayim asking, "Where is he who is born to be the King of the Jews? For we have seen his star in the east and have come to pay our respects to him." When Herod heard these things, he was troubled. So he gathered all the chief Kohanim and Torah teachers of the people together. Then he demanded to know where the Mashiach was supposed to be born. They said, "In Beit-Lechem of Yehudah, for that is what is written by the Prophet Mikah: 'And you Beit-Lechem, in the land of Yehudah, are you not the least among the principalities of Yehudah, yet out of you will come He who will rule My people Yisrael.' "

Then Herod, secretly met with the stargazers, and pressured them to tell him what time the star had appeared. He sent them to Beit-Lechem, and instructed, "Go and search diligently for the young child, and when you have found him bring me your report so I can go and pay my respects to him also."

When the stargazers finished with Herod they departed, and the star which they had seen in the east led them, until it came and stood over where the young child was. When they saw the star, they celebrated with very much gladness. Then when they came into the house, they saw the young child with Miryam his mother, and bowed down and worshiped Him. They opened their treasures and presented Him with gifts of gold, frankincense, and myrrh. Later, being warned by

Elohim in a dream that they should not return to Herod, they departed into their own country another way.

HEROD MURDERS CHILDREN

After they departed, a messenger of YHVH appeared to Yosef again in a dream, saying, "Arise, take your family and hurry into Egypt, and remain there until I bring further instruction, because Herod will seek the young child in order to destroy Him." When he awoke he took the young child and His mother by night, and departed into Egypt.

When Herod learned he had been rebuffed by the stargazers he was extremely angry. So, he sent Roman soldiers under his command, and murdered all the children of Yehudah that were in Beit-Lechem, and in all the area around it, from two years old and under, which age he had figured from the time of birth he obtained from the stargazers.

The horrified cries of mothers could be heard throughout the countryside. It was like what Yirmi'yahu the prophet said, "A voice was heard in the heights, groaning and bitter weeping. Rachel is weeping for her children and will not accept any comfort, because they are gone."

When Herod was dead, a messenger of YHVH appeared once more in a dream to Yosef while in Egypt, saying, "Arise, and take the young child and His mother, and go into the land of Yisrael, because the ones are dead who sought to kill the young child." Then Yosef took his family and journeyed back to the land of Yisrael. But when he heard that Archelaus reigned in Yehudah in the throne of his father Herod, he was afraid to go there, and being warned of Elohim again in a dream, Yosef turned aside into the region of the Galil, to raise Yeshua in Natzeret, just as the prophets foretold, "He shall be called a *Notzri* [Watchman-Branch]." There Yeshua grew and became spiritually strong, filled with wisdom and the enablement of Elohim.

YESHUA AT TWELVE

Yosef and his family went to Yerushalayim every year at Pesach. When Yeshua was twelve years old, they went up to Yerushalayim for the holy Feast, as the Torah commands. And when the days of the feast were finished they began to return home, but the child Yeshua stayed behind in Yerushalayim. Yosef and Miryam did not realize it, for they supposed that He was in the company of others who were also returning to the Galil. So, they went a day's journey and then began to look for Him among their relatives and friends. When they could not find Him, they turned back to Yerushalayim, to look for Him there. Then, after three days of searching, they finally found him in the Mikdash sitting in the midst of the Torah teachers, both listening to them and asking them questions. And all that heard Yeshua were astonished at his understanding and answers.

When Yosef and Miryam found Him they were perplexed and His mother said, "Son, why have you treated us this way? Your father and I have been worried about you, because we did not know where you were."

"Why was it difficult for you to find me?" Yeshua answered. "Didn't you realize that I would be involved in Avi's business?" But they did not understand the meaning of what He said. Afterward Yeshua went back to Natzeret with them and submitted Himself to them, while His mother continued to remember and keep in her heart all the things He said.

Yeshua continued to increase in wisdom and stature, experiencing the favor of Elohim and the people, {as surely a true heir to King David would}.

Chapter Three

MINISTRY OF YOCHANAN BEGINS

In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate was governor of Yehudah; Antipas, son of Herod, was tetrarch of the Galil; and his brother, Philip, was tetrarch of other parts of Yisrael which included Syria. Also, Chanan and Chaiyafa stood in the place of the Kohen Gadol. {They received the honor through intrigue and not rightfully. This happened because all the sons of Tzadok, who were rightful Kohanim, had been exiled from Yerushalayim by Antipas, son of Herod. Some of the rightful Kohanim went to Damascus of Syria; others went into the Yehudah desert and the Qumran area of the Dead Sea. Antipas continued to hold considerable influence among the leaders of Yehudah, so he kept the place of his father's throne in Yehudah. Therefore, there was enmity between the exiled rightful Kohanim, who were sons of Tzadok, and the house of Herod and his collaborators, the unlawful chief Kohanim. }

At that time the Word of Elohim came to Yochanan as he was exiled and living in the desert close to Beit-Ani, where the ferry crossed the Yarden River. {He was the son of Zacharyah, a rightful Kohen and son of Tzadok to which Gavri-El, the messenger of Elohim, had appeared. Though exiled, and unable to enter Yerushalayim, Yochanan was a true Kohen ordained by Elohim.} So he traveled around the area close to the Yarden River, preaching the *mikveh* [bath/immersion] of repentance for the removal of sins. {For the mikveh is the right of the Kohen to officiate for cleansing according to the Torah of YHVH.} He was a man sent from Elohim to bear witness of the Light, that all men through the Light might trust Elohim. Yochanan was not that Light, but he was sent to bear witness of the true Light, who gives light to every man that comes into the world.

Yochanan was preaching, **"You must do t'shuvah, for the Kingdom of Heaven is near."** His clothes were made of camel's hair, with a leather belt around his waist, and his food was locust berries and wild honey. Then people from Yerushalayim and the region of Yehudah, and all the country round about the Yarden went out to hear Yochanan. Many of them had the mikveh officiated by him in the Yarden River, confessing their sins.

{In these days there were two sects of Judaism that controlled most of religious life in Yisrael. The *Tzaddikim* [Sadducees], meaning righteous ones, were mostly the chief Kohanim who officiated the sacrificial system; and the *P'rushim* [Pharisees] meaning withdrawing ones, who were commentators on Halakhah, the way of living according to Jewish ordinances. These were learned and pious Jews who interpreted the Torah to the people. The P'rushim were made up of two houses, that of Shimmei and that of Hillel. These opposed each other continually. In addition, the Torah was interpreted differently by the *Yehudim* [leaders in Judah] and the Jews of the Galil. Yochanan and Yeshua were not opposed by all the P'rushim. }

Then Yochanan addressed the multitude of people, and {he targeted certain corrupt ones of} the P'rushim and Tzaddikim, who had come out to have mikveh from him. He said, **"Oh offspring of serpents, who has warned you to flee from the wrath which is coming? Bring forth the kind of fruit that testifies to your repentance, and do not to think to yourselves, 'We have Avraham as our father.' For I remind you, Elohim is able to raise up children of Avraham**

from the stones. Also, the axe is already laying at the root of the trees. Every tree that does not bear good fruit is cut down and tossed into the fire."

They asked him, "Then what should we do?" He answered them, **"He who has two coats, let him give to the one who has no coat, and he who has food, let him do the same."**

Also the tax gatherers came to have mikveh, and they asked Yochanan, "Rabbi, what should we do?" **He said to them, "Exact no more tax than the amount you are appointed to receive."**

The soldiers also inquired, "And what should we do?" He said to them, **"Do not violate anyone, neither accuse anyone falsely, and be content with your regular wages."** {Do not extort money from your subjects.}

Yochanan also publicly reproved Herod the tetrarch, for taking Herodiah, the wife of his brother Philip, and for all the other evils which Herod had done.

Since the people {were in expectation of the Mashiach, and} wondered to themselves whether Yochanan was the Mashiach or not, Yochanan confessed, **"I am not the Mashiach."**

Then they asked him, "Who then? Are you Eliyahu?" He said, **"I am not."**

"Are you that prophet Moshe wrote about?" they asked. {Because they thought that the prophet who Moshe wrote about (the prophet like him) was someone different than the Mashiach.} And he answered, **"No."**

They implored him, "Who are you then? So we can answer those who have sent us. Who do you say you are?"

Then Yochanan said, **"I am the voice of one crying in the desert, 'Clear the way for YHVH.' For it is written in the book the Prophet Yesha'yahu, 'The voice of one who cries out in the wilderness, Prepare the way of YHVH, clear His paths. Every valley shall be filled up, and every mountain and hill shall be leveled and the crooked paths shall be straightened, and the rough roads shall become smooth. For all flesh shall see the *Yeshua* [Salvation] of Elohim.' "**

They asked him even more, "Why do you officiate this mikveh then, if you are not Mashiach or Eliyahu or that prophet Moshe wrote about?"

Yochanan answered, **"I indeed {have authority as a Kohen to} officiate the mikveh for you with water, but one more powerful than myself is coming, the laces of whose shoes I am not worthy to untie. He even now lives among you and you do not know Him. He shall officiate a mikveh for you, one that is with Ruach HaKodesh of YHVH and with unquenchable fire. His winnowing fan is in His hand. He will use it to thoroughly separate {the flour on} His floor, and He will gather the wheat into His storehouse, but the chaff He will burn with unquenchable fire."**

ORDINATION OF YESHUA

When Yeshua was about thirty years of age, He came from the Galil to the Yarden to receive the mikveh officiated by Yochanan. The next day Yochanan sees Yeshua coming to him for mikveh, and he cries out, **"Look here! This is El-Ha'Seh, Elohim's very own Lamb, who takes away the sin of the world. This is the One of whom I said, after me comes a man who is preferred over me, for He was before me. And I did not know who He was, until He was to be made manifest to Yisrael. I have come with only a mikveh of water. This is the One of whom I spoke."**

Then Yochanan attempted to stop Yeshua from coming, saying, **"I am the one who needs to receive a mikveh officiated by You! So, why do You come to me?"**

"Allow it to be so for now, Yochanan, because it is necessary for me to perform all righteous deeds," answered Yeshua. Then Yochanan permitted Him.

When Yeshua had received the mikveh He came up out of the water, and the heavens were opened. Then Yochanan saw the Ruach of Elohim descending in the form of a dove upon Yeshua. Also, a voice from heaven was heard, saying, **"You are My beloved Son, in whom I am well pleased."**

Yochanan exclaimed, **"I did not know who He was, but the One who sent me to mikveh with water, He also said to me, 'Upon whom you see the Ruach of Elohim descending and remaining on Him, He is the One who gives the mikveh of Ruach HaKodesh of YHVH.' I saw Him and I give this witness, that this One is the Son of Elohim."**

The next day Yochanan stood with two of his followers, and seeing Yeshua again walking by, Yochanan exclaimed, **"Look there! It is the Lamb of Elohim!"** {as he pointed in the direction of Yeshua}.

When the two disciples heard it they followed Him. Then Yeshua turned and saw them following, and asked them, **"What do you seek?"**

They asked in turn, "Rabbi, where do you live?"

He answered, **"Come and see."** So they went with Him and saw where He was living. And because it was about four o'clock in the afternoon, they stayed with Him the rest of the day.

TEMPTATION OF YESHUA

Yeshua was now full of Ruach HaKodesh of YHVH. He was driven by the Ruach of Elohim away from the Yarden, and further into a desolate place where there were wild animals. For forty days He was tempted by the Deceiver, also called *ha'Satan* [the Adversary], and in those days He ate nothing. When His fast was to end He became hungry. So, the Deceiver said to Him, "If you are really the Son of Elohim, command this stone to become bread."

Yeshua answered, **"It is written, 'A person cannot live by physical bread alone, but he can live by every word that proceeds out of the mouth of Elohim,' "**

Then the Deceiver took Him up into a high mountain and showed him all the kingdoms of the world in a moment of time. "All this power I will give to you, and the glory of these kingdoms, for they are under my control, and I give them to whoever I want. Therefore, if you will bow down to me, I will give it all to you," offered the Deceiver.

Yeshua commanded him, **"Get away from me, Adversary, for it is written, 'You shall worship YHVH your Elohim, and Him only shall you serve.' "**

So the Deceiver brought Yeshua to Yerushalayim, and set Him on a high portion of the Mikdash, and he taunted Him, "If you are actually the Son of Elohim, throw yourself down from here. For it is also written: He shall give His messengers responsibility over you, to guard you. They will hold you in their hands, in case at any time you might strike your foot against a stone."

Then Yeshua countered by saying, **"It is also said, 'You shall not test YHVH, your Elohim.' "** Then the Deceiver ended all the temptation and departed from Yeshua for a season, and messengers from Heaven came and ministered to Him.

FIRST FOLLOWERS

One of the two disciples who had heard Yochanan point out Yeshua and followed Him was Andrew. He went and found his brother Shimon, and said to him, "We have found the Mashiach."

Andrew brought Shimon to Yeshua, and when Yeshua saw him, He said, **"You are Shimon the son of Yonah, but you shall be called Kefa,"** which means, a stone of modest size.

Yeshua went into the Galil and found a man called Philip from Beit-Tzaida, the town that Andrew and Kefa were from. He said to Philip, **"Follow me."**

Then Philip found Natan-El, and told him, "We have found Him whom Moshe in the Torah and also the prophets wrote about. He is Yeshua of Natzeret, the son of Yosef."

"Can any good thing come from Natzeret?" Natan-El mocked.

"Come and find out," Philip answered.

When Yeshua saw Natan-El coming to Him, He announced, **"Look! There for sure is an Yisraeli who has no deception in him!"**

Natan-El asked Yeshua, "From where do you know me?"

Yeshua answered, **"Before Philip called you, when you were under the fig tree, I saw you."**

Then Natan-El exclaimed, "Rabbi, you are the Son of Elohim! You are the King of Yisrael!"

"You trust me simply because I told you I saw you under the fig tree?" asked Yeshua. "You will see greater things than that. Amen, amen! I tell you, later on you will see Heaven opened, and the messengers of Elohim will be ascending and descending around the Son of man."

WATER INTO WINE

And the next day there was a marriage in Kana of the Galil, and the mother of Yeshua was there. Yeshua and His disciples were called to the marriage. When those celebrating wanted wine, the mother of Yeshua whispered to Him, "They have no wine."

Yeshua said to her, **"Why are you telling me this, *ema* [woman/mother]? Now is not the right time."**

His mother told the servants, "If and when He commands you, do it."

Six stone water pots were standing there, which were usually used for purification according to Torah. Eventually, Yeshua said to the servants, **"Fill the water pots with water."** So they filled them up to the brim. Then He said, **"Pour some out now and take it to the leader of the wedding feast."** Then they served it.

When the leader of the banquet tasted what he thought was water, he found it to be wine! He did not know where it came from, but the servants who poured the water knew. So, the leader of the banquet called the bridegroom and said to him, "Every man at the beginning of the banquet provides good wine, then after men have been drinking for awhile the inferior wine is served, but you have kept the good wine until now."

This miracle in Kana of the Galil was the first of many miracles which Yeshua performed and demonstrated His power, and because of it His disciples trusted Him to be the Mashiach. After this, Yeshua, His mother, His brothers and His disciples, traveled to K'far-Nachum, and they continued there for a few days.

Chapter Four

FIRST CLEANSING OF THE MIKDASH

Yeshua went to Yerushalayim to celebrate the holy Feast of Pesach, as the scripture instructs. While there He entered the courtyard of the Mikdash. He saw the ones who sold oxen, sheep and doves, and those who exchanged money for the sacrifices.

{At that time the people were not permitted to sacrifice an animal, unless the corrupt religious leaders had put their seal on it. They raised the price of these specially approved animals so much, that it became a burden on the people to sacrifice as they had been commanded in the Torah. Thus, these unlawful Kohanim were desecrating the Mikdash by extorting money from the worshipers. As mentioned, the rightful Kohanim, the sons of Tzadok, had been exiled from serving the Holy Altar.}

Yeshua was enraged with indignation {at the monopolistic merchandising of worship, which transgressed the holy purpose of the House of YHVH}. So, He made a whip out of cords, and with it He drove all the merchants, along with all the sheep and oxen, from the Mikdash. Then Yeshua poured out the money bags and overturned the tables of those who took the money, and the seats of the dove peddlers.

He commanded them, **"Take these things out of here! For it is written, 'My House shall be called a House of prayer for all the nations,' but you have made it a den for robbers. Do not make Avi's House a house of merchandise!"**

Someone in charge questioned Him, "What sign do you show to us to prove your right to do this?"

"Destroy this Mikdash, and in three days I will raise it up," Yeshua quickly answered, {speaking of His own physical body}.

Some of the chief Kohanim and the Torah teachers were listening to Him and began to seek a way to destroy Him, because they were afraid of Him and jealous that all the people were awed at His teaching. So some mocked Him, saying, "This Mikdash took forty-six years to build, and you will raise it up in three days!" They did not perceive He was speaking of His own body.

However, many others at this Feast of Pesach trusted that Yeshua was true, because they saw the things He did and considered them significant. Yet, He did not trust them, for He knew the true motives of all mankind.

NICODEMUS

That night a P'rush named Nicodemus, a religious leader, came to Yeshua and said, "Rabbi, we know you are a teacher who has come from Elohim, for no man could do the signs you do unless Elohim is with him."

Yeshua responded, **"Amen, amen! I tell you then, no man can look at or understand the Kingdom of Elohim unless He has been reborn."**

Nicodemus was confused and asked, "How can a man be reborn when he is old? Can he enter the second time into his mother's womb to be born once again?"

Yeshua answered, **"Amen, amen! What I am telling you is that no man can enter into the things of the Kingdom of Elohim unless he has been born first physically, by way of water, then secondly born spiritually, through the Ruach of YHVH. Because that which is born through the flesh is flesh, but that which is born through the Ruach of YHVH is spiritual. So, do not be confused because I said you must be reborn. For the Ruach of YHVH blows where it is appointed, and you can shema its voice, but not know how or where it came from, or even where it is going. This is what will happen to everyone who is born of the Ruach of YHVH."**

Nicodemus responded, "How can this happen?"

"Are you a teacher of Yisrael and yet you cannot understand this?" Yeshua answered him, **"Amen, amen! I tell you, We have spoken about what We know to be fact, and witnessed what We have seen take place in Yisrael, and you still do not receive Our witness. Therefore, if I have demonstrated things on Earth to you, and you do not believe it, how will you come to believe the things of Heaven I am telling you now? The fact is: no man will ascend to enter Heaven, except through Him who descended from Heaven, that One being the Son of man.**

"{So, I will illustrate the heavenly with the earthly:} Moshe raised the serpent in the wilderness and people who trusted enough to look at it were healed in their flesh. In the same way, the Son of man must be raised up, then whoever trusts in Him will live forever. You see, Elohim cared for the world so much, that He has provided the world with the only Son of His direct issue, and whoever in the world puts their trust in Him will not be destroyed, but instead will live forever.

"Elohim did not send His Son into the world to be its judge at this time, but rather, to offer the world salvation through Him. Therefore, the one who trusts in Him will not be judged, but the one who does not trust has already been judged, because he has not trusted the authority of the only Son of Elohim's direct issue. This is their judgment, that even though the Light has come into the world, mankind loved to dwell in the darkness, rather than have the Light, because their works were evil. Every person who performs evil deeds hates the Light, and will not come to the Light because His works will be revealed. But the person who does remember righteousness comes to the Light, that His works may be seen to have originated with Elohim."

YOCHANAN ANSWERS A DISPUTE

Then Yeshua and His followers went from Yerushalayim into {the province of} Yehudah, and He stayed with them there, where they were officiating the mikveh. Yochanan also was officiating mikveh in Einayim near Shalem because there was plenty of water there.

There arose a dispute between some of Yochanan's disciples and some of the religious leaders about the purification of mikveh. So they came to Yochanan and said, "Rabbi, he that was with you beyond the Yarden, the one to whom you bore witness, well, that same person is officiating the mikveh, and many people are coming to him."

Yochanan said, **"A person can receive nothing, unless it is given to him from Heaven. You yourselves heard me say 'I am not the Mashiach,' rather that I am sent to go before Him. He that has the bride is the bridegroom, but the friend of the bridegroom, who stands and hears Him, rejoices greatly because of the bridegroom's voice. This is my joy, and it is now fulfilled. He must increase, but I must decrease. He that comes from above is above all; he that is of the earth is earthly, and speaks of the Earth. He that comes from Heaven is above all. He testifies about what He has seen and heard, and few men receive His testimony. He who receives His testimony has secured the seal that YHVH is remembered. For He whom Elohim has sent speaks the words of Elohim, and YHVH does not measure His Ruach to Him. Abba loves the Son, and has given all things into His hands. The person that trusts the Son will live forever, but the person that does not trust the Son will not see life. Instead, the wrath of YHVH resides on him."**

The P'rushim learned Yeshua was making more followers and officiating more mikvehs than Yochanan (though Yeshua Himself did not officiate, but His disciples did). When Yeshua found out they knew, He left Yehudah, and departed again into the Galil. To do this, it was necessary to travel through Shomron.

WOMAN AT THE WELL

Thus, they came to a town of Shomron, which is called Sychar, near to the parcel of ground that the patriarch Ya'akov gave to his son, Yosef. Ya'akov's well was there. Therefore Yeshua, being weary because of the journey, sat at the well about the noon hour, and His disciples went into town to purchase food. While He rested, a woman of Shomron came to draw water, and Yeshua asked her, **"Will you give me a drink?"**

The woman, startled by His request, asked, "Why is it that you, being a Yehudah, would ask a drink from me, because I am both a woman and from Shomron? For the Yehudim have no dealings with the citizens of Shomron."

Yeshua answered, **"If you realized the gift of Elohim that is here, and who it is that asks you for a drink of water, you would have asked from me, and I would have given you living water."**

"Sir," the woman responded with bewilderment, "You have nothing to draw with, and the well is deep, so from where do you get that living water? Are you greater than our father Ya'akov, who gave us this well, and drank from it himself, along with his children and his cattle?"

"Whoever drinks of the water of this well will thirst again. But whoever drinks of the water that I can give him will never be thirsty. Because the water that I can give him will be in him like a fountain springing up into eternal life," said Yeshua.

She implored Him, "Sir, give me this kind of water, so that I do not get thirsty, nor have to come here to get water anymore."

Yeshua said, **"Go get your husband and return here."**

The woman answered, "I do not have a husband."

"You are correct when you say you have no husband at this time, but you have had five husbands," He said, and added, **"the one whom you now have is really not your husband."**

"Sir, I perceive that you are a prophet," she said. "Our fathers worshiped in this mountain, but you Yehudim say that only Yerushalayim is the place where mankind should go to worship."

Yeshua responded with patience, **"Woman, trust me, the time is coming when you will not worship Abba in this mountain nor in Yerushalayim. Furthermore, you people do not really know how to worship the proper way. We know how we should worship, for salvation is given through the Yehudim. But the hour is coming, and is now here, when the true worshipers will worship Abba by the Ruach of YHVH and in faithful remembrance. For Abba seeks such to worship Him. YHVH is the Ruach of Life, and they who worship Him must also worship Him through His Ruach and in the remembrance He ordained."**

"I know that Mashiach is coming," she allowed. "The One who is Anointed. When He comes He will tell us everything we need to know."

Then Yeshua {pointed to Himself and} said, **"I am the One you are talking about."**

While Yeshua said this His disciples returned and were amazed that He talked with the woman. Yet, none of them would ask Him what He was doing or why He talked to her.

SHOMRON ACCEPTS YESHUA

Then she left her water pot and went into the town. She told the men, "Come, see a man who told me all the things I have done. Isn't He the Mashiach?" Many of the Shomron citizens of that town trusted Him, just because of what the woman had said when she testified, "He told me all I ever did." So, they left the town and began to go out to find Yeshua.

In the mean time His followers implored Him, "Rabbi, please eat."

But He said to His disciples, **"I have food to eat that you do not know about."**

Therefore the disciples asked each other, "Has someone else brought Him something to eat?"

"My food is to do the will of Him who sent me, and to finish His work," Yeshua explained. "Do not say, 'In another four months the harvest will come.' Be attentive, I tell you! Lift your eyes up and look on the fields, for they are white and all ready for harvest." {He said this to point out that the citizens of Shomron were coming out to them.}

He further taught, **"The harvester receives wages and gathers fruit that will live forever. In this way both the one who sows and the one who harvests will rejoice together. This way the saying is confirmed, 'One sows then a different one harvests.' I sent you to harvest that which you did not labor to receive. Other men labored {the righteous who went before}, but you have received because of their labors."**

When the citizens of Shomron came to Yeshua, they implored Him to stay with them, so He stayed there two days. Then many more trusted Him because of His own words. Those who trusted said to the woman, "Now we believe, not because of what you said, but rather because we have heard Him ourselves, and we know that Yeshua is surely the Mashiach, the Savior of the world."

Chapter Five

HEALING OF OFFICER'S SON

Yeshua continued to travel throughout the Galil in the power of the Ruach of Elohim. Many people of the Galil received Him, having been to the Feast of Pesach in Yerushalayim {and seeing how He cleansed the Mikdash}. So His fame became great in the whole region as He taught in their synagogues, being honored by many.

He eventually returned to Kana of the Galil, where He had made the water into wine. There was an officer of the king whose son was in K'far-Nachum. The son was sick and close to death. He went to Yeshua and begged Him to come to K'far-Nachum and heal his son.

Then Yeshua said to him, **"Unless you see signs and wonders you will not trust me."**

The royal officer said, "Please Adonai, come back with me or my child will die."

"You may return home now, your son will live," said Yeshua.

The man trusted the word that Yeshua gave to him, and went on his way. As the man was returning, his servants met him and reported, "Your son is alive!" Then he inquired as to what hour it was when his son began to get well. They said, "Yesterday at one o'clock in the afternoon the fever left him. So the royal officer knew that it was at the same time when Yeshua said to him, "Your son will live." Then he trusted in who Yeshua was, and so did his entire family.

REJECTION IN NATZERET

Yeshua went from there and came into His own country, and His disciples followed Him. And when Shabbat came He began to teach in the local synagogue. Many who heard Him were astonished, saying, "Where does this man get these ideas? What sort of wisdom is this? How can he perform such powerful acts?"

Some people, becoming offended with Yeshua, said, "Isn't he the son of the carpenter, the son of Miryam, the brother of Ya'akov, Yosef, Yehudah, and Shimon? And are not his sisters here with us?"

Then Yeshua said to those people, **"A prophet is not without honor, except in his own country, and among his own relatives, and in his own house."** So, He did not do many great works there, except He did lay His hands on a few sick people and healed them. He was amazed at the lack of trust there was as He went around into the villages teaching.

ANNOUNCEMENT OF HIS MINISTRY

He came to Natzeret, where He had been brought up, and as He always did, He went into the synagogue on Shabbat, and stood up to read. They handed Him the scripture scroll of the Prophet Yesha'yahu. After opening the scroll He found the place where it was written, and He read aloud, **"The Ruach of YHVH is upon me, because He has anointed me to proclaim good news to the poor. He has sent me to heal the brokenhearted, to announce freedom to the captives, and the restoration of sight to the blind, to set free those who are bruised, to announce the acceptable year of YHVH."**

He closed the scroll and handed it back to the *shamash* [Torah servant], and sat down. The eyes of all those in the synagogue were staring at Him. Then He said to them, **"This very day this scripture is fulfilled as you hear it."**

Everyone who heard was intrigued by the words of authority with which He spoke. Then someone said, "Isn't this Yosef's son?"

Yeshua answered, **"You will surely tell me this proverb, 'Physician, heal yourself. We have heard what you did in K'far-Nachum, now do it here again in your own country.' Amen, amen! I tell you, no prophet is accepted in his own country. But I remind you, many widows were in Yisrael in the days of Eliyahu, when the heavens were closed for three years and six months, and great famine was throughout all the land. But Eliyahu was not sent to any of them. Instead, he went to a widow woman in Serapat, a town of Sidon. Also, there were many lepers in Yisrael at the time of Elisha the prophet, and none of them were cleansed, but Na'aman the Syrian was cleansed."** {By this Yeshua was saying not all of Elohim's blessings were reserved for those who considered themselves His covenant people. It is trust in Elohim that brings forth the blessing.}

When they heard these things some of those in the synagogue were offended. They rose up and forced Yeshua out of the town, taking Him to a cliff near their town, in order to throw Him down. But He passed through their midst and went on His way.

Yeshua learned that Yochanan was arrested and put into prison by Herod Antipas. Then He left Natzeret and decided to make His home in K'far-Nachum, which is upon the coast of Lake Kinneret, within the borders of Zevulun and Naftali. Which fulfilled what was spoken by the prophet Yesha'yahu, "The land of Zevulun, and the land of Naftali, by the coast of the sea, beyond the Yarden, Galil of the Gentiles. The people who sat in darkness saw a great Light, and to them which sat in the region and shadow of death the Light is arisen."

DECEPTIVE SPIRIT CAST OUT

On Shabbat, Yeshua entered into the synagogue and taught. The people were amazed with His doctrine, for He taught as one who had authority, and not in the style of the Soferim.

In the synagogue there was a man with an deceptive unclean spirit, and he cried out, "Leave us alone! What do we want from you, Yeshua HaNatzert? Did you come here to destroy us? I know who you are: the Holy One of Elohim!"

Yeshua rebuked him, **"Be quiet and come out of him."**

Then the deceiving unclean spirit ripped through him, threw him down, and cried with a loud voice as it left him unhurt. Those watching were all amazed, and questioned among themselves, "What is happening? What new doctrine is this? With authority He commands the unclean spirits and they obey him." With this event Yeshua's fame spread even more throughout all the region of the Galil.

SHIMON'S HOUSE

Next, Yeshua left the synagogue and visited Shimon's home. Shimon's mother-in-law had a high fever, and they asked Yeshua to heal her. As He stood over her He rebuked the fever, and it left her immediately, so she got up and served them. When the sun set, and the Shabbat had ended, those who had sick people with various diseases brought them to Him. He laid His hands on every one of them and healed them. Deceiving spirits also came out of many, yelling out, "You are the Mashiach, the Son of Elohim!" They knew He was the Mashiach. Therefore, He strongly commanded them to keep quiet, so that they could not speak.

CATCH OF FISH

In the morning He left Shimon's house and went into a desert place. Yet, the people sought Him out and found Him, and stayed near Him, so that He could not get away from them. Then they crowded Him as He stood by Lake Kinneret. Seeing two fishing boats anchored there, which the fishermen had left in order to wash and mend their nets, Yeshua climbed into the one which belonged to Shimon, who was also called Kefa, and requested that he would push out a little from the land. Shimon complied, and Yeshua sat down to teach the people out of the boat.

When He had finished His lesson He said to Shimon, **"Sail out father into the deep water, then let your nets go down for a catch."**

"Rabbi, we have worked hard all night and have caught nothing," Shimon objected, then reconsidered, "But because you ask me I will let down the nets."

When they had reached the deep waters they put the nets down. Quickly the nets began to fill with a huge catch of fish, so many that the nets began to break. So Shimon beckoned his partners in the other boat to come and help; then both boats became so full that they began to sink. When Shimon Kefa saw it, he fell down at Yeshua's knees and cried, "Adonai, depart from me, for I am a sinful man." He was overcome with excitement, along with his brother Andrew, and his partners Ya'akov and Yochanan, the sons of Zavdai.

Then Yeshua comforted Shimon, and said to them all, **"Do not be afraid, rather come now and follow me, because from now on I will form you into fishers of men."** So when they all had

brought their boats to land, they left everything and followed Yeshua. And He said to them, **"Let's go from here into other towns, so I can preach there also, because I was sent for this reason."**

LEPER CLEANSED

Yeshua went through all the Galil teaching in the synagogues and announcing the joyful report of the Kingdom. He was healing all kinds of sickness and all varieties of diseases, as well as casting out deceptive spirits among the people.

In one instance, a leper came to Yeshua, kneeling down before Him, and imploring Him, "If you will it, you can make me clean."

Yeshua was moved with compassion and touched the leper with His hand. Then He said, **"Yes, I do will it. Be clean."** As soon as He said it the leprosy was gone and the man was cleansed. Then Yeshua gave him strict instructions, **"See to it you say nothing about this to anyone, but go show yourself to the Kohen, then offer the sacrifice for your cleansing which Moshe commanded in the Torah. This should be enough of a testimony to them."**

However, the man left and began to passionately talk about what had happened to him everywhere he went. Because of it Yeshua could no more openly enter a town. So He stayed out in the deserted places and prayed, but the people found Him, and came from every quarter to see Him.

YESHUA AT HOME

Then Yeshua entered into a boat and crossed over Lake Kinneret and came again to His own town of K'far-Nachum, and the news spread that He was at His home. And the P'rushim and Soferim came out of every town of the Galil, Yehudah, and Yerushalayim to hear Him. So many people came that there was no more room in His house and the door was blocked. Yet, He taught them the Word, and the power of YHVH was present to heal.

Men came carrying a man in a bed who was afflicted with a palsy. They tried to bring him in and to lay him before Yeshua. But they could not get him through the crowd of people. So, they went up on the roof, and let him down with his bed through the roof tiles into the middle of the room where Yeshua was. When Yeshua saw their trust, He said to the sick man, **"Your sins are forgiven."**

Hearing this, some Soferim and P'rushim began to reason to themselves, "Who is this who speaks blasphemies? For who else has authority to forgive sins other than Elohim?"

When Yeshua perceived their thoughts, He said, **"Why do you question this in your hearts? Which is it easier to say, 'Your sins are forgiven,' or 'Rise up and walk?' However, so that you realize the Son of man has the authority on earth to forgive sins. . ."** Yeshua turned to the man with the palsy, **"Get up, fold up your bed and go to your house."**

That moment the man got up, picked up his bed, glorified Elohim and went home. All were amazed and glorified Elohim. They were filled with fear and said, "We have seen strange things today, which we have never seen before."

Then Yeshua left His home to walk again by Lake Kinneret, and all the crowds went along with Him, so He taught them. As He passed by He saw {Mattityahu the} Levi, the son of Chalfai, sitting at the customs counter. Yeshua said to him, **"Follow me."** {Mattityahu the} Levi arose and followed Him.

He then went to the house of {Mattityahu the} Levi to eat. Many tax collectors and sinners also sat and ate with Yeshua and His disciples. There were many who followed Him. When certain Soferim and P'rushim saw Him eat with tax collectors and sinners, they said to His followers, "Why does he eat and drink with tax collectors and sinners?"

When Yeshua heard them address His followers, He said to them, **"Those who are healthy have no use for a physician, but those who are sick do. I did not come to call the righteous, but sinners to do t'shuvah."**

Some of the the disciples of Yochanan and those of the P'rushim were fasting from food, so they asked Yeshua, "Why do the disciples of Yochanan and the P'rushim fast, but your disciples do not?"

Yeshua answered, **"Can the attendants of the bridal house fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom will be taken away from them. In those days they will fast. Also, no one sews a piece of new cloth onto an old garment, because the new piece will shrink and pull apart from the old part, then the tear is made worse. And no one pours new wine into old skins, because the new wine will burst the skins, and the wine will spill, and the bottles will be ruined. But new wine must be put into new skins."** {By this Yeshua instructed that the righteous must be patient with those new to righteousness.}

Chapter Six

HEALING ON SHABBAT CONTROVERSY

{The Galil people and the leaders of the Yehudim could not agree on *Halakhah* [how to follow Torah], and the schools of thought in Yerushalayim actually would pretend that the different rulings in the Galil did not exist! Since Yeshua was from the Galil some leaders of the Yehudim refused to accept His teaching concerning the Shabbat. }

Yeshua went up to Yerushalayim to attend a Feast, {that is, an appointed holy season as commanded in the Torah of YHVH}. At Yerushalayim, by the sheep market, there was a pool called Beit-Zata which had five porches. A large number of sick people were laid on these porches. The blind, the crippled and the shriveled were there, all waiting for the moving of the water, because a messenger of Heaven went down into the pool at holy seasons {the appointed Feasts} and disturbed the water. Whoever stepped into the water first, after it rippled, was healed of whatever disease they had.

It was Shabbat, and a man was laying there who had an infirmity for thirty-eight years. When Yeshua saw him, He knew the man had been in that condition for a long time. So Yeshua asked him, "**Do you want to be healed?**"

The diseased man answered, "Sir, I have no one to put me into the pool when the water is disturbed. While I am trying to get there on my own, another person steps into the pool in front of me." Yeshua said to him, "**Get up now, pick up your bed and walk!**"

Immediately, the man was healed, and picked up his bed and walked. Some religious leaders said to the man who was cured, "It is Shabbat, so it is not proper Torah for you to carry your bed." "He who cured me told me to pick up my bed and walk," the man explained.

Then they asked him, "Who is the man who told you to pick up your bed and walk?" But the man who was healed did not know who it was, for Yeshua had disappeared into the crowd that was there.

Later, Yeshua found the man worshiping in the Mikdash, and said to him, "**Remember, you have been healed, so sin no more, or else a worse thing will come upon you.**"

The man left Him and went and told some of the religious leaders that it was Yeshua, who had cured him. These religious leaders sought a way to get rid of Yeshua, because He had done this on the Shabbat, so they came to confront Yeshua.

Yeshua told them, "**Avi is working today, so I work also.**" {He said this to them because it was permissible to heal on the Shabbat according to the Torah, but those religious leaders had added to the Torah through their tradition, which blinded them. }

Because He had not obeyed their man-made tradition concerning Shabbat, and even worse, because He said that Elohim was His Abba, making Himself equal with YHVH, certain religious leaders wanted to get rid of Him even more.

YESHUA INVOKES HIS FATHER

Then Yeshua told them, "Amen, amen! I tell you, the Son can do nothing in and of Himself, but only what He sees Abba do. For whatever Abba does, the Son does also. For Abba loves the Son, and shows Him everything Abba does, and Abba will show Him greater works than these, that you may stand in awe. As Abba raises the dead, and gives them life, so the Son gives life to whoever He wills. At this time Abba condemns no one; instead He has delegated all judgment to the Son, that all people should honor the Son, even as they honor Abba. He who does not honor the Son does not honor Abba who has sent Him.

"Amen, amen! I tell you, he who hears my Word, and trusts Him who sent me has eternal life, and will not be condemned, but he has passed from death into life. Amen, amen! I tell you, the hour is coming and now has arrived, when the dead will hear the voice of the Son of Elohim and those who hear it will live. Abba has life in Himself. In that exact manner He has given power to the Son to have life in himself. Also, He has given the Son the authority to execute judgment, because He is the Son of man. Do not be confused by this, because the time is coming when all those in the graves will hear Abba's voice. They will all come out. Those who have accomplished good things, will be resurrected into eternal life, but those who have accomplished evil things, will be resurrected to be condemned.

"As I said, I can do nothing by myself. As I hear, I judge, and my judgment is righteous, because I do not desire my own will, but the will of Abba who has sent me. If I alone testify for myself, my testimony is not to be remembered. There is another who testifies for me, and I know that the witness which He gives about me is the remembrance. You asked Yochanan, and he testified to the remembrance. But I do not rely on the testimony of mankind. I only say these things so that you might be saved.

"Yochanan was a burning and shining light. You were willing for a while to rejoice in his light. But I have a greater testimony than Yochanan's. The works which Abba has given me to finish, those same things which I do, they testify of me, that Abba has sent me. And Abba Himself, who has sent me, has testified of me. You have not heard His voice nor seen His shape at anytime. You do not have His Word abiding in you, for you do not trust the One He has sent. By reading the scriptures you think you have secured eternal life. Search them out and you will find they tell about me. However, you will not come to me, so that you can receive the remembrance, the Source of eternal life.

"I do not care to receive honor from mankind, because I know that mankind does not have the love of Elohim. I come with the Holy Name of Avi, YHVH, and you do not accept me, if another one comes in his own name, you will accept him. Why do you need to trust YHVH, when you receive honor from each other? Because of this, you do not seek the honor that comes from YHVH alone. Do not think that I will accuse you to Abba. There is one who already accuses you, even Moshe, whom you say you trust. For, if you really trusted Moshe,

you would also trust me, because it was me he wrote about. But if you do not trust his writings, how can you trust my Word?"

SHABBAT FREEDOM EXPLAINED

On a Shabbat, Yeshua went walking through a corn field with His disciples. They were hungry, so they began to pick and eat ears of corn, rubbing them in their hands.

When some P'rushim saw it they said to Him, "Look at your followers! What they are doing is not proper Torah on Shabbat!"

Yeshua defended them, **"Haven't you ever read what David did, when he and those with him were hungry? He entered into the Holy Tabernacle of YHVH, when Avi'atar was the Kohen Gadol, and ate the Bread of the Presence, which was not appointed for David or those with him to partake, but only the Kohanim were to eat it. Or have you never read in the Torah, how that on Shabbat many Kohanim in the Mikdash of YHVH work and yet are innocent?"** {By this Yeshua demonstrated that persons, due to an emergency or divine right, may have the privilege to perform certain deeds on Shabbat, especially to eat.}

"{But there are three more things you need to} consider today. {First,} **standing before you is One who is even greater than the Mikdash.** {Second,} **the scripture says, 'I will have mercy, over sacrifice.' If you knew what this meant you would not have condemned the guiltless.** {And third,} **I, the Son of man, I am Sovereign over the Shabbat. The Shabbat was made to bless mankind, not the reverse."** {By this Yeshua upheld the validity of the Shabbat, His constant authority over it, and the practice of mercy and common sense in keeping it. However, these P'rushim had not recognized who Yeshua was.}

SHABBAT HEALING OF SHRIVELED MAN

He departed from there, and on another Shabbat Yeshua went into a synagogue, as He always did. A man was there who had a shriveled-up right hand. There were certain ones of the Torah teachers and P'rushim who kept watching Yeshua to see if He would heal again on Shabbat. So, for the purpose of accusing Yeshua, one of them asked, "Does the Torah allow healing on the Shabbat?"

Then Yeshua commanded the man who had the shriveled hand, **"Get up and stand in the middle."** The man stood. Then Yeshua said, **"I ask you all, does the Torah allow doing good or causing harm on the Shabbat? To save a life, or to destroy it?"** He looked around at everyone of them, but no one answered Him. **"Then, which one of you who has a sheep that falls into a hole on Shabbat, would you not get a hold of it and lift it out? How much more than a sheep is a man worth? Therefore, of course, the Torah allows healing on Shabbat! To do good on Shabbat is even commanded!"** Then Yeshua instructed the man with the shriveled hand, "Stretch out your hand." The man stretched it out, and it was restored to complete wholeness, like his other hand. {Yeshua taught by this that Shabbat is good for mankind, and intended for healing.}

Yet, after this, some P'rushim left the synagogue filled with anger {because they loved their tradition more than Torah}. They held a council against Yeshua to try to find a way to get rid of Him.

When Yeshua found out, He left there and went back to the area around Lake Kinnere., but large crowds followed Him. He healed them all and commanded them not to make Him known. They came from the Galil, from Yehudah and Yerushalayim, from Edom and beyond the Yarden River, from the coasts of Tyre and Sidon in Lebanon. This was done, so what the Prophet Yesha'yahu said would be fulfilled, "Watch My Servant, whom I have chosen, My beloved One, in whom My soul delights. I will put My Ruach upon Him, and He will demonstrate judgment to the Gentiles. He will not quarrel or complain, nor will anyone hear His voice in the streets. A bruised reed He will not break off, and smoking straw He will He will not put out, until He sends judgment to win the victory. The Gentiles will trust in His Name."

ORDINATION OF THE TWELVE

Yeshua instructed His disciples to have a small boat wait on the shore for Him in case the crowds crushed Him. For since He had healed many, those who had plagues pushed toward Him to touch Him. When they did, power came forth from Yeshua, and they were all healed of their diseases.

When unclean spirits saw Him they fell down before Yeshua, and cried out, "You are the Son of Elohim." Then He strictly commanded them that they should not make Him known, and they were also healed. {By this we know that deceptive spirits have no privilege to express their knowledge, whether it is true or not.}

Going up into a mountain, Yeshua called some of His disciples, and they went up with Him. There He ordained twelve of them to stay with Him, and to be sent out by Him to preach with the power to heal sickness, and to cast out deceiving spirits.

He chose Shimon, whom He also named Kefa, and Ya'akov and Yochanan, the sons of Zavdai, whom He also named B'nai-Regesh, which means Sons of Thunder. He also chose Andrew and Philip, Natan-El (Bar-Talmi, meaning the son of Talmi) and Matittyahu (who was Levi the tax collector), T'oma and Ya'akov Ben Chalfai, Taddai (also named Yehudah Ben Ya'akov), Shimon the Zealot, and Yehudah from Kir'yot, who was the betrayer of Yeshua.

Chapter Seven

YESHUA DEFINES HIS FOLLOWERS

When they began to go down the mountain, Yeshua saw the great crowd of people waiting for them. So, finding a level place on the hillside, He sat down and began to teach His followers the essence of His Word.

"Blessed are those who are poor in their hearts, for the Kingdom of Heaven belongs to them. Blessed are those who groan {against sin}, for they shall be comforted. Blessed are the humble in heart, for they shall inherit the earth. Blessed are those who are hungry and thirsty to get righteousness, for they shall be filled with righteousness. Blessed are the *chasidim* [merciful ones], for they shall obtain mercy. Blessed are the clean in heart, for they shall see YHVH, Blessed are those who spread shalom, for they shall be called the children of YHVH. "Blessed are those who are persecuted because of righteousness, for the Kingdom of Heaven belongs to them. You are blessed when, because of me, people hate you and remove you from their group; when they persecute you, say all kinds of evil against you, and falsely defame you. Rejoice then, and even celebrate, for your reward is great in Heaven. Because they persecuted the prophets who came before you for the same reason.

"However, trouble is waiting for you who seek riches. You have already received your prize. Trouble is coming to you who care only about being full. You will learn what hunger is. There is trouble waiting for you that laugh and ridicule now, because you will eventually groan and cry. And when all people think highly of you, look out, because trouble is on its way! For, the same flattery was said to the liars that went before you."

"You have been called to be the salt of the earth, but if the salt loses its saltiness, with what will it be salted? It is of no more good for anything, except to be thrown away, and to be walked on by the feet of people. Be careful also not to give the holy things to dogs, neither toss your pearls in front of swine, because they will only trample them under their feet, and turn again and rip you to shreds."

"You have been called to be the light of the world. A city that is built on top of a hill cannot be hidden from view. People do not light a candle and put it under a basket, rather they put it in a candlestick so it gives light to everyone who is in the house. Let your light shine before mankind in such a way that they see your good works and glorify your Abba in Heaven."

YESHUA DEFENDS TORAH

"Do not think that I have come to take away the Torah, or the prophets! I have not come to abolish the Torah, but rather to complete what was lacking in it! Amen! I tell you, until the heavens and the Earth pass away, not so much as one Yod or punctuation in the Torah shall be erased from the Torah, until everything is fulfilled on the Earth. Therefore, whoever shall dare to break one of the least of the commandments of YHVH, and shall

teach mankind they have permission to break them, that person shall be given the least role and title in the Kingdom of Heaven. But whoever shall proclaim the commandments of YHVH, that person shall be given the greatest role and title in the Kingdom of Heaven.”

"For you must know this: unless your righteousness exceeds the righteous ways of the Torah teachers and P'rushim, you shall under no circumstances be allowed to enter into the Kingdom of Heaven." {So then, Yeshua began to declare those things which would complete the Torah of YHVH.}

"You have heard it was said by those in ancient times, 'You shall not murder, and whoever murders will be in danger of condemnation.' This is true, but I instruct that it means more than that, for whoever even continues to be angry with his brother shall be in danger of condemnation. In addition, when someone says to his brother, 'You useless person,' he could possibly be brought before the Council, but actually, if one calls another person, 'You fool,' he will be put into the burning fires of the rubbish heap.”

"Therefore, if you bring your sacrifice to the altar, and while there you remember that your brother has something against you. Leave your sacrifice at the altar and go to your brother. Be reconciled to him first, then come and offer your sacrifice. Make amends with the one who has a grievance against you as quickly as possible, while you are in contact with him. For otherwise your adversary may take the matter to the judge, and the judge may turn you over to the officer, who will put you into prison. Amen! I tell you, you will not be allowed release until you have paid every dime of the money you owe.”

"You have heard it was said by those in ancient times, 'You shall not commit adultery.' This is true, but remember also that whoever looks on a woman to desire her has committed adultery with her already in his heart. For the Torah also says, 'You shall not covet.' So, even if your right eye causes you to stumble, remove it! Throw it away from you as far as possible, because it is good for one of your cherished parts to be destroyed, so that not all of you is thrown onto the rubbish heap. So, even if your right hand causes you to stumble, cut it off, and remove it as far away from yourself as possible. I repeat, it is better for you to lose one of your cherished parts, than for your whole body to be tossed on the rubbish heap." {This Yeshua said in an allegory, so that a person would know that for whatever reason he does evil, it is not worth the penalty of being condemned to the unquenchable fire.}

"It has been said, 'Whoever will divorce his wife, let him give her a *gett* [a document of divorce].' But I tell you the truth, that whoever divorces his wife, unless she has committed fornication, causes her to commit adultery, because whoever marries a divorced woman commits adultery.

"Again, you have heard it has been said by those in ancient times, 'You should not break your oaths, but rather keep your vows to YHVH.' But I tell you, make no vow to YHVH, neither by Heaven, because it is Elohim's throne, nor by the Earth, because it is His footstool, nor by Yerushalayim, because it is the city of the great King. You should not make a vow by your own head either, because you cannot naturally change the color of

your own hair. Rather, let your communication be yes or no, for whatever is more than that comes from the evil-one and brings evil.

"You have heard it has been said, 'An eye for an eye, and a tooth for a tooth.' That is what will be, but I tell you this, you yourself should not personally attempt to avenge evil. Whoever slaps you on the right of your face, turn the other side to him. If any man sues you in court, and takes away your coat, give him your jacket also. Whoever forces you to go one mile, go with him two miles. Give to the one who asks you for help, and do not turn away the one who needs to borrow from you."

"You have heard it has been said, 'Love your neighbor, but hate your enemy.' But I tell you to love your enemies also, even to bless those who curse at you. Do good things for those who hate you, and pray for those who act despicably towards you or persecute you. In this way you will behave like children of your Abba in Heaven. For observe, He makes the sun to rise on the bad and the good, and He sends the rain down on both the righteous and the unrighteous."

"Do to others as you would want them to do to you. If you only love those who love you, why should you be rewarded for that? What special enablement does that take? Even the tax collectors and sinners do that! If you lend only to those from whom you expect to get a repayment, what divine ability does that demonstrate? Sinners will lend to sinners, expecting to be repaid in full. If you kindly greet your brothers only, what is so special about that? The tax collectors do that too! Love your enemies, do good to them, and lend to them without expecting a return. Then your reward will be great, and you will be sons of Ha'Elyon [the Most High], for He is kind to the ungrateful and unholy. Therefore, you are to be holy and different from the world. Just as your Abba in Heaven is holy and different from the world. Be merciful, like Him."

YESHUA EXPLAINS HALAKHAH [TORAH PRACTICE]

"Be careful that you do not give your gifts for the poor in front of people in order to look impressive. If you do it that way, you will not receive a reward for it from your Abba in Heaven. When you give your gifts for the poor, do not broadcast it everywhere, making a big deal of it, like the two-faced do in the worship centers and in the streets, in order to get the applause of people. Amen! I tell you, they have their reward. So, give your gift to the poor, but don't even let your left hand know what your right hand is doing. That way your gifts for the poor will be a secret, and your Abba who sees all secrets will Himself reward you in the open."

"And when you pray, do not pray like the two-faced, for they love to pray standing in the worship centers and on the corners of the streets, so they can be seen by people. Amen! I tell you, they have received their reward. But when you pray, enter into your private room, then after you have shut your door, pray to your Abba in secret. And your Abba who sees all secrets shall reward you in the open. When you pray, do not perform useless repetitions, as the pagans do. They are deceived into thinking they will be heard due to the amount of

their speech. In no way act like the pagans, for your Abba knows what you need before you ask Him. “

"Pray like this:

**Avinu Shebashamayim / yitkadash sh'mekha.*

**Tavo Malkhutekha / Ye'aseh Retsonekha / Ba'arets ka'asher na'asah vashamayim*

**Ten lanu Haiyom / Lechem chukeinu*

**uselakh lanu 'et ashmateinu / ka'asher solekhim anakhnu / la'asher ashmu lanu*

**ve'al tevieinu / lidei massah / ki 'im hatzileinu / min hara]*

Our Abba in Heaven, YHVH, Your Name is holy. Please bring Your Kingdom to us, so that Your will is done on the earth the same way it is done in Heaven. Please provide us the bread we need today. And forgive us for breaking the Torah against Your will and covenant, for we forgive those who have broken trust with us. Please do not lead us into difficult testing, but keep us from the evil one. For unto You alone is the sovereignty and the power and the glory forever. Amen.'

"You see, if you forgive people their sins, your Abba in Heaven will also forgive you, but if you do not forgive people their sins, neither will your Abba forgive your sins.

"Also when you fast, do not be like the two-faced with sad faces, for they purposely deform their faces, so they appear to people as fasting. Amen! I tell you again, they have their reward. When you fast, comb your hair and wash your face. This way you will appear to people not to be fasting, except to your Abba who sees the secret. Your Abba, who knows all secrets, will reward you in the open."

"Keep asking Him, and it will be given to you. Keep seeking Him, and you will find. Keep knocking on His door, and it will be opened to you. For every one who continues to ask receives, and the one who keeps seeking finds, and the one that does not stop knocking will have it opened to him. Who among you will give your son a stone if he asks for bread? Or, if he asks for some fish, would you give him a serpent? If you who are evil know how to give good gifts to your children, how much more will your Abba in Heaven give good things to those who ask him?"

"But, do not store up for yourselves treasures on earth, where moths and rust ruin it, and where thieves break in and steal it. Rather, store up for yourselves treasures in Heaven, where there are no moths or rust to ruin anything, and where thieves do not break in or steal. For where you put your treasure is the place your heart will want to be."

"The window into the body is the eyes. If your eyes are pure, your whole body will be full of light. But, if your eyes look to see evil things, your whole body will be full of darkness. Therefore, if the window for light that is in you is dark, how great the darkness will be inside you!"

"Can the blind provide guidance for the blind? Will not both of them fall into the trap? The disciple is not above his rabbi, but when a person is matured he will be like his rabbi. So then, how can you see the splinter that is in your brother's eye, when you cannot see the log that is in your own eye? Why do you say to your brother, 'Let me pull the sliver out of your eye, while an entire beam is in your own eye? You are two-faced! First get rid of the beam from your own eye, and then you will see clearly enough to get the speck out of your brother's eye. Therefore, whatever you want people to do for you, you do that very thing for them, for this is the intent of the Torah and the prophets."

"Therefore, personally condemn no one and you will not be condemned either. Release and you will also be released! Give and you will also receive! Not just a little, but a lot, compressed and running over the side! Whether good or bad, it will return to your very being in a comparable proportion to what you gave out."

"It is not possible for a person to serve two masters, for he will hate one and love the other, or else he will cling to one and despise the other. So, you cannot serve both Elohim and the Elohim of money. Therefore, I tell you, do not worry about your life -- whether or not you will have enough to eat or drink, or what kind of clothing you will have. Isn't living more than eating food, and taking care of the body more than wearing clothes? Look at the birds of the air, for they do not sow, nor do they harvest and store into barns, yet your Abba in Heaven feeds them. And aren't you worth much more than they are?"

"Who among you, by thinking about it, can add one inch to his height? So, why even give any thought to what you will wear? Consider the lilies of the field, how they grow. They do not labor or create anything. Yet I tell you, even King Shlomo in all his majestic splendor was not adorned like one of these. Therefore, if YHVH is willing to clothe the grass of the field in this way, which is here today and thrown in the oven tomorrow, will He not adorn you with so much more? You have such little trust in Him!"

"Therefore, worry no more, saying, 'What will we eat?' or, 'What will we drink?' or, 'What are we going to wear?' These are things which consume the thinking of the Gentiles, not you. For your Abba in Heaven knows perfectly well you need all these things. But first before all, you are to be consumed with obtaining the Kingdom of Elohim and His righteousness. Then all these other things will automatically be added to you. You do not even need to think about tomorrow, for tomorrow will take care of itself. There is more than enough evil to handle today."

"You must enter into righteousness through the gate that is blocked with obstacles. For, wide is the gate and smooth is the way which leads to destruction, and many people go that way. Because the gate which leads to life is strewn with all kinds of debris. Therefore, the narrow way is difficult to find for all but a few."

"Beware of lying preachers, who will come to you in sheep's clothing, but underneath they are ravenous wolves. You will discern them by their fruit. Do men harvest grapes from a thornbush, or figs from a briar patch? Thus, every good tree shows good fruit, but a corrupt tree shows bad fruit. A good tree cannot produce bad fruit, neither can a bad tree

produce good fruit. Without exception, every tree which does not demonstrate good fruit is chopped down and cast into the fire. The good man speaks good things from his heart, and the evil man speaks forth evil things, for from the abundance which is in the heart, the mouth speaks. For this reason, you will know what kind of tree they are by the fruit they produce.”

"Note this! Not everyone who says to me, 'Adonai!' or ' YHVH!,' shall enter the Kingdom of Heaven. No, only those people who do what Avi in Heaven has said to do. Many will come to me in that day and say, 'Adonai YHVH, have we not preached in Your Name? Through Your Name didn't we cast out deceiving spirits? In Your Name we also did many wonderful works!' Then I will declare to them, 'Why do you call me Adonai YHVH and yet you do not do the things which I have commanded you {in the Torah and the prophets}? I never knew you, depart from me, you who work against the Torah!"

"Therefore, whoever hears my eternal Word, and does it, I will view him to be like the wise man, who built his house upon a rock. The rain descended, the floods rose, and the winds blew and beat against that house, and it did not collapse, for it was built upon a rock. But, everyone who hears my eternal Word, and does not do it, I will view him to be like the foolish man, who built his house upon sand. The rain descended, the floods rose, and the winds blew and beat against that house, and it collapsed. In fact, it disintegrated!"

When Yeshua had ended His Word, the people were struck with absolute awe at His teaching. He taught them as One who possessed supreme authority, which was not the way the Torah teachers taught.

Chapter Eight

CENTURION'S SERVANT HEALED

When Yeshua finished teaching His Word to the audience of people, He entered into the town of K'far-Nachum again. A certain centurion's servant was there, who was sick and close to death. The centurion was very fond of his servant. So, when he heard about Yeshua, he sought for Him through the Zakenim of the Yehudim, imploring them for Yeshua to come and heal his servant.

When the elders came to Yeshua they immediately begged Him, "The centurion is worthy for you to do this for him, for he loves Yisrael, and he built us a synagogue."

Then Yeshua went with them. When He was not far from the centurion's house, the centurion sent friends to Yeshua with a message which said, "Adonai, do not trouble yourself anymore, for I am not worthy for you to come under my roof. I don't think I am worthy to come to you, but simply speak the word, and my servant will be healed. For I also am a man put under authority and I have soldiers under my authority, and I say to one of them, 'Go, and he goes,' and to another one, 'Come, and he comes,' and to my servant, 'Do this, and he does it.' "

When Yeshua heard this He was amazed at the centurion, so He turned around to the people that followed Him, and said, **"I tell you, I have not found so great a trust before. No, not in all the land of Yisrael. I tell you, many shall come from the east and west, and shall sit down with Avraham, Yitzchak, and Ya'akov in the Kingdom of Heaven. But some of those supposed to be the Children of the Kingdom shall be turned away and put into outer darkness. There will be weeping and teeth grating."**

Yeshua said to the centurion's friends, **"Go your way. It has happened as you expected."** So his servant was healed at the very same moment. Then those the centurion sent returned to his house and found the servant who had been sick completely healed.

DEAD MAN RESURRECTED

The next day, Yeshua went into a town called Nain, and many of His disciples went with Him along with many people. When He came near to the gate of the town, there was a dead man being carried out who was the only son of his mother. She was a widow and many people of the town were with her.

When Yeshua saw her He had compassion on her, and said, "Don't cry." Then He came and took hold of the funeral palette, and those who carried the dead man stopped. He said, **"Young man, I tell you to get up."** The dead man sat up and began to speak. Then Yeshua turned him over to his mother.

Fear came upon all who saw it, and they glorified Elohim, saying, "A great prophet has risen up among us and Elohim has visited His people."

YESHUA AFFIRMS YOCHANAN

This rumor about Yeshua being a great prophet went throughout all the region of Yehudah. So the disciples of Yochanan reported this back to him, {that he was considered a great prophet by the people}. Then Yochanan called two of his disciples and sent them to see Yeshua with this message, **"Are you the One that was promised to come, the Mashiach, or do we look for someone else?"**

When the men came to Yeshua they said, "Yochanan the Immerser sent us to you to ask you, **'Are you the One that was promised to come, Mashiach, or should we look for someone else?'"**

At that same time Yeshua cured many people of their infirmities, plagues, and evil spirits. He also gave sight to many blind people.

Then Yeshua said to them, **"Go back and tell Yochanan what you have seen and heard, how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the joyful message is preached. And, blessed is the one who will not be offended with me."**

When the messengers of Yochanan were gone, Yeshua began to speak to the people concerning Yochanan, **"What did you go out into the wilderness to see? A reed shaking in the wind? Think now, what did you go out to see? A man decked out in fine clothes? Of course not! Those who are beautifully clothed live in the comfort found in kings' courts. But, what did you go out to see? A prophet? Yes, I tell you, but much more than a prophet. This is the one of whom it is written, 'Watch! I send My messenger before Your face, who will prepare Your way before You.' For I tell you, among those who have been born of women there is no greater prophet than Yochanan the Immerser, but the one who is least in the Kingdom of Elohim is even greater than him."**

"Yet from the days of Yochanan the Immerser until the present, the Kingdom of Heaven allows itself to be violently treated, and the violent abuse it through the use of force. But, all the prophets until Yochanan, and the Torah, foretold this would happen. And, if you can comprehend it, Yochanan is the Eliyahu, who was to come. He who can hear it, let him understand."

The people who heard Yochanan, even some tax collectors, were justified by Elohim because they were purified with the mikveh officiated by Yochanan. But, some of the P'rushim and Torah teachers rejected the will of Elohim by not receiving the mikveh of Yochanan, thereby hurting themselves.

Yeshua continued, **"With what will I compare the people of this generation? They are like children sitting in the marketplace calling to one another, 'We have played for you, but you have not danced. We have mourned to you, and you have not wept.' In like manner,**

Yochanan came eating no bread and drinking no wine, and you say, 'He has a deceptive spirit.' The Son of man comes eating and drinking, and you say, 'Look at him, a glutton and a wino, a friend of tax collectors and sinners!' Well, wisdom will be proven innocent by her children."

Then Yeshua warned the towns where most of His mighty works were done, because they did not do t'shuvah. **"Trouble upon you, Chora'zin! Trouble upon you, Beit-Zata! For if the mighty deeds which were done in you had been done in Tyre and Sidon, they would have done t'shuvah long ago in sackcloth and ashes. So, I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment, than for you. And you, K'far-Nachum, having been exalted to Heaven itself {It being the earthly home of Yeshua}, you will be brought down to sheol. For if the mighty works which have been done in you had been done in Sodom, it would be here today. But I tell you, it will be more tolerable for the land of Sodom in the day of judgment, than for you."**

At that time Yeshua began to rejoice with Ruach HaKodesh, **"I thank you, Oh Abba, YHVH, Sovereign of Heaven and Earth, because You have hid these things from wise sages, and have revealed them to those unable to even speak. Abba, it seemed good in Your sight. All things belonging to Avi are released to me and no man knows the Son, but Abba does. No one knows Abba either, except the Son, and the one to whom the Son will reveal Abba."**

"Come to me now, all you who are weary from labor and are heavily burdened, and I will give you rest. Join in the ox-yoke, in tandem, with me and learn from me and about me, for I am harmless and humble in heart. This will bring rest to your souls. For my yoke is employed, and my task is easy."

FIRST ANOINTING OF YESHUA'S FEET

So then, one of the P'rushim, who was called Shimon, asked Yeshua to eat with him. Yeshua went into the house of the P'rush and sat down for dinner. A woman in the town, who was a sinner, knew that Yeshua was having dinner in the house of the P'rush, so she brought an alabaster box of ointment, and stood at Yeshua's feet behind Him crying. She knelt and began to wash His feet with her tears and wiped them off with the hair of her head. She kissed His feet and anointed them with the ointment.

When Shimon, the P'rush who invited Yeshua saw it, he thought to himself, "If this man was a prophet, he would know who and what kind of woman this is who touches him, for she is a sinner."

Yeshua knew Shimon's thoughts, and said to him, **"I have something to tell you."**

Shimon said, "Rabbi, please speak."

Yeshua told this story, **"There was a certain creditor who had two debtors. The one owed five hundred gold pieces, and the other owed fifty. When neither of them could pay him, he**

forgave them both outright and released them from obligation. Tell me then, which one of them will appreciate the creditor the most?"

"I suppose the one whom he forgave the most," Shimon answered.

Yeshua said, **"You have judged correctly."**

Then Yeshua turned to the woman, and said to Shimon, **"Do you really see this woman as she is? I entered into your house; you gave me no water for my feet, but she has washed my feet with her tears, and wiped them with the hairs of her head. You did not give me a kiss, but this woman has not ceased to kiss my feet since the time I came in. You did not anoint my head, but this woman has anointed my feet with ointment. Therefore, I tell you, her sins which are many, are forgiven, because she has much love. However, the one who has only a small amount forgiven, appreciates it only a little."**

So Yeshua said to her, **"Your sins are forgiven. Your trust has saved you. Go in shalom."**

Others that were at dinner with Him began to think, "Who is this who also forgives sins?"

Afterward, Yeshua went throughout every city and village, telling and demonstrating the joyful report of the Kingdom of Elohim. The twelve He chose were with Him, along with certain women, who had been healed of evil spirits and infirmities. There was Miryam of Magdala, out of whom He cast seven deceptive spirits, Yochanah the wife of Kuza (Herod's minister of finance), and Shoshanah, and many others, who helped Yeshua's ministry with their own finances.

YESHUA ACCUSED OF DECEPTION

They went into a house, and the multitude came together again, so that they could not even eat dinner. Then one possessed with a deceiving spirit, blind and speechless, was brought to Him. He healed him, and the blind and speechless person spoke and could see. All the people were amazed, and said, "Isn't this the promised son of David?"

When Yeshua's friends heard it they went to stop Yeshua, for they said, "He is beside himself."
{He is crazy, in other words.}

And some P'rushim and Torah teachers who had come from Yerushalayim said, "He has an unclean spirit and by *Ba'al-Zebul* [lord of the flies], the prince of the deceptive spirits*, he casts out deceptive spirits." {*or, "the lord of the flyers, the prince having power over false winds."}

Yeshua called them over to Him, and said, **"How can the Adversary cast out the Adversary, for if a kingdom is divided against itself, that kingdom will be destroyed? A house divided against itself is doomed to fall. If the Adversary rises up against himself, he is finished and will not continue. If I by the power of Ba'al-Zebul cast out deceiving spirits, by whom do your sons cast them out? They will judge you concerning this. For if I, directed by the Ruach of Elohim, cast out deceiving spirits, then the Kingdom of Elohim is here with you."**

"No man can enter into a strong man's house to take his possessions, unless he first binds the strong man. For when the strong one is fully armed, he guards his own court and it is quiet on his property. But when a stronger one comes upon him and defeats him, the stronger one takes away the armor the weaker one had trusted in, then he will ransack his whole house and disperse the booty."

"The one who is not with me is against me. The one who does not gather with me disperses."

"Amen! I tell you, every sin will be forgiven the children of mankind, including the blasphemies which they will utter. Even what is spoken against the Son of man will be forgiven. But the one that blasphemes against Ruach HaKodesh of YHVH will never be forgiven, and will be liable for eternal punishment."

"Either let the tree be good and its fruit good, or else let the tree be corrupt and its fruit corrupt, because the tree is known by its fruit. There is no good tree which produces corrupt fruit, and no corrupt tree produces good fruit. For people do not harvest figs from thorns, nor grapes from a thicket. Oh offspring of serpents, how can you who are evil speak good things? For the mouth will speak whatever fills the heart. A good man out of the good treasure of his heart brings forth good things, but an evil man out of his evil treasure brings forth evil things."

"But I tell you, on judgment day every person will give an account of every idle word which he has spoken. For by your own words you will be justified, or by your own words you will be condemned."

A SIGN SOUGHT

Then some Torah teachers and P'rushim demanded, "Rabbi, we desire to see a sign from you."

"An evil and adulterous generation seeks for a sign," answered Yeshua. "There will be no sign given to it, except the sign of the Prophet Yonah. For the same as Yonah was exactly three days and three nights in the fish's stomach, so will the Son of man also be exactly three days and three nights in the heart of the earth. As Yonah was a sign to the people of Nineveh, so also the Son of man will be the only sign to this generation."

"The people of Nineveh will rise at the judgment with this generation, and will condemn it, because the people of Nineveh did t'shuvah at the preaching of Yonah. Be aware! One greater than Yonah is here! The queen of the south will rise at the judgment with this generation, and will condemn it, for she came from an extremity of the Earth to hear the wisdom of King Shlomo. Be aware! One greater than Shlomo is here!"

"When an unclean spirit departs from a person, he walks through dry places, seeking rest, and not finding any. Then he says, 'I will return to live in my house which I left.' When he returns he finds it unoccupied, orderly, and neatly decorated. So he goes and gets seven other spirits more evil than himself, and together they enter in and live there. The last state

of that person becomes worse than the first state. Its going to be the same for this evil generation."

While Yeshua was talking to the people, His mother and His brothers stood outside waiting to speak with Him, because the crowd prevented them. Then someone told Yeshua, "Your mother and brothers are standing outside. They wish to speak with you."

Yeshua said to the person, **"Who is my mother, and who are my brothers?"** Then pointing toward His disciples He said, **"Look, here are my mother and my brothers! For whoever hears the Word of Elohim and then does the will of Avi in Heaven, that one is the same to me as my brother or sister or mother."**

Chapter Nine

PARABLE OF THE SOWER

That same day Yeshua went out of the house and sat by the lake shore. Great crowds gathered around Him, so He went into a boat and sat down while the whole multitude stood on the shore.

He taught them many things using parables. He began by saying, "*Shema!* [Hear!] A sower went out to sow, and when he sowed, some seeds fell on the walk way, so the birds came and ate the seed. Some seed fell among stones, where there was not much soil. They sprang up quickly, because there was no depth to the soil. While the sun was up, they were burnt and because their root could not find moisture they withered away. And some seed fell among thorns. When the thorns came up they choked them, so no fruit was produced. But other seed sank into good soil and produced fruit; some a hundred times, some sixty time, and some thirty times. Whoever has ears to shema, let him understand it."

Then His disciples came and asked Him in private, "Why do you speak to them using parables?"

"Because, it is given to you to know the mysteries of the Kingdom of Heaven, but to them it is not given," answered Yeshua. "But to those who are outside the Kingdom, all things are taught in parables. For whoever has, more shall be given to him, and he will have an abundance, but whoever does not have, he will also lose what he has. Therefore, I speak to them using parables. Though they see, they do not really see, and though they hear, they do not really shema, because they do not understand.

"In them is the fulfillment of the prophecy of Yesha'yahu, which says, 'By hearing you shall hear, and shall not understand; and by seeing you shall see, and shall not perceive.' For this population's heart has become grossly weighed down, and their ears of understanding are too dull to shema, and they have closed their eyes, in case they might be able to see with their eyes and shema with their ears, and should understand with their heart, and should do t'shuvah, so that I can forgive them and cure them.

"However, blessed are your eyes because they see, and your ears because they shema. Amen! I tell you, many prophets and righteous people have desired to see those things which you now are seeing, but they did not see them. They wanted to shema those things which you now shema, but they did not understand them.

"Do you not understand this parable? If not, how will you understand any parable? So then, shema the explanation and understand the parable of the sower. When people hear the Word of the Kingdom, but do not grasp it, the evil-one comes and snatches away the Word that was sown in their heart. The Deceiver does this so they will not trust and be saved. This is what happened to those who received the seed on the walk way."

"But those who received the seed in a stony place, they shema the Word and joyously receives it immediately. Yet, they do not have any root within, so it endures only a short time. For when

they are tested with tribulation or persecution because of the Word, they feel trapped and stumble away.

"Others received seed among thorns. These have heard the Word, but the cares of this world, along with the deceitful security of riches and lust for pleasure, choke the Word. So they produce no fully ripened fruit.

"But those who received seed into good ground, they shema the Word and comprehend it. They hold on to it within a beautiful and good heart, so that it bears fruit through cheerful endurance. Some produce thirty times, some sixty times, and some a hundred times."

Yeshua continued to teach the crowds, "No man lights a lamp and then covers it with a basket or puts it under a bed. Rather, it is put on a stand so those who enter may see the light! So, there is nothing hidden, except for the purpose of eventually being brightly revealed. There is nothing kept a secret, except for the purpose of becoming known at the proper time.

"If anyone has ears to shema, let him understand. But, listen carefully to what you hear, for it is measured to you in proportion to the measure you have given out. You who shema will be given even more. Because he who has heard is given more, and he who does not shema will have what he has heard taken from him."

PARABLES OF THE KINGDOM

Yeshua taught another parable to them, "The Kingdom of Heaven is like a man who sowed good seed in his field. But while he slept a hateful one came and sowed false grain among the wheat and went his way. Then when the blade had sprung up and produced fruit, the false grain also appeared. So the servants of the head of the house came to him and said, 'Adonai, didn't you sow good seed in your field? Where did this false grain come from?' 'A hateful one has done this,' he replied. The servants asked, 'Do you wish for us to go now and pull out the false grain?' But he said, 'No, because pulling out the false grain at this time may prematurely pull up the wheat with them. Let both grow together for now until the harvest. When it is time for the harvest I will tell the reapers to gather together the false grain first and bind them in bundles to burn them, then gather the wheat into my barn.' "

Yeshua said, "The Kingdom of Elohim is like when a man sows seed into the soil. At night he goes to sleep and awakes every morning. Eventually the seed springs up and grows, but he does not know how this happens. For the earth produces the fruit automatically. First the blade, then the stalk, after that the full kernel on the stalk. Then when the fruit is ready to surrender itself, immediately he puts in the sickle, because the harvest is standing tall."

Another parable Yeshua shared with them was, "The Kingdom of Heaven is like a mustard seed, which a man took and sowed in his field. Indeed, this seed is the smallest of all seeds, but when it is grown it is the largest among the herbs and becomes a tree. It is so large that the birds of the sky come to nest in the branches of it.

"The Kingdom of Heaven is like a woman who took some yeast and concealed it in three measures of meal until all of it was leavened."

Yeshua spoke to the crowds only in parables about all these things. In this way the message was provided just as the prophet said, "I will open my mouth in parables. I will speak things which have been kept secret from the foundation of creation."

Then Yeshua sent the crowds away and went into the house. His disciples came to Him, and requested of Him, "Explain to us the parable of the false grain sown in the field."

Yeshua told them, "The one who sows the good seed is the Son of man. The field is the world. The good seed are the Children of the Kingdom, but the false grain is the children of the evil-one. The hateful one who sowed them is the Deceiver. The harvest is the end of the age, and the reapers are the messengers of Heaven. Just as the false grain is gathered and burned in the fire, so will it happen at the end of this age. The Son of man will send out his heavenly messengers, and they will gather out of his Kingdom all things that cause a trap, and those who transgress the Torah. The heavenly messengers will throw the transgressors into a furnace of fire, where there will be wailing and teeth grating. Then those who are righteous will radiate brightness like the sun in the Kingdom of their Abba. Whoever has ears to shema, let him understand.

"The Kingdom of Heaven is also like a treasure which was buried in a field, and when a man happened to find it, he buried it there again. Then delighted, he goes and sells everything he owns to buy that field.

"The Kingdom of Heaven is also like a merchant man, seeking to buy quality pearls. When he found one extremely valuable pearl, he went and sold all the others he had and bought it.

"The Kingdom of Heaven is like a net thrown into the sea which caught fish of every kind. When it was full, the fishermen drew it to shore, sat down, and separated the good fish into containers, but threw the bad away. So it will be at the end of the age. Messengers will come from the separated place, and separate the evil ones from among the righteous ones. They will throw them into the furnace of fire, and there shall be wailing and teeth grating.

"Have you understood all these things?" Yeshua asked His followers.

"Yes, Adonai," they answered.

He replied, "Then you should know that every one who learns Torah, and also is instructed in the Kingdom of Heaven as you have been, is like a man that is head of a house and produces out of his treasure things old and new."

When Yeshua had finished these parables He departed from there.

YESHUA CALMS THE STORM

That same day in the evening, Yeshua directed the disciples, "Let's go over to the other side of the lake." So, they took Him in a large boat, and there were also other smaller boats with Him. There arose a huge whirlwind on the lake. The waves beat against the boat and filled it up.

Yeshua was in the stern of the boat, sound asleep on a pillow. So they woke Him, and cried out, "Rabbi, don't you care that we are perishing? Save us, Adonai!"

He got up and rebuked the wind and the waves, and commanded the sea, "Hush! Be quiet!" And the wind stopped, and there was a great shalom. Yeshua turned to them, "Why are you so timid? How can you not trust?"

But they were terrified, and said one to another, "Who, no doubt, is this? Even the wind and the sea obey him!"

DECEIVING SPIRITS OF GADARA

They came safely over to the east side of Lake Kinneret into the area of the Gadara. When Yeshua came out of the boat, there immediately met Him a man possessed with deceiving spirits who had come out of the tombs. The man lived among the tombstones and no one could keep him bound, not even with chains. He had been tied up often with foot shackles and chains, but he simply broke them off into pieces. So, he could not be tamed. Unceasingly, night and day, he was in the mountains and among the graves, howling and cutting himself with sharp stones. But when the man saw Yeshua from a distance, he ran to Him and worshiped Him. Then the man howled with a loud voice.

"Come out of the man, you unclean spirit!" Yeshua commanded.

"What have I to do with You, Yeshua, Son of Ha'Elyon Elohim? I sincerely request You by Elohim, that You do not torment me," he retorted.

Yeshua asked him, "What are you called?"

The answer came back, "My name is Legion, because we are many. Please do not send us out into the empty expanse." Near to the hills a large herd of swine was feeding, and all the deceiving spirits began to beg Yeshua, "Send us into the hogs, so we can enter into them."

Yeshua gave them permission, and instantly the unclean spirits went out of the man, and entered into the herd of hogs. Suddenly, the entire herd ran and plunged down a cliff into the lake. About two thousand hogs were drowned in the lake. {Pork is unclean and not proper to eat for food, therefore the unclean spirits were allowed to go into the hogs.}

Those responsible for feeding the hogs ran away and reported in the town and around the region what had happened. Because of this the people went out to see what was going on. They came to Yeshua and saw the one who was possessed with deceiving spirits called Legion, sitting fully clothed and sober at Yeshua's feet.

Those who saw the deliverance told the people what had happened to the man who was possessed with the deceiving spirits. They also told what happened to the hogs. So, the people were afraid and began to beg Yeshua to depart from their boundary.

Yeshua returned to the boat, and the man who had been possessed with the deceiving spirits pleaded to go with Yeshua. Yet, Yeshua did not allow him, but instead commanded him, "Go home to your friends, and tell them what wonderful things YHVH Elohim has done for you, because there was compassion for you."

Then the man departed and began to preach in the ten city region of Syria what wonderful things Yeshua had done for him, and all the people were amazed.

HEALING WITH THE TALIT

When Yeshua crossed over to the other side of Lake Kinneret again, many people gathered to Him once again near the sea shore. And while He spoke one of the rulers of the synagogue, Yairyah by name, came to Yeshua, and when Yairyah saw Him he fell at His feet.

"My little daughter is at death's door," he said. "I beg you please, come to my house and lay your hands on her, then she will be healed and live." It was the man's only child and she was twelve. Yeshua went with him and many people followed and were crowding Him.

A woman was there who had an issue of blood for twelve years, and she had suffered many things from many physicians. She had spent all the money she had on them and was no better because of it, but rather she became more seriously ill. When she had heard about Yeshua, she came into the crowd from behind Him and touched the tzitzit of His talit. {Tzitzit is the border fringe of the talit, the Jewish prayershawl. The talit is the *arba-kanfot* [four-cornered] garment which Torah commands to be worn by all Israel.}

For she said to herself, "If I can touch His talit, I will be healed."

Immediately, upon touching His talit the flow of her blood stopped, and she felt in her body that she was no longer being hurt by the disease.

Then Yeshua, knowing instantly that power had gone out of Him, turned around in the crowd and inquired, "Who touched my talit?"

When all denied it, Kefa and the disciples said to Him, "Rabbi, you see the people crowding around you. Why do you ask who touched you?"

Yet Yeshua continued to look around to find the one who had done this. Then the woman, with fear and trembling, and knowing what had happened to her, came and fell down before Him. She told Him in front of everyone the truth of why she had touched Him and that she was now healed.

He said to her, "Daughter, be happy! Your trust has healed you! Go in shalom and remain healed from the hurting."

While Yeshua was still speaking there came from the ruler of the synagogue's house certain person's which said to Yairyah, "Your daughter is dead. Why bother the Rabbi any further?"

As soon as Yeshua heard those words He said to Yairyah, "Do not be afraid, just continue to trust."

Yeshua did not allow anyone to follow Him to Yairyah' house, except for Kefa and the two brothers, Ya'akov and Yochanan. Coming into the house of Yairyah, He saw the upset and those who wept and wailed loudly.

After coming in He said to them, "Why all this fussing and weeping? The girl is not dead. She is only sleeping."

The mourners, with mockery, laughed at Him. But when He had ultimately put them all out, He took the father and mother of the girl and the disciples that were with Him, and entered the room where she was lying.

Then He took her hand and said to her, "Yaladah, talita cumi." The interpretation is, "Young girl, arise to my talit." {*Talit* is Hebrew for lamb or fresh thing, as well as the traditional Jewish name for the arba kanfot, the four-cornered garment with fringes/tzitzit commanded to be worn in the Torah.}

Her spirit returned to her, and she arose immediately and walked. Those watching were awestruck. Yeshua strictly instructed them to tell no one and commanded that something should be given to her to eat.

TWO BLIND MEN AND A SPEECHLESS MAN

When Yeshua departed from there two blind men followed Him and cried out, "Oh, son of David, have mercy toward us."

When He came into the house the blind men came to Him, so Yeshua asked them, "Do you trust that I am able to cure you?"

They said "Yes, Adonai."

Then He touched their eyes and said, "Then let it happen to you according to your trust."

Their eyes were opened, and Yeshua strictly instructed them, saying, "Make sure that no one knows about this." However, after they departed they reported what He had done for them throughout the whole region.

As Yeshua and His disciples left the house, someone brought to Him a speechless man possessed with a deceiving spirit. When the deceiving spirit was cast out, the speechless man spoke and the crowds were excited, saying, "This has never been seen before in Yisrael."

But some of the P'rushim said, "He removes deceiving spirits through the prince of the deceiving spirits."

Chapter Ten

SECOND REJECTION AT NATZARET

Yeshua left there and came into His own area again, and His disciples followed Him. When the Shabbat arrived He began to teach in the synagogue.

Many who heard Him that day were astonished, saying, "Where did this person get these ideas? What wisdom is this which has been given to him, and how are such mighty deeds produced through his hands? Isn't this the carpenter, the son of Miryam, the brother of Ya'akov, Yosef, Yehudah, and Shimon? Aren't his sisters here with us?" So they were offended with Him.

Yeshua told them, "A prophet is not without honor, except in his own country and among his own relatives, and in his own house." Therefore He could not do a mighty work, except that He laid His hands upon a few sick people and healed them. He was amazed because of their lack of trust.

He continued from there to travel and teach all around in the cities, villages and synagogues. He proclaimed the good news of the Kingdom while healing all kinds of diseases and sicknesses. When He saw the crowds He was moved with compassion on them because they were tired and were scattered all over like sheep which have no shepherd.

SHALIACHIM SENT OUT

He instructed His disciples, "Do not forget that the harvest is abundant, but the laborers in it are few. You should pray then that the Adonai of the harvest will send laborers out into His harvest."

Yeshua called to His twelve disciples, He gave them authority to remove unclean spirits and to heal all kinds of sicknesses and diseases. Yeshua sent out the twelve and commanded them, "Do not travel the road of the Gentiles or enter any city of Shomron. Rather go to the lost sheep of the house of Yisrael. As you travel preach, declaring that the Kingdom of Heaven is near. Heal the sick, cleanse the lepers, raise the dead, cast out deceiving spirits. As freely as you have received, freely share. Prepare no gold or silver, or brass in your purses. Don't take a bag of food on your journey or two coats, or shoes, or even walking canes. Because the laborer is worthy of his food. Into whatever city or town you enter inquire there who in it is trustworthy, and stay there until you depart. When you enter a house greet it honorably. If the house is trustworthy let your shalom rest upon it, but if it is not trustworthy let your shalom return to you. If they will not receive you or hear your words shake the dust off your feet as you leave that house or city. Amen! I tell you it will be more tolerable for the land of Sodom and *Amora* [Gamorah] in the day of judgment than for that city.

"Watch carefully! I send you out like sheep among wolves. So, you need to be as wise as serpents and as harmless as doves. Beware of people, for they will turn you over to the councils, and they will beat you in their assemblies. You will be brought before governors and kings for my sake as a testimony against them and the Gentiles. When they turn you over do not consider

how or what you will speak. What you are to say will be given to you at that time. For it is not yourself who will speak, but it is Ruach HaKodesh of your Abba who speaks in you. Then brother will turn over brother to death, and a father will turn over his child, and children will rise up against parents and cause them to be put to death. You will be hated by all people for my Name's sake, but the one who endures to the end will be saved. When they persecute you in this city, hurry to another. Amen! I tell you, you will not have traveled to all the cities of Israel until the Son of man arrives {behind you}.

"The disciple is not above his rabbi, nor the servant above his master. It is adequate that the disciple be like his rabbi, and the servant like his master. If they have called the ruler of the house Ba'al-Zebul how much more {defamed will be} those of his household? Do not fear them though! For there is nothing covered, that will not be revealed. Nothing is hidden that will not be known. What I tell you in darkness, speak it in the light. Whatever you hear in your ear, proclaim it on the housetops.

"Don't be afraid of those who kill the body and are not able to kill the soul. Rather fear Him who is able to destroy both soul and body in sheol. Aren't two sparrows sold for small change? Yet one of them will not fall on the ground without your Abba's permission. The very hairs of your head are all numbered. So do not fear because you are more valuable than many sparrows.

"Whoever will confess me in front of people, I will confess him also in front of Avi who is in Heaven. But whoever will deny me before men, I will also deny him in front of Avi who is in Heaven.

"Don't suppose that I came to bring shalom on earth. I did not come to bring shalom, but instead a sword. For I have come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. A man's enemies will be those of his own household. The one who loves his father or mother more than me is not worthy of me, also and the one who loves his son or daughter more than me is not worthy of me. The one who does not take his execution-stake and follow after me is not worthy of me. The one who finds his life will lose it, but the one who loses his life for my sake will find it.

"The one who receives you receives me, and the one who receives me receives the One who sent me. The one who receives a prophet in the name of a prophet will receive a prophet's reward, and the one who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. Whoever gives a cup of cold drink to one of these little ones, simply in the name of a disciple, Amen! I tell you, he will never lose his reward."

When Yeshua had finished instructing His twelve disciples, He left again to teach and to preach in their cities.

DEATH OF YOCHANAN

When King Herod heard about Yeshua (for His Name was broadcast everywhere) he said, "Yochanan the Immerser has risen from the dead, and therefore mighty acts are demonstrated in him."

Others said, "It is Eliyahu." Still others said, "It is a prophet, or as one of the prophets."

However, Herod said, "It is Yochanan, whom I beheaded: he is risen from the dead." For Herod himself had sent and arrested Yochanan and bound him in prison because of Herodiah's influence, who was his brother Philip's wife.

Herod had married her, so Yochanan had said to Herod, "It is not permitted in Torah for you to have your brother's wife."

Because of this Herodiah had argued against him, and would have killed him, but she couldn't because Herod respected Yochanan, knowing that he was a righteous and holy man. He had observed Yochanan, and when he heard him, he responded with certain deeds and heard him gladly.

A convenient day came. Herod on his birthday made a supper to his leaders, high captains, and chiefs of Galilee. The daughter of Herodiah came in and danced, and it pleased Herod and those who sat there with him. So the king swore an oath to the young woman, "Ask me for whatever you want, up to half of my kingdom, and I will give it to you."

She went to her mother and asked, "What should I request?"

"The head of Yochanan the Immerser," Herodiah replied.

Immediately she came back hurriedly to the king, and said, "I want you to give me the head of Yochanan the Immerser on a plate."

Then the king was full of sorrow that he had sworn the oath, but because of those who sat with him he would not deny her request. Momentarily the king sent an executioner and commanded Yochanan's head be brought. He went and beheaded him in the prison and brought his head on a platter and gave it to the young woman. The young woman took it to her mother. When Yochanan's disciples heard about it they came and carried out his corpse and put it in a tomb.

SHALIACHIM RETURN

The Shaliachim gathered themselves around Yeshua and reported all the things they accomplished and taught.

"All of you come with me into a desert place and rest for awhile," Yeshua said. For many were coming and going, so that they had no leisure, not even to eat. They departed to a desert place privately by ship. The people saw them departing and since many knew Yeshua they ran toward Him from all the cities and out-paced them, eventually catching up to Him.

FIVE THOUSAND FED

When Yeshua came out of the ship, He saw many people and was moved with compassion toward them, because they were as sheep not having a shepherd, so He began to teach them many things. It was close to time for the holy Feast of Pesach.

When the day was now almost over His disciples came to Him and said, "This is a desert place and it is getting late. Send them away so they can go into the area around here and into the villages to buy themselves some bread, because they have nothing to eat."

Yeshua instructed them, "You give them something to eat."

"Are we to go and buy two hundred pounds of bread for them to eat?" they asked, incredulously.

Yeshua asked Philip, "Philip, where can we buy bread to feed all these people?" He asked this to test him, because He already had planned what He would do.

"Not even two hundred pounds of bread is enough for everyone to have a little bit," answered Philip.

Then Yeshua instructed the disciples, "Find out how much food is already here, and report back to me."

Andrew, Shimon Kefa's brother, reported to Yeshua, "There is a boy here with five matzahs, and two small fish. But how can that feed such a crowd?"

Yeshua commanded them to make all the people sit down by groups on the green grass. They sat down in ranks, by hundreds, and by fifties. When He had received the five loaves and the two fish, He looked up to the heavens, and gave the blessing {"Baruch ata Adonai Eloheynu Melekh ha'olam ha'motzi lechem min ha'aretz}, and then broke the matzah, and distributed them to His disciples to serve to the groups. Yeshua divided the two fish among them all. Everyone ate and was filled. They gathered twelve baskets full of leftovers including the fish. There were about five thousand men who ate from the loaves.

YESHUA WALKS ON WATER

Immediately, Yeshua constrained His disciples to get into the ship and go to the other side ahead of Him to Beit-Tzaida, while He sent away the people and departed up a mountain to pray.

When night arrived the ship was in the middle of the lake and Yeshua was alone on the land. He saw them having trouble rowing because the wind was against them. About the fourth watch of the night Yeshua came out to them walking on the lake and began to pass them by. They all saw him walking on the water and thought it was a ghost, so they screamed.

"Be cheerful and do not be afraid." He said. " It is I!"

As He went to them into the ship the wind stopped and they were overwhelmingly amazed and confused. They did not consider the distribution of the loaves because their heart was hardened.

PEOPLE TOUCH THE TZITZIT

When they reached the other side of Lake Kinneret, they docked on the shore. As they were coming out of the ship, the people recognized Yeshua and immediately ran throughout the whole region around there. They began to carry around the beds of those who were sick to the places they heard Yeshua was. Whatever villages, cities, or countryside He entered, they laid the sick in the streets and begged Him to allow them to touch at least the tzitzit of His talit. Then, all who touched Him were healed completely.

BREAD OF LIFE CONTROVERSY

The day after that, the people who stood on the other side of the lake saw that there was no other boat there except the one which His disciples entered. But Yeshua did not go with his disciples into the boat, so His disciples had left without Him. Then they also took boats (for other boats from Tiberias had arrived) and came to K'far-Nachum looking for Yeshua.

When they found Him on the other side of the lake, they inquired of Him, "Rabbi, when did you come here?"

Yeshua responded, "Amen, amen! I tell you, you do not seek me because you saw the miracles, but because you ate the loaves and were filled. Do not work for the food which perishes, but for that food which endures into eternal life, which the Son of man will give to you. Abba Elohim has certified Him.

"What should we do, so we can also do the works of Elohim?" they asked.

"This is the work of Elohim, that you trust him who He has sent," Yeshua answered.

They said, "What sign do you show then, so we can see and trust you? What work do you do? Our fathers ate manna in the desert, as it is written, 'He gave them bread from heaven to eat.' "

"Amen, amen!" Yeshua declared. "I tell you, Moshe did not give you that bread from heaven, but Avi gives you the **remembrance** bread from Heaven. For the Bread of Elohim is He who comes down from Heaven and gives life to the world."

They said, "Adonai, from now on give us this bread."

"I am the Bread of life. The one who comes to me will never hunger, and the one who trusts in me will never thirst," Yeshua instructed. "But I told you that you have seen me, yet you do not trust. All who Abba gives to me will come to me and the one who comes to me I will never refuse. For I came down from Heaven, not to do my own will, but the will of Him who sent me. This is Abba's will, the One who has sent me, that I will not lose anyone He has given to me, but will raise him up again at the last day. This is also the will of Him who sent me, that everyone who sees the Son and trusts in him, may have eternal life, and I will raise them up at the last day."

Some leaders of the Yehudim murmured at Him, because He said, "I am the Bread who came down from Heaven." They said, "Is this not Yeshua, the son of Yosef, whose father and mother we know? Why does he say then that he came down from Heaven?"

Yeshua said to them, "Do not murmur among yourselves. No one can come to me unless Abba who has sent me draws him, and I will raise him up at the last day. It is written in the prophets, 'And they shall be all taught by Elohim. Therefore, everyone who has heard and has learned of Abba comes to me. No one has seen Abba, except He who is of Elohim. He has seen Abba.

"Amen, amen! I tell you, the one who trusts in me has eternal life. I am that Bread of life. Your fathers ate the manna in the wilderness but are now dead. I am the Bread who comes down from Heaven which a man can eat and not die. I am the living Bread which came down from Heaven. If any man consumes this Bread he will live forever. And the Bread which I will give is my flesh, which I will give for the life of the world."

Those leaders of Yehudim fumed among themselves, saying, "How can this man give us flesh to eat?"

Then Yeshua said to them, "Amen, amen! I tell you, unless you consume the flesh of the Son of man, and partake of his blood, you have no life in you. Whoever consumes my flesh and partakes of my blood has eternal life and I will raise him up at the last day. For my flesh is food indeed and my blood is libation indeed. He who consumes my flesh and partakes of my blood dwells in me and I in him. As the living Abba has sent me and I live by Abba, so the one who consumes me, even he shall live by me. This is that bread which came down from heaven {Yeshua pointed to Himself}. It is not the same as your fathers did in eating the manna and are now dead. The one who consumes this bread will live forever."

Yeshua said these things while teaching in the synagogue of K'far-Nachum. Many of his disciples, when they had heard it said, "This is a hard saying; who can shema it?"

When Yeshua knew in Himself that His disciples murmured at it, He said to them, "Does this offend you? What if you see the Son of man ascend up to where he was before? It is the Ruach {HaKodesh} who gives life. The flesh adds nothing. The words which I speak to you are the Ruach {HaKodesh} and life. But there are some of you who do not trust."

For Yeshua knew from the beginning who they were who did not trust and who would betray Him. So He said, "I told you that no one can come to me unless it is given to him by Avi."

From that time many of His disciples departed and walked no longer with Him. Then Yeshua said to the twelve, "Will you go away also?"

Shimon Kefa answered, "Adonai, to whom will we go? You have the words of eternal life. We trust and are sure that you are the Mashiach, the Son of the living Elohim.

Yeshua answered them, "Didn't I choose all twelve of you, yet one of you is a deceiving spirit?"

He spoke concerning Yehudah Kir'yot son of Shimon, because it was he who would betray Yeshua, as one of the twelve.

Chapter Eleven

YESHUA UPHOLDS TORAH OVER TRADITION

Some of the P'rushim and Soferim came from Yerushalayim to see Yeshua. When they saw some of His disciples eating bread before washing their hands, they found fault. The P'rushim and some Yehudim {at that time} washed their hands often or would not eat, to keep the oral tradition which the Zakenim had handed down. When they came from the marketplace they would not eat until they wash. There are many other traditions which they had received and held to, such as washing cups and pots, brass vessels and tables {which were not commanded in the Torah of YHVH}.

They asked Yeshua, "Why do your disciples not keep Halakhah according to the tradition handed down by the Zakenim, but rather eat bread before washing their hands?"

Yeshua answered, "Yesha'yahu prophesied correctly about you two-faced people, as it is written, 'These people honor Me with their lips, but their heart is far from Me. For they worship Me in vain, because they teach the injunctions of men as if they were Torah.' Laying aside the commandment of Elohim, you hold to the tradition of men, such as the washing of pots and cups and you do many other things like that. You completely reject the commandment of Elohim in order to keep your own tradition.

"For Moshe said, 'Honor your father and your mother' and, 'Whoever curses his father or mother, let him die.' But you say, if a man says to his father or mother 'I have promised as korban (meaning a gift to Elohim) whatever I could have used to help you,' he shall be free from the responsibility. Then you do not allow him to do any more for his father or his mother. Through your handed down tradition, you are making the permanent Word of Elohim of no consequence. Many other things you do like that."

THE SOURCE OF DEFILEMENT

Yeshua called all the people to Him and said, "Everyone shema me now and understand. There is nothing that is outside a person, that by entering into him can make him unclean. Rather, it is those things which come out of a person which makes him unclean." {This lesson by Yeshua spoke about what went inside a person when hands were not washed, not about what was good for food.}

Yeshua's disciples came and asked Him, "Do you know some of the P'rushim were offended after they heard you say this?"

"Every plant which Avi in Heaven has not planted shall be uprooted," answered Yeshua. "Leave them alone. They are blind leaders of the blind. If the blind lead the blind, both will fall into the ditch. If any one has ears to shema, let him understand."

When Yeshua had entered the house and was away from the people, Kefa and the disciples asked Him, "Please explain this parable to us."

Yeshua responded, "Are you also without understanding? Do you not perceive either? Whatever is outside and enters into a person cannot make him unclean, because it does not enter into his heart, but goes into his stomach and goes out into the latrine, cleansing the food. But, that which comes out of a man makes him unclean.

"For from within, out of the heart of mankind, proceeds evil thoughts, adulteries, sexual perversions, murders, thievery, greed, depravity, deceit, disobedience, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and make a person unclean." {By this Yeshua declared what made a person unclean within, but He was not making unclean animals right for consumption. For the eternal Word of Elohim had pronounced them unclean. To knowingly eat them is disobedience, and disobedience is one thing He said that makes a person unclean.}

CRUMBS

Yeshua arose from there and went into the borders of Tyre and Sidon. He entered into a house and wanted to keep it secret, but He could not hide anywhere.

A certain woman, whose young daughter had an unclean spirit, heard about Him, and came and fell at His feet. The woman was a Greek speaking Caananite pagan, of Syro-phoenician nationality.

She implored Yeshua to cast the deceiving spirit out of her daughter, saying, "O Adonai, son of David, my daughter is greatly tormented by a deceiving spirit."

However, Yeshua did not answer her at all. Then His disciples begged Him, "Send her away, for now she cries to us."

Yeshua said, "I was sent only to the lost sheep of the house of Yisrael."

Then she came again and worshiped Him, saying, "Adonai, help me!"

Yeshua said to her, "Let the children receive food first, for it is not correct to take the children's bread and throw it to the puppies."

"Yes, Adonai," she answered. "Yet even the puppies under Adonai's table eat the crumbs the children drop."

Yeshua said, "Oh woman, you have great trust. Because you have said this, go on now, the deceiving spirit has gone out of your daughter just as you wanted."

Her daughter was healed that moment. When she came home she found her daughter sitting up in bed, and the deceiving spirit had gone.

SALIVA USED TO HEAL SPEECH

Departing from the coasts of Tyre and Sidon, Yeshua traveled through the ten city district of Syria and came back to the area of Lake Kinneret of the Galil. He went up into the hills and sat there, and great crowds came to Him again. They brought along those who were crippled, blind, speechless, tormented, and many others, and put them down at Yeshua's feet, and He healed them.

When they saw Yeshua make the speechless to talk, the tormented to be free, the crippled to walk, and the blind to see, the crowds were overwhelmed with amazement, and they glorified the Elohim of Yisrael.

They brought Him a person who was deaf and had a speech impediment, and asked Him to put His hands on him. But, He took this person away from the crowd, and put His fingers into his ears. Then He spit, and touched his tongue with it.

Looking up to Heaven, Yeshua sighed, and said to him, "Hippatach!" (that is, "Be opened!")

Instantly, his deaf ears were opened and his tongue was freed, so he spoke clearly.

Yeshua instructed the people not to share this with anyone, but the more He told them to be silent, the more they broadcast what had happened. And, they said with astonishment, "He has done everything that is good. He makes the deaf hear and the speechless talk."

FOUR THOUSAND FED

In those days the crowd became very large, and they had nothing to eat. So, Yeshua called His disciples and said, "I have compassion for this crowd of people, because they have been with me three days without anything to eat. And if I send them away fasting to their homes they will become exhausted on the way, for many of them live a distance away."

His disciples said, "From what source can a person get enough bread for these people here in this deserted place?"

Yeshua asked them "How many loaves do you have?"

"Seven," they said.

Yeshua ordered the people to sit down on the ground. He took the seven loaves, gave thanks, and broke them. Then He gave them to His disciples to distribute to all the people, and they did. They also had a few small fish, so He gave the B'racha, blessing Elohim, and instructed for the fish to be distributed also. They all ate until they were full. There were about four thousand people who ate. Afterward, seven baskets full of leftovers were collected. Then He sent them home.

ABOUT SIGN SEEKERS

Yeshua entered into a boat with His disciples, and came into the area of Dalmanuta and Magadan. Some P'rushim and Tzaddikim came out and began to question Him. As a test, they asked Him to show them a sign from Heaven.

Yeshua sighed deeply with His Ruach, and said, "Why does this generation seek after a sign? Amen, I have told you, there will be no expected sign given to this generation. When it is evening you say, 'It will be fair weather, for the sky is red.' In the morning you say, 'It will be foul weather today, for the sky is red and gloomy.' Oh you two-faced, you can discern the appearance of the sky; but you can't discern the signs of the times? An evil and adulterous generation wants a sign, but no sign will be given to it, except the sign of the Prophet Yonah." {Yonah means a dove.}

THE DISCIPLES FORGET

He left them. Entering into the boat again, He departed to the other side of the lake. Now the disciples had forgotten to take bread along. They only had one loaf left in the boat.

Yeshua began to instruct them, saying, "Be careful and beware of the yeast of the P'rushim and of the leaven of Herod in the Tzaddikim." {For the Tzaddikim were the false Kohanim and they were under Herod's influence.}

So they reasoned among themselves, saying, "He says this because we have no bread."

When Yeshua knew about it, He said to them, "Why do you reason that way simply because you do not have bread? Do you not yet perceive or understand? Is your heart still callous? Can you not see, even though you have eyes? Can you not shema, even though you have ears? Have you also forgotten? When I broke the five loaves among five thousand, how many baskets full of leftovers did you collect?"

They answered, "Twelve."

"And when the seven loaves were distributed among four thousand, how many baskets full of leftovers did you collect? " He asked.

They said, "Seven."

"Why don't you don't understand that I was not speaking about bread?" Yeshua repeated, "Beware of the yeast of the P'rushim and Tzaddikim."

Then they understood that Yeshua did not warn them about yeast in bread, but rather about the teaching of the P'rushim and Tzaddikim.

SALIVA USED TO HEAL BLINDNESS

They came to Beit-Tzaida again. A blind man was brought to Yeshua for Him to touch Him. Yeshua took the blind man by the hand and led him all the way out of town. Then He put spit on his eyes and placed his hands on them, and asked the man if he could see anything.

The man looked up, and said, "I see men that look like trees walking."

Yeshua put His hands on his eyes again and made him look up, and the man was restored fully and saw everyone clearly. Then He sent him away to his house, saying, "Do not go back into town, or tell it to anyone in town."

KEFA CONFESSES MASHIACH

Yeshua and His disciples left there to go into the towns of Caesarea Philippi {on the northern border of Yisrael.} On the way He asked his disciples, "Whom do people say that I am?"

They answered, "Yochanan, the Immerser, but some also say Eliyahu, and others say one of the prophets."

He asked them, "Now whom do you say that I am?"

Kefa answered, "You are the Mashiach of Elohim!"

Yeshua said to him, "You are blessed, Shimon, son of Yonah, for flesh and blood has not revealed this to you, but rather Avi in Heaven, He has revealed it to you.

"And, I tell you, you are *Kefa* [a modest stone]." Then Yeshua {pointing to Himself} said, "but it is upon this *Tzur* [Large Rock], that I will build my *Miqra* [Called Out] and the gates of sheol will not overpower them.

"And I will give all of you the keys of the Kingdom of Heaven. Whoever you will bind up on Earth will be bound in Heaven, and whoever you will loose on Earth will be loosed in Heaven." {In this way Yeshua told them that His followers will do as He has done, binding up the brokenhearted and freeing the captives.} Then He commanded His disciples that they should not tell anyone that He was the Mashiach.

FIRST ANNOUNCEMENT OF HIS SUFFERING

Yeshua began to teach them that, "The Son of man must go to Yerushalayim and suffer many things, and be rejected by Zakenim, and chief Kohanim, and Soferim, and be killed, and after three days rise from the dead."

He spoke this openly, so Kefa took Yeshua aside and began to argue with Him, "Adonai, have mercy, this will never happen to you!"

Yeshua turned away from him, looked at His disciples, and then rebuked Kefa by saying, "You get behind me, Adversary! Because you do not have affection for the things that belong to Elohim, but only for the things of mankind."

Then Yeshua called all the people to Him along with His disciples, and He said, "Whoever will follow me, let him disown himself, and take up his execution stake, and accompany me. For whoever will protect his life will destroy it; but whoever will destroy his life for me and my message will protect it.

"For what would it benefit a person if he gains the entire universe, yet loses his mind? What would a man give in exchange for his mind?"

"Therefore, whoever will be ashamed of me and of my words in this adulterous and sinful generation, the Son of man will also be ashamed of him when He comes in the glory of His Abba with the holy messengers. Then He will do to everyone what he deserves, according to his actions.

"Amen! I tell you, some standing here will not taste death, until they see the Son of man as Elohim in His Kingdom with power."

THE METAMORPHOSIS

After six days Yeshua took Kefa, Ya'akov and Yochanan. He led them up into a high mountain to pray alone. {The high mountain close to Ceasarea-Philippi is called Hermon.} Kefa and the two brothers went sound asleep.

Suddenly they awoke, and saw Yeshua change His image by way of metamorphosis. His garments started flashing and burning like a phosphorus flame, becoming tremendously white like snow, as no cloth maker on earth could whiten them, because they glowed with light. His face became as bright as the sun.

Then there appeared in the glory two men, Eliyahu and Moshe. They talked with Yeshua about his coming death to be accomplished at Yerushalayim.

As Eliyahu and Moshe were departing from Yeshua, Kefa spoke up, "Rabbi Yeshua! Adonai! It is good for us to be here. Allow us to make three *succot* [temporary dwellings/tabernacles], one for you, and one for Moshe, and one for Eliyahu." He was frightened and did not know what he was saying.

There was a cloud engulfing them, and a voice came out of the cloud and said, "This is my beloved Son, my Chosen One, in whom I am well pleased! Listen to Him!"

Then the disciples fell on their faces and were even more frightened. Yeshua came and touched them and said, "Get up and do not be afraid."

Then, looking around, they saw no one there except Yeshua and themselves.

ELIJAHU AND MASHIACH

As they came down from the mountain, Yeshua charged them that they should not tell anyone about the things they had seen, until the Son of man was risen from the dead.

They kept secret what they had seen, just as Yeshua requested. However, they questioned one another what the rising from the dead meant. So they asked Yeshua, "Why do some of the Soferim say that Eliyahu must come first, before the resurrection?"

Yeshua said, "Eliyahu does come before the resurrection and will restore everything. But isn't it also written that first the Son of man, the Mashiach, must suffer many things and have nothing? I tell you that Eliyahu has already come, and they have done to him whatever they desired, as it is written about him."

DEAF AND SPEECHLESS BOY

The next day Yeshua had come down the mountain to His disciples. A great throng surrounded them, and some of the Soferim were questioning them. When all the people beheld Yeshua, they were greatly in awe of Him and ran to greet Him.

Yeshua asked these Soferim, "What question are you debating?"

A man in the crowd answered, "Rabbi, I have brought you my son, who has an unclean spirit which withholds speech. Adonai, have mercy on him! For he is an epileptic and suffers much. Because whenever the spirit takes hold of him, it cries out as it rips through him and throws him down, so that he foams from the mouth and grates his teeth, and he has been severely bruised. I brought him to your disciples so that they could cast it out, but they couldn't."

Then Yeshua said to him, "Oh untrusting and perverse generation, how much longer will you have me here? How long will I put up with you? Bring your son to me."

They brought him to Yeshua, and when he saw Yeshua, the unclean spirit ripped through him and he fell on the ground, rolling around and foaming at the mouth.

Yeshua asked his father, "How long ago did this come into him?"

"When he was a child," he said. "Often it has thrown him into the fire and into the waters to destroy him, but if you can do anything, have compassion on us and help us."

Yeshua said to him, "If you can trust. All things are possible to the one who trusts."

Then the father of the child cried out with tears and said, "Adonai, I do trust. Please help my lack of trust."

When Yeshua saw the people running up to watch, he rebuked the unclean spirit, saying to it, "You speechless and deaf spirit, I command you, come out of him, and enter no more into him."

The spirit screamed and ripped through him again, and came out of him. He laid there like a dead person, and many said that he was dead. But Yeshua took him by the hand and pulled him up and gave him back to his father. Everyone was awestruck at the majesty of Elohim.

When Yeshua was back in the house His disciples asked him privately, "Why couldn't we cast out the unclean spirit?"

"This type of thing will not come out except through prayer and fasting," He answered. "And because of your small amount of trust. Amen! I tell you, if you have trust like a grain of mustard seed, you will say to this mountain, 'Leave here and go over there' and it will go from here and nothing will be impossible to you."

SECOND ANNOUNCEMENT OF HIS SUFFERING

They departed from there and passed through the Galil, and He did not want anyone to know it. As they went, while all His disciples were excited about the things He did, Yeshua was teaching them, "The Son of man is to be delivered into the hands of men, and they will kill him. But when he is killed, he will rise after the third day." They were very sorrowful at this, yet they did not fully understand what He was saying, and they were afraid to ask him.

COIN FROM THE FISH

They came again to K'far-Nachum. Then those who collected the contribution for the Mikdash came to Kefa, and said, "Doesn't your Rabbi pay the Mikdash tax?"

Kefa said, "Yes."

When Kefa came into the house, Yeshua stopped him, "What do you think, Shimon? From whom do the kings of the earth collect tribute and customs? From their own children or from strangers?"

"From strangers," Kefa answered.

Yeshua said, "Then the children are not obligated. Never-the-less, we should not offend them. Go to the lake and cast a hook. Take the first fish that comes up. When you open its mouth you will find a coin. Take it and give it to them for you and me."

LIKE LITTLE CHILDREN

Then Yeshua asked the disciples, "What was it that you discussed among yourselves on the way here?"

But they did not reply. On the way they had discussed among themselves who of them should be the greatest.

Yeshua knew what they were reasoning in their heart, so He sat down and called the twelve, "If any man desires to be first, that person will be the last of all, and the servant of all. Now, who among you is the greatest in the Kingdom of Heaven?"

Yeshua took a small child and set him in the middle of them, then He stood him by His side and wrapped His arms around him. He said, "Amen! Unless you do t'shuvah, and become as little children, you will never even get into the Kingdom of Heaven! Whoever will humble himself as this little child, that person is greatest in the Kingdom of Heaven. Whoever accepts one such child in my name, accepts me. Whoever accepts me, accepts not just me, but also Him who sent me. For the one who is least among you all is the one who is great."

Yochanan said, "Rabbi, we saw a person casting out deceiving spirits using your name, but He was not following us, so we stopped him from doing it, because he did not follow us."

Yeshua said, "Do not stop him, for there is no one who will do a miracle using my Name, who can easily speak wrongly about me. For the one who is not against us is on our side. For whoever will give you a cup of water to drink using my Name, because you belong to Mashiach, Amen! I tell you, he will not lose his reward. And whoever causes one of these little ones who trust in me to be discouraged, it would be better for him to have a millstone hung around his neck and be thrown into the lake.

"Trouble is coming to the world because of the opportunities to fall! For it is necessary for these opportunities to come, but trouble will be on that one who brings the opportunities!

"So if your hand causes you to fall, cut it off. It is better for you to enter into life maimed, than having two hands and go onto the trash heap, into the fire that never will be put out. Their worm does not die there and the fire never stops. And if your foot causes you to fall, cut it off also. It is better for you to enter into life crippled, than having two feet and to be cast onto the trash heap, into the fire that never will be put out. Their worm does not die there, yet the fire never ends.

"And even if your own eye causes you to fall, pull it out. It is better for you to enter into the Kingdom of Elohim with one eye, than to have two eyes and to be cast onto the fires of the trash heap, where their worm does not die and the fire is unstoppable.

"See to it you do not disdain one of these little ones. I tell you, in Heaven their messengers always behold the face of Avi. It is not the will of your Abba in Heaven for any one of these little ones to be destroyed.

DEALING WITH RELATIONSHIPS

"Every person will be salted with fire, just as every sacrifice is salted with salt. Salt is good, but if the salt loses its saltiness, with what will you season it? So, have salt in yourselves. In this way

you will have shalom one with another." {In this way Yeshua showed the meaning of the Covenant of Salt written in the Torah. }

"If your brother transgresses against you, go and discuss with him his fault, just you and him in private. If he listens to you, you have gained your brother. But if he will not listen to you, then take along one or two more, that by the testimony of two or three witnesses every word may be confirmed. If your brother will not listen to them, discuss it with the Miqra, but if he will not listen to the Miqra, treat him as you would a Gentile or a tax collector.

"Amen! I tell you again, whoever you bind on earth will be bound in Heaven, and whoever you will set free on earth will be set free in Heaven. For, if two of you will agree on the earth in respect to anything that you ask, it will be done for you by Avi in Heaven. For where there are two or three who come together using my Name, I will be there among them."

FORGIVENESS

Kefa asked Yeshua, "Adonai, how often should I forgive my brother's sin against me? Seven times?"

Yeshua said, "I do not say seven times, but seventy times seven."

"Therefore, the Kingdom of Heaven is like a certain king, which was settling accounts with his servants. When he began to settle the accounts, one servant was brought to him who owed him thousands of pounds of gold. But, since he had nothing to pay, the king commanded him to be sold, and his wife and children, and all that he had, so payment could be made. Then the servant fell down and worshiped him, saying, 'My adon, have patience with me and I will pay you everything I owe.'

"Then the adon of that servant was moved with compassion, and freed him of the obligation and forgave him the debt. But the same servant went out and found one of his fellow servants, who owed him a hundred coins. He took his fellow servant by the throat and demanded, 'Pay me what you owe me!'

"And his fellow servant fell down at his feet and implored him, 'Have patience with me, and I will pay you all I owe.'

"But he would not wait, so he went and put his fellow servant in prison until he paid the debt. When his other fellow servants saw what was done, they were grieved, and came and told their adon what had happened. Then his adon called him and said, 'Oh you evil servant, I forgave you all your debt because you implored me. Shouldn't you also have had compassion on your fellow servant, just as I have had pity on you?'

"His adon was angry, and turned him over to the tormentors until he paid all that was owed to him. Avi in Heaven will do the same kind of thing to you, if you do not forgive your brother his transgressions from your heart."

Chapter Twelve

YESHUA AT SUCCOT

During this time Yeshua only walked in the Galil. He would not walk in Yehudah, because some leaders of the Yehudim there wanted to be rid of Him.

Succot, the Holy Feast of Tabernacles, was near, and many people from around the world gathered at Yerushalayim to celebrate it. His brothers said to Yeshua, "You should travel to Yehudah, so that your disciples there can also view the works that you do. Usually no one does anything secretly, because he wants to be famous. If you are going to do these things, show yourself to the world." His brothers did not trust who He was either.

"My time to do that is not here yet, but you always seem to be ready," Yeshua responded. "The world doesn't hate you, but it does hate me, because I announce that its works are evil. So, you go ahead up to the feast. I will not go to the Feast just yet, because now is not the right time."

Therefore, Yeshua stayed in the Galil, while His brothers went on up to Yerushalayim. Then later, secretly, He also went up to the Feast.

At the Feast, the Yehudim looked for Yeshua, and said, "Where is he?" They were constantly and quietly discussing Yeshua. Many were saying, "He is a good man." But others said, "No, he deceives the people." Yet no one would talk about Him out loud because they feared what their leaders would say.

About the middle Succot Yeshua went up into the Mikdash and taught. Some of the leaders of the Yehudim were amazed and said, "How does this man know the writings without being formally educated?"

Yeshua answered, "It is because my doctrine is not mine, rather it is His who sent me. If any one will do His will, he will know if the doctrine belongs to Elohim or whether it is just my own. The one who speaks from himself seeks his own glory, but the one who seeks the glory of the One who sent him, that person is the **Remembrance**, because no unrighteousness is in him.

"Didn't Moshe give you the Torah, and yet none of you keep the Torah? So, for what cause, according to the Torah, do you plan that I should die?"

"You have a deceiving spirit! Who is trying to kill you?" someone objected.

Yeshua answered, "I have done one work, and all of you are amazed. Moshe gave you the commandment concerning circumcision, not because it is of Moshe, but of the Patriarchs, and on the Shabbat you will circumcise a man. If a man on the Shabbat may receive circumcision, so the Torah of Moshe is not broken, why are you angry at me because I have made a man completely well on Shabbat? Do not judge according to an external opinion, but decide by using equitable judgment."

Then some from Yerushalayim were puzzled, and said, "Is this not the one whom they want to kill? Yet look! He is talking boldly and they are saying nothing to him. Do the rulers really think that he is actually Mashiach? In any case, we have seen this man's origin, but when the Mashiach comes no man will know His origin!"

Then Yeshua raised His voice in the Mikdash, "You have seen me, and you have seen the reason I am. But I have not come from myself. He who has sent me is the **Remembrance**, but you do not see Him. But I have seen Him, for I am from Him, and He has sent me."

Then they wanted to take hold of Yeshua, but no one laid their hands on Him, because it was not the time for Him to be taken. Many of the people trusted who He was, and said, "When Mashiach comes, will He do any more miracles than the ones this man has done?"

Some of the P'rushim heard the people muttering this, so they, along with some of the chief Kohanim, sent officers to arrest Him.

Then Yeshua said to them, "I will be with you only a little while longer, and then I will go to Him who sent me. You will seek me and not find me, because you cannot come where I am."

Then these leaders talked among themselves, "Where will he go, so we cannot find him? Will he go to the dispersed Yehudim among the Gentiles and also teach the Gentiles? What does he mean by saying, 'You will seek me and cannot find me, and you cannot go where I am.' "

Finally, on the last day of the holy Feast of Succot, which is the great day of the Feast {called Hoshana Raba, meaning "Save us Great One"}, Yeshua stood and raised His voice loudly, "If any one is thirsty, let him come to me and drink." {For this day was the time each year when the Kohen on the Mikdash grounds symbolically poured water out of a jar onto the ground and mixed it with wine.}

"He who trusts in who I am, as the scripture says, 'Rivers of living water will flow out of his innermost being.' " Yeshua was speaking of Ruach HaKodesh, which those would receive who trusts who He is. But Ruach HaKodesh was not given yet, because Yeshua was not yet glorified.

After hearing this many of the people of Yehudah said, "This is the promised Prophet, which we are **to remember!**" Others proclaimed, "This is the Mashiach!" But others questioned, "Will Mashiach come out of the Galil? Haven't the Soferim said that Mashiach comes from the seed of David, and out of the town of Beit-Lechem where David was from?"

So there was a division among the people because of Yeshua. Some wanted to arrest Him, but no one laid hands on Him.

Then the officers who went to arrest Him returned empty-handed to the chief Kohanim and P'rushim who had sent them. They asked the officers, "Why didn't you bring him?"

"No one has ever spoken like him," they answered.

"Have you also been deceived?" asked a P'rush. Have any of the rulers or the P'rushim trusted Him? Those people, who do not know the Torah, are cursed!

Then Nicodemus, who had gone to Yeshua at night, being a P'rush, also said, "Does our Torah judge any man before it hears him out, and finds out what he does?"

"Are you also from the Galil? they rebuked Nicodemus. "Search, and look, for no prophet has come from the Galil!"

So they all returned to their homes, and Yeshua went to the Mount of Olives.

ADULTEROUS WOMAN

{This account is not in the oldest texts, but probably is accurate.}

Early in the morning Yeshua came to the Mikdash again. The Jewish people came to Him, so He sat down and taught them. While He did this, the Soferim and P'rushim brought to Him a woman arrested during the act of adultery.

They put her out front and said to Yeshua, "Rabbi, this woman was arrested during the very act of adultery. Now Moshe in the Torah commanded us, that such a person should be stoned, but what do you say?"

They said this to test Him, thinking they might get a cause to accuse Him. But Yeshua stooped down and wrote on the ground with His finger as though He didn't hear them. {The commandments of Torah were written by the finger of Elohim. Yeshua was possibly writing those commandments for all the accusers to see.}

But they continued to ask Him, so He stood up and said, "The one among you who has no sin is the one who must throw a stone at her first." Then He stooped down and wrote on the ground again.

They were all convicted by their own conscience, so they left one by one, from the oldest to the youngest. Only Yeshua was left, and the woman standing in the middle.

When Yeshua stood up, He saw no one except the woman, and said, "Woman, where are those who had accused you? Hasn't anyone condemned you?"

"No one, Adonai," she answered.

"I will not condemn you either, but go and do not sin again," He said.

LIGHT OF THE WORLD

Yeshua went into the treasury of the Mikdash {where there was much gold that glittered} and said to those there, "I am the Light of the world. The one who follows me will not walk in darkness, but will have the Light of life."

Some P'rushim said, "You are testifying on your own behalf, so your testimony is not to be remembered."

"Even though I testify concerning myself, my testimony is the **remembrance**," Yeshua replied. "For I have seen the place from where I come and where I will go, but you have not seen the place from where I come and where I will go. You discriminate by using the flesh. I discriminate against no one. Yet if I do discriminate, my decision is the **remembrance**, for I am not alone. I have Abba, who sent me."

"It is also written in the Torah, 'the testimony of two men is **remembered**.' I am one who testifies about myself and Abba who sent me also testifies about me."

Then they asked, "Where is your father?"

Yeshua answered, "You have not seen me or Avi. If you had seen me, you would have seen my Father also. I go my way, yet you will continue to worship while you plot against me, and you will die in your sins. You cannot come where I am going."

The leaders questioned among themselves, "Will he kill himself?"

Yeshua said, "You are from below, while I am from above. You belong to this world, while I am not from this world. For this reason I told you that you will die in your sins, for if you do not trust that I am He, you shall die in your sins."

"Who are you?" they asked.

"I am the One who was spoken to you from the beginning," Yeshua answered. "I have many things to say and much to judge. He who sent me is remembered. I speak to the world those things which I have heard from Him."

However, they didn't understand that He was speaking about Abba.

Then Yeshua said, "When you have lifted up the Son of man, then you will perceive that I am He, and that I do nothing from myself. As Avi has taught me, I speak these things. And He who sent me is with me. Abba has not left me alone, because I always do those things which please Him."

As Yeshua spoke many Jewish people trusted who He was. To those Yehudim who trusted who He was He said, "If you stand on my Word, then you are my validated disciples. Then you will know the **remembrance**, and the **remembrance** will liberate you."

CONTROVERSY OF AVRAHAM'S SEED

Other people spoke up, "We are Avraham's seed, and were never a slave to any man. How come you say, "You will be liberated?"

"Amen, amen! I tell you, whoever commits sin is the slave of sin. A slave does not continue to stay in the house forever, but the Son lives there forever. Therefore, if the Son of the house liberates you, then you are really free.

"I know that you are Avraham's seed, but even so, there are some among you who wish to kill me, because in those my Word has no place to be contained. I speak what I have beheld with Avi, and you do what you have beheld with your father."

They answered Yeshua, "Avraham is our father."

Yeshua said, "If you were Avraham's children, you would perform the actions of Avraham. But instead you seek a means to kill me, a man who has told you the **remembrance**, which I have heard of Elohim. Avraham did not do this. You do the deeds of your father."

Then they said to Him, "We are not illegitimate, we have one Abba, even Elohim."

"If Elohim was your Abba you would love me, for I proceeded from and came out of Elohim, neither I did I come on my own, rather He sent me. Why do you not understand what I am saying? It is because you cannot hear my Word," Yeshua replied.

"You are of your father the Deceiver, and the lusts of your father you will do. He was a murderer from the beginning and did not have the **remembrance**, because there is no **remembrance** in him. When he speaks a lie, he speaks on his own, for he is a liar and the father of it. Because I tell you the **remembrance**, you do not trust me.

"Which one of you convicts me of sin? If I give you the **remembrance**, why do you not trust me? He who is of Elohim hears the Word of Elohim. But you are not of Elohim, therefore you cannot shema them."

Then these leaders of the Yehudim retorted, "Are we not right when we say that you are from Shomron and possess a deceiving spirit?"

Yeshua answered, "I do not have a deceiving spirit, for I honor Avi, and you dishonor me. Also, I do not seek for my own glory. There is One who seeks and judges. Amen, amen! I tell you, if a man would keep my Word {perfectly}, he would never see death." {Yeshua spoke of the hypothetical keeping of the Torah without any failure, which He did accomplish, and He would not have died if He had not sacrificed His life.}

"Now we know that you have a deceiving spirit." the leaders said. "Avraham is dead and also the prophets, yet you say, 'If a man keeps my word he will never taste of death.' Are you greater than our father Avraham, who is dead, and the prophets who are dead? Who do you make yourself out to be?"

Yeshua answered, "If I honor myself, my honor is nothing. It is Avi who honors me, the One you say is your Elohim. Yet you have not known Him, but I know Him, and if I should say, 'I do not know him,' I would be a liar like you. But I know Him and obey his Word. Your father Avraham rejoiced to see my day, and he did see it and was filled with joy."

These leaders of the Yehudim questioned him, "You are not even fifty years old, and you have seen Avraham?!"

Yeshua said, "Amen, amen! I tell you this, before Avraham was, I AM."

Then these people picked up stones to throw at Him, but Yeshua hid Himself, and went out of the Mikdash, passing right through the middle of them.

Chapter Thirteen

FINAL DEPARTURE FROM THE GALIL

When the time was nearing for Yeshua to be sacrificed {as the Pesach Lamb}, He resolved to go to Yerushalayim with unrelenting determination. He sent messengers ahead of Him, and they went and entered a village of Shomron to prepare the way for Him. But they did not accept Him there, because His face was set in the direction of Yerushalayim. {In those days many people of Shomron were offended with the Yehudim and opposed anyone who favored Yerushalayim. Putting your face in the direction of Yerushalayim was a sign to them of favor toward it.}

When His disciples Ya'akov and Yochanan saw this, they said, "Adonai, is it your will for us to call fire down from heaven and consume them, the same as Eliyahu did?"

Yeshua turned and rebuked them, saying, "You have no idea what kind of spirit is influencing you. For the Son of man has not come to destroy men's lives, but rather to save them." So they went to another village.

As they traveled the road, a man came and said to Yeshua, "Adonai, I will follow you wherever you go."

Yeshua said to him, "The foxes have holes and birds of the air have nests, but the Son of man does not have any place to lay down."

He said to another person, "Follow me."

But he said, "Adonai, allow me to first go and bury my father."

Then Yeshua said to him, "Let the dead bury their dead, but you go and proclaim the Kingdom of Elohim."

Another person said to Yeshua, "Adonai, I will follow You, but allow me to first go and tell those at home in my household goodbye."

Yeshua said to him, "No one who has put his hand to the plow, then looks back, is ready for the Kingdom of Elohim."

SEVENTY SENT OUT

Later, Adonai {Yeshua} appointed an additional seventy disciples, and sent them ahead two by two into every city and place, where He would eventually arrive.

He said to them, "Surely the harvest is great, but the laborers are few, so you pray the Adonai of the harvest to send out laborers into His harvest. Proceed with your journey now, and take note that I send you out as lambs among wolves. Do not carry luggage, or paper, or extra shoes, and greet no one on the road. Whenever you enter any house, first say, '*Shalom lebeit* [peace be to

this house]. If a son of shalom is there, your peace will rest upon it, but if not it will return to you. Stay in that house eating and drinking the things they provide, because the laborer is worthy of his hire. Do not go from one house to another {seeking more or better provision}. Whenever you enter into a city and they accept you, eat the things which you are given. Heal the sick who are there, and tell them, 'the Kingdom of Elohim has come near to you.'

"Whenever you enter a city and they do not accept you, go your way out into the streets of that city and tell them, 'The dust of your city which clings to us we brush off against you. No matter, surely the, that the Kingdom of Elohim has come near to you.' I tell you, it will be easier in the day {of judgement} for Sodom, than for that city. Trouble be on you, Chorazin! Trouble be on you, Beit-Tzaida! For if the mighty works had been done in Tyre and Sidon, which have been done in you, they would have done t'shuvah a long time ago sitting in sackcloth and ashes. Therefore, it will be easier for Tyre and Sidon at the judgment, than for you. Also you, K'far-Nachum, who has been exalted to Heaven, you will be thrown down to sheol.

"The one who listens to you, listens [*shema*] to me, and the one who despises you despises me, and the one who despises me despises Him who sent me."

The seventy returned with joy, proclaiming, "Adonai, even the deceiving spirits are submissive to us through You Name."

"I watched *haSatan* [the Adversary] fall like lightning from the heavens," responded Yeshua. "Notice this! I give to you the power to tread on serpents and scorpions, and over all the power of the Enemy, and nothing will by any means cause you harm. Nevertheless, do not rejoice in the fact that the spirits are submissive to you, but rather rejoice because your names are written in Heaven."

At that time Yeshua rejoiced in His spirit, and said, "*Todah Rabah* [Thank You] Abba, Adon of Heaven and Earth! You have hidden these things from the self-assured and careful, and have revealed them to babes. Amen, Abba! You concluded it to be good in Your sight. All things are delivered to me by Avi and no one knows who the Son is except Abba, and who Abba is, except the Son, and the one to whom the Son will reveal Him."

Yeshua turned toward His disciples and spoke privately, "Blessed are the eyes which see the things you see. For I tell you, many prophets and kings have desired to see those things which you see, and have not seen them; and to shema those things which you shema, and have not heard them."

GOOD MAN OF SHOMRON

A certain Torah expert stood up to test Yeshua, "Rabbi, what should I do to inherit eternal life?"

"What is written in the Torah? How do you interpret it?," Yeshua asked.

The Torah expert answered, "You shall love YHVH your Elohim with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."

Yeshua said, "You have answered correctly. Do this and you will live!"

The Torah expert {was convicted in his heart, so} trying to justify himself, he asked Yeshua, "So who is my neighbor?"

Yeshua answered, "Some man went down from Yerushalayim to Yericho, and was attacked by robbers who stripped his clothes from him and wounded him. Then they departed and left him nearly dead. It happened that a Kohen came that way, and when he saw him, he passed by on the other side. Also, a Levite, when he came to the place, looked at him, but passed by on the other side. Then a man of Shomron was on a journey and came by where he was. When he saw him he had compassion on him and went to him. He bandaged his wounds, pouring in oil and wine, and put him on his own animal. Then he brought him to an inn and cared for him. As he prepared to depart the next day, he took out two weeks wages and gave it to the host, and said to him, 'Take care of him, and whatever more expenses there are, I will reimburse you when I come back.' Now then, which one of these three do you think was a neighbor to the one who was attacked by robbers?"

"The one who demonstrated mercy to him," answered the Torah expert.

"Then you go and do the same thing," instructed Yeshua.

FIRST VISIT TO MARTA AND MIRYAM

As Yeshua continued His journey He entered into a village {called Beit-Ani}, and a woman named Marta opened her home to Him. Her sister was named Miryam, who sat at the feet of Yeshua and listened [*shema*] to His Word, while Martha was burdened by busily serving. So she came to Yeshua and said, "Adonai, don't you care that my sister has left me to serve alone? So, command her to help me."

"Marta, Marta," Yeshua said. "You are full of cares and troubled about many things. But only one thing is necessary and Miryam has chosen that good thing, which will not be taken away from her."

WHO SINNED?

When Yeshua was walking by a place He saw a man who was blind since his birth. So His disciples asked Him, "Rabbi, what sin caused this? Was it this man's fault or his parents fault that he was born blind?"

"It was not his fault nor His parents," Yeshua answered, "but rather, it is so the works of Elohim would be manifested in him. I must work the works of Him who sent me while it is day. The night is coming when no one can work. As long as I am in the world, I am the Light of the world."

Then He spat on the ground and made clay with the saliva. He anointed the eyes of the blind man with the clay and said to him, "Go. Wash in the pool of *Shalo-am*, [Sent to the people]." The man went and washed, then returned able to see.

The neighbors and those who had known before that the man was blind, said, "Isn't this the one who sat and begged?"

Some said, "This is the one!" Others said, "This one looks like him."

Then the man said, "I am the one!"

Therefore they said to him, "How were your eyes healed?"

He answered, "A man called Yeshua made clay and anointed mine eyes, then said to me, "Go to the pool of Shalo-am and wash, so I went and washed and then I could see!"

They asked, "Where is Yeshua?"

"I don't know," He answered.

So they then brought the formerly blind man to some of the P'rushim. It was the Shabbat when Yeshua made the clay and healed the man's eyes. These P'rushim asked the man how he had received his sight. He told them, "Yeshua put clay on my eyes, and I washed, and now I see."

Some of the P'rushim argued, "This man is not of Elohim, because he does not keep the Shabbat."

Others of the P'rushim countered, "Then how can a man that is a sinner do such miracles?"

This caused a division among them, so they said to the blind man again, "What do you say about him, since he has healed your eyes?"

"He is a prophet," he answered.

But certain leading Yehudim did not believe the report that he had been blind and then received his sight, until they called his parents. They asked them, "Is this your son, who you say was born blind? How come he now is able to see?"

His parents answered, "We know that this is our son, and that he was born blind, but by what means he now can see we do not know, nor who has healed his eyes. He is of age, so ask him. He will speak for himself."

His parents spoke this way because they were afraid of the leading Yehudim, because some had already agreed, that if any man confessed that Yeshua was the Mashiach, he would be put out of the synagogue. Therefore his parents said, "He is of age. Ask him."

Then again they called the man who was blind and said unto him, "Give Elohim the praise: we know that this man is a sinner."

The formerly blind man answered, "Whether or not he is a sinner I don't know, but one thing I do know: I once was blind and now I see."

Then they asked him again, "What did he do to you? How did he heal your eyes?"

"I have told you already," he answered. "And you did not shema it. Why do you want to hear it again? Will you also become his disciples?"

Then they rebuked him, "You are his disciple, but we are Moshe's disciples. We know that Elohim spoke to Moshe. As for this fellow, we don't know where he is from."

The man said, "Wow! This is an amazing thing! You do not know where he is from, and yet he has healed my eyes! We know that Elohim does not hear sinners, but if anyone is a worshiper of Elohim, and does His will, He hears them. Since the world began it has not been heard that any man healed the eyes of someone who was born blind. If this man was not of Elohim, he could not do anything!"

They countered him, saying "You were altogether born in sins, so do you teach us?" Then they threw him out {of the synagogue}.

Yeshua heard that they had thrown him out, so when He found him He asked him, "Do you trust in the Son of Elohim?"

"Who is he, Adonai, that I may trust in him?" he answered.

You have seen him and it is he who is talking with you," explained Yeshua.

Then he said, "Adonai, I trust!" and the man worshiped Him.

Yeshua said, "I have come into this world to make a distinction, that those who do not see might see, and that those who see might be made blind."

Some of the Pharisees who were with Him heard these words and said to him, "Are we blind also?"

"If you were blind you would have no sin," Yeshua replied, "but since you say, 'We see' your sin remains.

THE GOOD SHEPHERD TEACHING

"Amen, amen! I tell you, the one who does not enter by the door into the sheepfold, but instead climbs up some other way, that one is a thief and a robber. But the one who enters in by the door is the shepherd of the sheep. To him the porter opens and the sheep hear his voice. He calls his

own sheep by name and leads them out. When he takes out his own sheep, he goes in front of them and the sheep follow him, because they know his voice. They will not follow a stranger, rather they will flee from him, because they do not know the voice of strangers." Yeshua spoke this parable, but they did not understand the things which He was speaking to them.

Then Yeshua spoke to them again, "Amen, amen! I tell you, I am the door of the sheep. All who came ahead of me {announcing they were Mashiach} are thieves and robbers, but the sheep did not shema them. I am the door. If anyone enters in through me he will be preserved, and will go in and out and find pasture. The thief comes for no other reason than to steal, kill, and destroy. I have come that they might have life, and that they might have it with overflowing abundance. I am the good shepherd. The good shepherd gives his life for the sheep. The one who is a hired hand, and not the shepherd who owns the sheep, when he sees the wolf coming he leaves the sheep in a hurry. Then the wolf catches them and the sheep scatter. The hired hand leaves in a hurry because he is only a hired hand and does not care for the sheep. I am the good shepherd and I know my sheep, and I am known by my own. As Abba knows me, so also I know Abba, and I lay down my life for the sheep. I also own other sheep who are not of this fold. I must also bring them along. They will also shema my voice, and the result will be one fold and one shepherd.

"Avi loves me because I lay down my life, so that I might regain it. No one takes it from me, rather, I myself lay it down. I have the power to lay it down, and I have the power to regain it. This commandment I have received from Avi." {In this Yeshua affirmed that the commandments of YHVH are given along with the ability to perform them.}

As a result of these words there arose once again a division among the leaders of the Yehudim. Some of them said, "He has a deceiving spirit and is mad! Why do you shema him?"

Others of them argued back, "These are not the words of someone who has a deceiving spirit! Can a deceiving spirit heal the eyes of the blind?"

YESHUA AT CHANUKAH

Now it was time for the Feast of Chanukah in the winter, and Yeshua walked in the Mikdash around the part called King Shlomo's portico. Then some of the leaders of the Yehudim came around Him and questioned Him, "How long will you cause us to doubt? If you are Mashiach declare it plainly to us."

Yeshua answered them, "I told you, yet you did not trust it. The deeds which I do in Avi's Name, they witness concerning who I am. You do not trust because you are not among my sheep. As I told you, my sheep shema my voice, and I know them, and they follow me. To them I give eternal life and they will never perish, neither will anyone remove them from my hand. Avi, who gave them to me, is greater than anyone, and no one is able to remove them from Avi's hand. Avi and I are *Echad* [One]."

Then some of the leaders of the Yehudim picked up stones to throw at Him. "Many good works I have showed you from Avi, for which one of those deeds do you stone me?" Yeshua remarked.

They said, "We do not stone you for a good work, but rather for blasphemy, because you, being a man, make yourself out to be Elohim."

Yeshua answered them, "Is it not written in the Torah, 'I say, you are elohim?' If he called those 'elohim' to whom the Word of Elohim came, and the scripture cannot be broken, how can you say concerning the one Abba has set apart from Himself and sent into the world, 'You blaspheme,' simply because I said, 'I am the Son of Elohim?' If I do not do the deeds of Avi, then do not trust me. But if I do them, though you do not trust me {because of the way I look to you}, trust in the {miraculous} deeds. You should understand by those and trust that Abba is in me, and I am in Him!"

Therefore they tried again to take hold of Him, but He escaped out of their grip and went away beyond the Yarden River again into the place where Yochanan first performed the mikveh. He found shelter there and many congregated to Him. They were saying, "Yochanan did no miracle, but all the things that Yochanan spoke about this man were true." Many trusted in Yeshua there.

Chapter Fourteen

YESHUA TEACHES PRAYER

Yeshua was praying in a certain place, and when He stopped, one of His disciples said to Him, "Adonai, teach us to pray, because Yochanan taught His disciples."

So He instructed them, "When you pray, say, '*Avinu* [our Father] who is in Heaven, *kadosh* [holy] is Your Name. May Your Kingdom come and Your will be done on the Earth just as it is in Heaven. Give us the bread we need today, and forgive us our sins, for we also forgive every one who has sinned against us. Help us not to be led into temptation, rather give us victory over the evil-one."

Yeshua continued, "What if you go to your friend at midnight and say to him, 'Friend, lend me three loaves, because a another friend of mine has traveled to me and I have nothing to feed him?' Won't your friend answer from within and say, 'Do not bother me, for the door is now closed, and my children are safe in bed, so I cannot get up and give it to you?' I tell you, though he does not want to get up and give it, yet because he is your friend and because of your insistence, he will eventually get up and give it anyway, as much as you need. So, I tell you, 'Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened for you. For every one who asks receives, and the one who seeks finds, and the one who knocks will have it opened."

"You dads, If a son asks you for bread, will you give him a stone? Or if he wants a fish, will you give him a serpent instead? What if he asks for an egg, will you offer him a scorpion? If you then, being corrupt, know how to give good gifts to your children, how much more will Abba in Heaven give Ruach HaKodesh to those who ask Him?"

THE DIVIDED KINGDOM

Someone brought to Yeshua a person possessed with a deceiving spirit, blind and not able to speak. Yeshua removed the deceiving spirit. When the deceiving spirit left, the person spoke and could see. The people were amazed, and many inquired, "Is this the son of David?" {meaning the Mashiach}.

But some Soferim and P'rushim who had come from Yerushalayim accused Him, saying, "He is possessed by Ba'al-Zebul, and He casts out deceiving spirits through Ba'al-Zebu', the prince of the deceiving spirits." Others there tested Yeshua, asking Him to perform a sign from Heaven.

He knew their thoughts, so He said to them, "Every kingdom divided against itself is brought to desolation; and the city or house which is divided against itself will fall. If haSatan removes haSatan, then he also is divided against himself. How will his kingdom stand? Because you say that I remove deceiving spirits through Ba'al-Zebul, and if by Ba'al-Zebul I remove deceiving spirits, by whom do your sons remove them? Thus, they will be your judges. However, if I, with the finger of Elohim, the Ruach of Elohim, remove deceiving spirits, then no doubt the Kingdom of Elohim has come upon you. When a fully armed strong man guards his palace, his goods are

secure. But when someone stronger than him comes upon him, overcomes him and binds him, the stronger one takes from him all his armor which he trusted in, and then divides his possessions.

"Therefore, the one who is not with me is against me, and the one who does not gather with me scatters. However, every sin and blasphemy will be forgiven to people, and whoever speaks a word against the Son of man, it will be forgiven him, but whoever blasphemes against Ruach HaKodesh will never be forgiven. Not in this world, nor the one which is coming.

"When the unclean spirit leaves a person, it walks through dry places, seeking rest and finding none. Eventually it says, 'I will return to my house where I came from.' When he comes back he finds it unoccupied, cleansed and decorated. Then he goes and collects seven other spirits more wicked than himself, and they enter in and live there. The last condition of that person is worse than the first."

As Yeshua taught these things a woman in the crowd raised her voice and said to Him, "Blessed is the womb which bore you and the breasts at which you nursed!"

"Yes, but more blessed are those who shema the Word of Elohim and keep it!" Yeshua replied.

When the people were tightly gathered together He told them, "This is an evil generation. They seek a sign, but no sign will be given to it, except for the sign of the Prophet Yonah. For the same as Yonah was a sign to the Ninevites, so will the Son of man be a sign to this generation. The queen of the south will rise up at the judgment along with the men of this generation, and condemn them. She came from a remote part of the Earth to hear the wisdom of Shlomo, but notice this: here now is one greater than Shlomo. The men of Nineveh will rise up at the judgment with this generation and will condemn it, for they did t'shuvah at the preaching of Yonah, but take notice: one greater than Yonah is here!

"No one lights a candle then puts it in a secret place, or under a bushel. Rather, it is put on a candlestick so that those who come in may see by the light. The light of the body is the eye. Therefore, when your eye is pure your whole body also is full of light, but when it is evil your body is full of darkness. Be careful that there is light in you and no darkness. If your whole body is full of light, with no part dark, the whole shall be full of light, as when the bright shining of a candle gives you light."

YESHUA DINES WITH A P'RUSH

As Yeshua spoke one of the P'rushim asked to dine with Him, so and Yeshua went with him and sat down to eat. When the P'rush saw that Yeshua did not wash first before dinner he was amazed.

Then Adonai {Yeshua} said to him, "Now some P'rushim cleanse the outside of the cup and the plate, but your inward part is full of extortion and depravity. That is mindless! Did not He who made what is outside also make what is inside? They give alms of your possessions and suddenly all things are clean to them. Trouble will come to some P'rushim, because they tithe of their mint

and rue and all garden herbs, yet they ignore justice and the love of Elohim. Continue doing {your tithes}, but do not leave the other undone! Trouble will come to some P'rushim, because they love the seats of honor in the synagogues and being specially greeted in the markets. Trouble will come to some of you Soferim and P'rushim who are two-faced, because you are like graves which do not appear so, and people walk over them but are not aware of it."

Then one of the Torah experts spoke up and said, "Rabbi, by saying this you reproach us also."

"Trouble will come to some of you Torah experts also," announced Yeshua, "if you put on the people burdens too difficult to bear, but you yourselves do not touch the burdens with one of your fingers. Trouble will come to you because you build the tombs of the prophets, but your fathers killed them. Surely you provide evidence that you think well of the deeds of your fathers, because they really did kill them, and you build their tombs. For this reason the wisdom of Elohim says, 'I will send them prophets and Shaliachim, and they will kill and persecute them. Then the blood of all the prophets, which has been spilt from the foundation of the world, will be required of this generation. From the blood of Abel to the blood of Zacharyah, who perished between the altar and the Mikdash. Amen, I tell you, it will be required of this generation. Trouble will come to some of you Torah experts, because you have taken away the key of knowledge! You did not enter in yourselves, and you hindered those who were entering in."

Some of the Soferim and the P'rushim began to urge and provoke Him vehemently to speak of many things, waiting and seeking for Him to say something whereby they could catch Him and accuse Him.

WARNINGS TO HIS DISCIPLES

There gathered together an innumerable crowd of people, so much so that they trampled each other.

Yeshua spoke privately to his disciples, "You must beware of the leaven of the P'rushim, which is deceitful and two-faced. For there is nothing covered which will not be revealed, nor anything hidden which will not be made known. Therefore, whatever you have spoken in darkness will be heard in the light, and whatever you speak in the ear in closets shall be proclaimed upon the housetops. I tell you my friends, do not be afraid of those who kill the body and after that have no more which they can do. I forewarn you whom you should really fear. Fear Him who after He has killed, also has the power to throw into sheol. Yes, I tell you to fear Him.

"Aren't five sparrows sold for two coins and not one of them is forgotten before Elohim? Even the hairs of your head are numbered. Do not be of little courage then, for you are more valuable than many sparrows. Also I tell you, whoever confesses me in front of people, the Son of man will also confess him in front of the messengers of Elohim. And the one who denies me in front of people will be denied in front of the messengers of Elohim. So, when they bring you to the councils and in front of magistrates and other authorities, do not consider how or what thing you should answer, or what you are going to say. For Ruach HaKodesh will teach you at that time what you should say."

One in the crowd said to Yeshua, "Rabbi, instruct my brother to divide the inheritance with me."

He responded, "Mister, who made me a judge or a magistrate over you? Be careful and beware of covetousness, for a man's life does not depend on the amount of the possessions he has."

So He spoke this parable to them, "The ground of a rich man brought a bountiful harvest. He thought to himself, 'What will I do, because I have no more room to store my harvest?' So he said, 'I will do this: I will pull down my barns and build larger ones. I will store all my harvest and my goods there. I will say to my soul, 'Soul, you have many goods stored up for many years, take it easy now, eat, drink, and be happy.' Then Elohim said to him, 'You fool! Tonight your soul will be required of you, then who will own those things which you have provided?' So also is everyone who stores treasure for himself and is not rich toward Elohim."

Yeshua now spoke only to his disciples. "Therefore I tell you to not worry concerning your life, as to what you are going to eat. Nor for your body, as to what you will wear. The life is more than food and the body is more than clothing. Consider the ravens who neither sow nor reap and who neither have a storehouse nor a barn, yet Elohim feeds them. How much better are you than the birds? Which one of you by thinking about it can add to his height one forearm's length? If you are not able to do that little thing, why worry about the rest?"

"Consider how the lilies grow. They do not labor or make clothes, yet I tell you that Shlomo in all his majesty was not adorned with the beauty of these. If then, Elohim clothes the grass this way, which today is in the field and tomorrow is put in the oven, how much more are you worth? You have such little trust!

"Don't worry about what you are going to eat or what you are going to drink, nor be doubtful in your mind. For all these things the people of the world seek after, but your Abba knows that you need these things. Rather seek out the Kingdom of Elohim first! Then all these things will be added to you. Do not be discouraged, little flock; for it is your Abba's good pleasure to give you the Kingdom. Sell your possessions in order to give to the poor. In this way you will never run out of provisions. You will have securities in Heaven which never fail, where no thief can approach, nor can a moth corrupt it. For wherever your treasure is, there your heart will also be.

"Get your armor on, with your torches burning {in preparation}. Be as those men who wait for their YHVH to return for the wedding, so that when He comes and knocks, they may immediately open to Him. Blessed are those servants, whom YHVH when He comes will find watching. Amen! I tell you, that He will get Himself ready and make them sit down to eat, and He Himself will come forth and serve them. If He comes at the second watch or the third watch and finds them working, those servants are blessed! Realize this! If the resident of the house had known what hour the thief was coming, he would have watched, and not allowed his house to be broken into. You should also be ready, for the Son of man will come at a time you are not considering."

DISCERNING THE TIMES

Then Kefa said unto him, "Adonai, do you speak this parable only for us, or for everyone?"

Adonai Yeshua said, "Whoever is the trustworthy and wise steward, whom YHVH shall make a ruler over His household, to give the portion of food in due season! {Compare this to the patriarch Yosef in Egypt.} Blessed is that servant, whom his YHVH will find him doing this when He comes. Remember, I tell you, that He will make him ruler over all that He has. But if that servant says in his heart, Adonai delays His coming, and begins to beat the servants and handmaids, and to eat, drink, and to be drunken, the Adonai of that servant will come in a day when he does not look for Him, and at an hour when he is not aware. He will cut him off from Himself and will appoint him his portion with the untrusting. Then that servant who knew the will of Adonai and did not prepare, nor act according to His will, will be beaten many times. But the one who did not know, yet committed things worthy of punishment, shall be beaten a few times. For whoever is given much, much will be required from him, and the one to whom people have entrusted much, they will ask him for more.

"I came to send fire on the Earth, and what if I will it to be already kindled? But first I have a mikveh to be immersed in and now am I committed until it is accomplished! Do you think that I have come to bring shalom on earth? I tell you, no! Rather I come to bring division. From now on there will be five in one house divided, three against two, and two against three. A father will be divided against a son, and son against father; a mother against a daughter, and daughter against mother; a mother in law against her daughter in law, and the daughter in law against her mother in law.

"When you see a cloud rise out of the west you declare immediately that a shower is coming, and so it does. When you see the south wind blow you say that there will be heat, and it happens. You two-faced actors! You can discern the face of the sky and of the earth, but why can't you discern this time? Don't you even judge what is right among yourselves? Yes! When you go to the magistrate with your enemy, on the way be diligent that you may be delivered from him. Otherwise he will bring you to the judge, and the judge will deliver you to the officer, and the officer will put you into prison. I tell you, you will not depart from there until you have paid the full fine."

ZEALOTS OF GALIL AND SINFULNESS

There was present at that season some who told Yeshua of the Zealots of the Galil, whose blood Pilate had mingled with their sacrifices. Yeshua said to them, "Do you suppose that these Zealots of the Galil were sinners above all those in the Galil because they suffered such things? I tell you, no! Yet, unless you do t'shuvah you will all perish like them. Also, those eighteen people upon whom the tower in Shalo-am fell and killed them, do you think that they were sinners above all people who live in Yerushalayim? I tell you, no! Yet, unless you do t'shuvah you will all similarly perish."

Yeshua spoke this parable also, "A certain person had a fig tree planted in his vineyard, and he came and looked for fruit on it and found none. Then he said to the dresser of his vineyard, 'Notice this! The last three years I have come to get fruit from this fig tree and there is none. Cut it down! Why even have it burden the ground?' The vine-dresser said to him, 'Adon, let us leave it alone one more year until I have tilled and fertilized it. We can see if it bears fruit and if not, then I will cut it down.' "

WOMAN WITH INFIRMITY SPIRIT

He was teaching in one of the synagogues on Shabbat. There was a woman who had a spirit of infirmity for eighteen years and was bent over. She could not lift herself up. When Yeshua saw her He called to her, "Woman, you are now loosed from your infirmity!" He laid His hands on her, and immediately she straightened up and glorified Elohim.

The ruler of the synagogue was indignant that Yeshua had healed on the Shabbat, and said to the people, "There are six days on which people are to work. Come on those days and be healed, but not on Shabbat."

Then Adonai answered him, "You two-faced actor! Does not each one of you on Shabbat free his ox or his donkey from the stall and lead it away to get water? So, shouldn't this woman, being a daughter of Avraham, whom haSatan has bound for eighteen years, be freed from this bondage on Shabbat?"

When Yeshua said these things His adversaries were ashamed, and the people rejoiced because of all the glorious things that were done by Him.

KINGDOM SYMBOLIZED

Then He said, "What is the kingdom of Elohim like? What does it resemble? It is like a grain of mustard seed which a man planted in his garden. It grew and became a large tree, and the birds of the air nested in the branches of it. How will I symbolize the kingdom of Elohim? It is like leaven which a woman took and hid in three measures of flour until the whole batch was leavened."

Yeshua continued through the cities and villages, teaching, and journeying on toward Yerushalayim. Then one asked Him, "Adonai, are there few who are saved?"

Yeshua answered, " I tell you, try very hard to enter in at the narrow gate, for many will seek to enter in and will not be able. Once the Home-owner has risen up and shut the door, you will stand outside and knock on the door, saying, 'Adonai, YHVH open the door for us.' He will answer, saying, 'I do not know you or where you are from.' Then you will say, 'We dined and drank in Your presence and You taught in our streets.' But He will say, 'I tell you, I do not know you or where you are from. Depart from me, all you who work against the Torah!' There will be weeping and teeth grinding when you see Avraham, Yitzchak, and Ya'akov, and all the prophets in the Kingdom of Elohim, but you all are shut out. They will come from the east and the west, from the north and the south, and will sit down in the Kingdom of Elohim. Notice this! There are those who are last who will be first, and there are those who are first who will be last."

That same day some of the P'rushim came to Yeshua and said to Him, "Leave now and get away from here because Herod will kill you."

Yeshua said, "You go instead and tell that fox, 'Notice this! I remove deceiving spirits, and I perform healing today and tomorrow, and the third day I will be finished. Nevertheless, I must

walk today and tomorrow and the following days, because it cannot be that a prophet should perish outside of Yerushalayim.

"Oh Yerushalayim! Yerushalayim! You kill the prophets and stone those who are sent to you. How often I would have gathered your children together, as a hen gathers her chicks under her wings, but you would not allow me! Now your house is left to you desolate. Amen! I tell you, you will not see me again, until you will say, '*Baruch haba b'shem Adonai* [Blessed is He who comes in the Name of YHVH]'. "

Chapter Fifteen

CHIEF OF THE P'RUSHIM HOUSE

As Yeshua went into the house of one of the chief P'rushim on Shabbat to eat, some Torah experts and P'rushim were there and watched Him. A man oozing water from his pores stood in front of Him.

Yeshua asked the onlookers, "Is it proper Torah to heal on Shabbat?"

They said nothing. Then Yeshua took the man and healed him, let him go, and said, "Which one of you who has a donkey or an ox, if it falls into a pit, would not quickly pull it out on the Shabbat?"

They could not answer Him concerning these things. Then He called some of them to Him and pointed out to them that they chose the chief places, then He gave this parable: "When you are invited to a wedding, do not sit down in the highest place, because a more honorable man than you may have been invited. Then the one who invited you will come and say to you, 'Give this man your place.' Then with shame you must accept the lowest place. So when you are invited, go and sit down in the lowest place. That way when the one who invited you comes, he can say to you, *Haver* [Friend] go up higher. Then you will be served in the presence of those who sit at the dinner with you. For whoever lifts himself up will be put down, and the one who humbles himself will be lifted up."

Then Yeshua said to the man who had invited Him, "When you prepare a dinner or a supper, do not call only your friends or your brothers or your relatives, or only your rich neighbors. They will also invite you, so a return payment will be made to you. Rather, when thou prepare a banquet, invite the poor, the maimed, the lame, and the blind. You will be blessed because they cannot return payment to you. Instead you will be returned payment at the resurrection of the righteous."

When one of those who sat at the dinner with Yeshua heard these things, he said to Him, "Blessed is the one who will eat bread in the Kingdom of Elohim."

This prompted Yeshua to say, "A man prepared a sumptuous supper and invited many guests. He sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.' They all with one accord began to make excuses. The first said to him, 'I have bought a piece of ground and I need to go and see it. Please excuse me.' Another said, 'I have bought five yoke of oxen and I must test them out. Please excuse me.' Still another said, 'I have gotten married and therefore I can't come.' So the servant came and showed his adon these things. Then the house-owner became angry and said to his servant, 'Go out quickly into the streets and alleys of the city and bring in here the poor, and the maimed, and the lame, and the blind. The servant said, 'Adon, it is done as you commanded, and still there is room left.' So the adon said to the servant, 'Go out to the highways and fences and compel them to come in, that my house may be filled. For I assure you, none of those who were invited will taste my supper.'"

PRICE OF COMMITMENT

Yeshua turned and said to the large crowds of people travelling with Him, "If anyone follows me and does not hate his father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. And whoever does not carry his own execution stake, and follow behind me, cannot be my disciple. For who among you plans to build a tower and does not sit down first and consider the cost, as to whether you have enough funding to finish it? What if after he has built the foundation he cannot finish the project? Everyone who watches will begin to make fun of him, saying, 'This man began to build, and was not able to finish.'

"What king who is making war against another king, does not first sit down and consult as to whether he will be able with ten thousand to fight the one who comes against him with twenty thousand? If he can't fight him, he sends ambassadors and negotiates conditions of shalom, while his enemy is still far away. So likewise, whichever one of you does not forsake all he has, he cannot be my disciple.

"Salt is good, but if the salt has lost its flavor, with what can it be seasoned? It is not fit for the land or for the fertilizer heap. Instead people throw it out. He who has ears to shema, let him shema."

LOST THINGS FOUND

Then many tax collectors and sinners came near to hear Yeshua. Some P'rushim and Soferim murmured, and said, "This man accepts sinners and eats with them."

He spoke this parable in response, "What man among you who has a hundred sheep and loses one of them does not leave the ninety-nine in the wilderness, and go after the lost one until he finds it? When he finds it he celebrates and lays it on his shoulders. When he comes home, he calls his friends and neighbors together and says, 'Rejoice with me, for I have found my sheep which had been lost.' I tell you that just like this there is celebration in heaven over one sinner who does t'shuvah. Even more than over ninety-nine righteous persons who need no t'shuvah.

"Consider the woman who has ten pieces of silver. If she loses one piece, doesn't she turn on a lamp and sweep the house, and seek diligently until she finds it? When she finds it, she calls friends and neighbors together, and says, 'Rejoice with me, for I have found the piece which had been lost. I tell you, in the same way there is celebration in the presence of the messengers of Elohim over one sinner who does t'shuvah.'

"A man had two sons," Yeshua continued. "The younger one said to his father, 'Father, give to me the amount of the possessions which is my inheritance. So the father divided up the inheritance to his two sons. Not many days after that the younger son gathered all his inheritance, and traveled into a distant country. While there he squandered his inheritance with wasteful living. After this son had spent all he had, there arrived a devastating famine in that land, so he began to

be destitute. He went and joined himself to a citizen of that territory, and the citizen put the young man into his fields to feed the hogs.

"The young man's mind was constantly on filling his stomach with the husks that the hogs ate, but no one would give it to him. Then he said to himself, 'How many of my father's hired servants have plenty of bread to spare? And, here I am dying from hunger! I will get up and go to my father and will say to him: Father, I have sinned against heaven and in your sight. I am no longer worthy to be called your son. Make me the same as one of your hired servants.' So he rose up and traveled back to his father.

"While the young man was still far away his father saw him and had compassion for him. The father ran to him and hugged his neck and kissed him. The son said to his father, 'Father, I have sinned against heaven, and in your sight, and I am no longer worthy to be called your son.' However, the father said to his servants, 'Bring the best robe here and put it on him. Also, put a ring on his hand, and shoes on feet. Bring the well-fed calf here and kill it. Then let us dine and celebrate, for this son of mine was dead, yet is alive again. He was lost and now has been found!' So they began to celebrate.

"The father's oldest son was in the field, and as he came near to the house he heard music and dancing. So, he called one of the servants and asked what was happening. 'Your brother has returned!' said the servant, 'and your father has killed the well-fed calf because he has returned to him safe and sound. Then the oldest son was angry and would not go in, so His father came out and invited him in. The oldest son said to his father, 'Look, many years I have served you, and I have not transgressed your commandment at any time, yet you never gave me a kid so I could celebrate with my friends. But as soon as this son of yours comes, who has devoured your provision with prostitutes, you have killed the well-fed calf for him.' The father said to him, 'Son, you are always here with me, so all that I have is yours! It was right that we should celebrate and rejoice, for this one, your brother, was dead, and he is alive again. He was lost and now has been found.' "

PARABLES CONCERNING MONEY

Then Yeshua spoke to his disciples, "There was a rich man who had a steward, and the rich man accused the steward that he had wasted his possessions. So he asked the steward, 'Why have I heard this about you? Give me an account of your stewardship, for you may not be any longer my steward.

"Then the steward thought to himself, 'What should I do? For my adon removes me from the stewardship. I am not able to dig. I am too ashamed to beg. I know what I'll do! When I am put out of the stewardship others will accept me to work in their homes.' So he called every one of his adon's debtors and said to the first one, 'How much do you owe to my adon?' He said, 'a hundred measures of oil.' So the steward said to him, 'Take your bill and sit down quickly and write on it fifty. Then the steward said to another, 'and how much do you owe? And he said, 'a hundred measures of wheat.' So the steward said to him, 'Take your bill and write on it sixty.' Then the adon commended the unrighteous steward, because he had done wisely. For the children of this world are wiser with their own kind than the children of light are with theirs.

"I tell you, make friends for yourself by using unrighteousness wealth, so that when you fail they will receive you into everlasting *mishkanim* [tabernacles]. The one who is faithful in the least amount is faithful also in the large amount, and the one who is unrighteous in the least amount is also unrighteous in the large amount. Therefore, if you have not been faithful with unrighteous wealth, who is going to turn over to your trust what is to be **remembered**? If you haven't been faithful in what belongs to another person, who will give you something for yourself? No servant can serve two masters. Either he will hate one and love the other, or else he will be loyal to the one and despise the other. You cannot serve both Elohim and wealth."

RICH MAN AND ELIEZAR

Some P'rushim who were covetous heard all these things, and they scoffed at Yeshua. So He said to them, "You are those who look righteous in front of people, but Elohim knows your hearts. Those things highly esteemed to mankind are an abomination in the sight of Elohim.

"From the Torah and the prophets all the way to Yochanan, {in fact} from {the beginning of} time, the kingdom of Elohim is announced, and everyone forces into it {or, tries to fit it to his own life}. However, it is easier for Heaven and Earth to vanish, than it is for one punctuation of the Torah to fail.

"There was a rich man who was clothed in purple and fine linen, and lived lavishly every day. There was also a poor man named Eliezar who was laid on his porch, full of sores, and wishing to be fed with the leftovers of the rich man's dinner table. In addition, the dogs came and licked Eliezer's sores. It happened that the poor man died and was carried by the messengers {of Heaven} into Avraham's bosom. The rich man also died and was buried. While being in torment in sheol he raised his eyes and saw Avraham far away, and Eliezar was in his bosom. So he cried out, 'Father Avraham! Have mercy on me and send Eliezer so he can dip the tip of his finger in water and cool my tongue, because I am being tortured by these flames.' {Notice: the rich man still thought of himself as superior, because he wanted Eliezer to serve him.} Avraham said, 'Offspring, do you recall that in your lifetime you received good things, but Eliezer got only bad things. So now he is being comforted and you are being tortured. Besides all that, between you and us there is a wide chasm which has been permanently set, so that those who would go from here to you cannot, nor can anyone come to us from the other side.' Then the tortured man said, 'Then I beg you father, that you would send Eliezer to my father's house. I have five brothers to whom he can testify; otherwise they also may come into this place of torment.' Avraham replied, 'They have Moshe and the prophets, let them shema them.' And he said, 'No, father Avraham, if one went to them from the dead, then they will repent. Avraham said, "If they do not shema Moshe and the prophets, they will not be persuaded, even if one rose from the dead.' "

FORGIVENESS AGAIN

Then Yeshua said to the disciples, "It is impossible for offences not to come, but trouble will be on the one through whom they come! It would be better for him that a millstone was hanged from his neck and he be thrown into the sea, than for him to offend one of these little ones. So, watch yourselves! If your brother trespasses against you, rebuke him, but if he repents, forgive

him. If he trespasses against you seven times in a day, and seven times a day does t'shuvah to you, saying, 'I repent,' you shall forgive him.

TRUST AND DUTY

The Shaliachim said to Adonai {Yeshua}, "Make us trust even more."

Adonai Yeshua said, "If you had trust {in Elohim} the size of a grain of mustard seed, you could say to this fig tree, 'Be pulled up by the root, and be planted in the sea' and it would obey you.

"But which one of you who has a servant plowing or feeding cattle will say to him after he has come from the field, 'Go and recline?' Instead, wouldn't you say to him, 'Prepare supper for me, get your towel and serve me until I have finished eating and drinking. Then afterward you will eat and drink?' Would you thank that servant because he did the things which were commanded him to do? Of course not! So you also, when you have done all those things which are commanded you, say, 'We are unprofitable servants. We have done only what it was our duty to do.' "

RAISING OF ELIEZAR

A man was sick, who was Eliezer of Beit-Ani, the town of Miryam and her sister Marta. Therefore his sisters sent word to Yeshua, which said, "Adonai, take notice that he whom you love is sick.

When Yeshua heard he said, "This sickness is not for final death, but for the glory of Elohim, that the Son of Elohim might be glorified through it."

Yeshua loved Marta and her sister and Eliezer. Yet, when He heard Eliezer was sick, He stayed two more days in the same place where He was. Then later He said to the disciples, "Let's go into Yehudah again."

His disciples asked, "Rabbi, some of the leaders of the Yehudim recently sought to stone you, so, should you go there again?"

Yeshua replied, "Arn't there twelve hours of daylight? If anyone walks in the daylight he does not stumble, because he sees the light of this world. But if a man walks in the night he stumbles because there is no light for him. Our friend Eliezer is asleep, but I go to wake him out of sleep."

Yeshua spoke of his death. However, His disciples thought that he had spoken about resting in sleep, so they said, "Adonai, it is good for him to sleep."

Then Yeshua told them clearly, "Eliezer is dead. But I am glad for your sakes that I was not there, so that you may come to trust. Now let us go to him."

Then T'oma, the twin, said to his fellow disciples, "Let us also go, that we may die with him."

Beit-Ani was near Yerushalayim, about two miles away, and many of the Yehudim came to Marta and Miryam to comfort them concerning their brother. As soon as Marta heard Yeshua was coming she went and met him, but Miryam stayed in the house. He found that Eliezer had been in the grave four days already. Marta said to Yeshua, "Adonai, if you had been here, my brother would not have died. However I know that even now whatever you will ask of Elohim, Elohim will give it to you."

"Your brother will rise again," Yeshua said to her.

Marta replied, "I know that he will rise again in the resurrection at the last day."

"I am the resurrection and the life," said Yeshua. "The one who trusts in me will live, even though he was dead. Whoever lives and trusts in me will never die. Do you trust that?"

She said to Him, "Yes Adonai. I trust that you are the Mashiach, the Son of Elohim, who was to come into the world."

When she had confessed, she went her way, and called Miryam her sister secretly, saying, "The Rabbi has come and calls for you." As soon as Miryam heard, she quickly got up and came to Him.

Yeshua had not yet arrived in the town, but He was still at that place where Marta met Him. The Yehudim, who were comforting her in the house, followed her when they saw Miryam get up and leave in a hurry. They said, "She is going to the grave to weep there."

Miryam came to where Yeshua was, and when she saw Him she fell down at his feet, saying, "Adonai, if you had been here, my brother would not have died."

When Yeshua saw her weeping and the Yehudim who came with her also weeping, He groaned in spirit. He troubled Himself and said, "Where have you laid him?"

They said to him, "Adonai, come and see."

Yeshua wept.

Then the Yehudim said, "Look how he loved him!"

Some of them said, "Couldn't this man who opened the eyes of the blind, also have kept this man from dying?"

Yeshua again groaned in Himself as He came to the grave. It was a cave and a stone was over it. "Take away the stone," He commanded.

Marta, said, "Adonai, by this time he is reeking, because it has been four days."

"Didn't I tell you that if you would trust you would see the glory of Elohim?" Yeshua reminded her.

Then they took the stone away from where the dead were laid. Yeshua raised His eyes and said, "Abba, I thank You that You have heard me. I know that You always hear me, but because of the people which stand here I say this, that they may trust that you have sent me."

After saying this He loudly shouted Eliezer! Come forth!

Then the one who was dead came out wrapped from top to bottom with graveclothes, and his face was wrapped with a cloth.

Yeshua said, "Free him, and let him go."

Then many of the Yehudim which came to Miryam and had seen the things which Yeshua did, trusted in Him. But others went their ways to some P'rushim and told them what Yeshua had done.

CONSPIRACY TO EXECUTE YESHUA

Then some of the chief Kohenim and P'rushim formed a council, and said, "What do we do, for this man does many miracles? If we let him alone this way, everyone will come to trust him, then the Romans will come and take away both our position and our nation."

One of them, Chaiyafa, being the Kohen Gadol that year, said to them, "You know nothing at all! You do not consider that it is best for us to have one man die for the people, so that the whole nation does not perish."

He did not speak this on his own, but being Kohen Gadol that year, he prophesied that Yeshua should die for the nation {of Yisrael}. And not for that nation only, but also that Yeshua should gather together in one the children of Elohim who were dispersed everywhere.

From that day onward they counseled together to execute Yeshua. Therefore Yeshua no longer walked openly among the Yehudim, but went from there to a region near the wilderness, into a city called Ephraim, where He stayed with His disciples.

Chapter Sixteen

TEN LEPERS

While Yeshua was continuing to Yerushalayim He passed through the Galil and Shomron. As He entered a village ten men who were lepers met Him, but they stood far away. They loudly entreated Him "Yeshua, Rabbi, have mercy on us."

"Go show yourselves to the Kohanim." He said. {For this is commanded in the Torah for lepers to do to be clean.}

As they departed they were cleansed. When one of them, a man of Shomron, noticed he was healed he turned back to Yeshua. Falling down on his face at Yeshua's feet, he loudly glorified Elohim and thanked Yeshua.

"Weren't there ten cleansed? So where are the other nine?" Yeshua asked him. "You are a stranger, yet the only one who returned to give glory to Elohim. Arise and go on your way. Your trust has made you completely whole."

LOOKING FOR THE KINGDOM

Yeshua requested the Prushim {that were with Him} to tell Him when the Kingdom of Elohim was coming. Then He said to them, "The Kingdom of Elohim will not come by physical observation. No one will say, 'Look here!' or 'Look there!' Notice this: the Kingdom of Elohim is within you."

Then He spoke to all the disciples, "The days will come when you will desire to see one of the days of the Son of man, but you will not see one. Some will tell you to, 'Look here!' or 'Look there!' Don't go to them, or follow {their instruction}. Just like the lightning which lights up one part of the sky and shines to the other part of the sky, so will the Son of man be in his day. But first he must suffer many things and be rejected by this generation.

"As it was in the days of Noach, so it will be in the days of the Son of man. They ate, they drank, they married wives, they were given away in marriage, all until the very day which Noach entered into the ark. Then the flood came and destroyed them all. It was also the same in the days of Lot. They ate, they drank, they bought, they sold, they planted, and they built. But the same day that Lot left Sodom it rained fire and brimstone from heaven and destroyed them all. This is the way it is going to be in the day when the Son of man is revealed.

"In that day, when a person is on the roof and his stuff is in the house, he should not come down to take it away, and the person who is in the field should not return back to his house. Remember Lot's wife. Whoever will try to save his life will lose it, and whoever will lose his life will preserve it. I tell you, on that night there will be two people asleep in one bed. One will be taken and the other will be left. Two people will be working together. One will be taken and the other left. Two people will be in the field. One will be taken and the other left."

Then they asked Him, "Where, Adonai?"

"Wherever the body is, there is where the eagles will be gathered together." Yeshua answered.

KINGDOM JUSTICE

So He spoke a parable to them, that people should always pray with patience. "There was in a city a judge who did not fear Elohim nor answer to anyone. There was also a widow in that city

and she came to the judge and implored him, 'Give me justice against my adversary.' But for awhile he wouldn't respond. Eventually he thought, 'Though I do not fear Elohim nor answer to anyone, yet because this widow troubles me, I will give her justice, or else she will make me weary by continually coming to me.'

"Hear what this unrighteous judge said! Won't Elohim give justice to His own chosen ones who cry to Him day and night, though along with them He waits a long time? I tell you, He will give them swift justice. However, when the Son of man comes again, will he find faithfulness on the earth?"

PARABLE OF DOING T'SHUVAH

Yeshua spoke this parable to certain ones who trusted in their own righteousness, and despised others. "Two men went up to the Mikdash to pray. One was a P'rush and the other one was a tax collector. The P'rush stood and prayed silently this way, 'Elohim, I thank you that I am not as other men who are extortioners, unrighteous, adulterers, or even as this tax collector. I fast twice every week and I give tithes of all I possess.' But the tax collector, standing far away, would not even raise his eyes toward heaven. Instead, he beat his chest, saying, 'Elohim be merciful to me, a sinner.' I tell you, this man went down to his house more justified than the other. Because every one who lifts up himself will be lowered, but the one who humbles himself will be exalted."

CONTROVERSY OF DIVORCE

Some P'rushim came to Yeshua to test Him. They asked, "Is it proper in Torah for a man to divorce his wife for any and every reason?"

"Haven't you read," He replied, "that at the beginning the Creator made them male and female, and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'? So they are no longer two, but one. Therefore, what Elohim has joined together, no one should separate."

"Why then," they asked, "did Moshe command that a man give his wife a certificate of divorce {a get} and send her away?"

Yeshua replied, "Moshe permitted you to divorce your wives because your hearts were hard. But it was not originally this way. I tell you, whoever divorces his wife, except for infidelity, and then marries another woman, commits adultery."

"If this is what happens between a husband and wife, it is better not to marry," the disciples commented.

Yeshua replied, "Not everyone can accept that instruction, but only those to whom it has been given. Some do not marry because they were born that way, others were made that way by men, and still others have renounced marriage for purposes of the Kingdom of Heaven. The one who can accept this should accept it."

BLESSING ON LITTLE CHILDREN

Then some little children were brought to Yeshua for Him to place His hands on them, and pray for them. But the disciples turned away those who brought them.

Yeshua said, "Let the little children come to me, and do not keep them away, for the Kingdom of Heaven belongs to those who are like these." When He had placed His hands on them He went on from there.

SADNESS OF WEALTH

A man came up to Yeshua and asked, "Teacher, what good thing should I do to obtain eternal life?"

"Why do you ask me concerning what is good?" Yeshua replied. "There is only One who is good. If you want to enter {eternal} life, obey the commandments."

"Which ones?" the man inquired.

Yeshua replied, "Do not murder, do not commit adultery, do not steal, do not give false testimony, honor your father and mother, and love your neighbor as yourself."

"I have obeyed everyone one of those," the young man said. "Why am I still lacking?"

Yeshua answered, "If you want to be fully mature, leave now and sell your possessions, then give to the poor. You will have treasure in Heaven. Then come follow me."

When the young man heard this he left with sadness, because he had a lot of wealth.

Then Yeshua said to his disciples, "I tell you, **remember** this: it is hard for a rich man to enter the Kingdom of Heaven. Also, I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Elohim."

When the disciples heard this they were greatly amazed and asked, "Then who can be saved?"

Yeshua looked at them and said, "With man this is impossible, but with Elohim all things are possible."

"We have left everything to follow you!" Kefa said. "What will there be for us then?"

Yeshua said, "I tell you, **remember** this: at the full restoration* of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Yisrael. Everyone of you who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life. However, many who are first will be last, and many who are last will be first." {*Kefa would mention this again. See Acts 3:21.}

PARABLE ON AGREEMENT OF WAGES

"The Kingdom of Heaven is like a landowner who went out early in the morning to hire men to work in his vineyard. He agreed to pay them a set amount for the day and sent them into his vineyard. About the third hour he went out and saw others standing in the marketplace doing nothing. So he told them, 'You also go and work in my vineyard, and I will pay you whatever is right.' Then they went to work. The landowner went out again about the sixth hour and the ninth hour and did the same thing. About the eleventh hour he went out and found still others standing around. He asked them, 'Why have you been standing here all day long doing nothing?' 'Because no one has hired us,' they answered. 'He said to them, 'You also go and work in my vineyard.'

"When evening came, the owner of the vineyard said to his foreman, 'Call the workers and pay them their wages, beginning with the last ones hired and going on to the first.' The workers who were hired about the eleventh hour came and each were paid the set amount. When those came who were hired first, they expected to receive more. But each one of them also were paid the set amount. When they received it, they began to complain against the landowner. 'These men who were hired last worked only one hour,' they said, 'and you have made them equal to us who have carried the burden of the work and the heat of the day.' The landowner answered one of them, 'Friend, I am not being unfair to you. Didn't you agree to work for the set amount? Take your pay and go. I want to give the man who was hired last the same as I gave you. Don't I have the right to do what I want with my own money? Are you envious because I am being generous?'

"So the last will be first, and the first will be last."

YESHUA FORETELLS EXECUTION

Yeshua continued going up to Yerushalayim. He took the twelve disciples aside and said to them, "We are going up to Yerushalayim and everything that the prophets wrote about happening to me will happen. The Son of Man will be betrayed to the chief Kohanim and Soferim. They will condemn him to die, but will turn him over to the Gentiles to be mocked, shamed, spit on, flogged and executed. Yet, after the third day he will be raised to life!"

But they did not fully comprehend any of the things He said. They were amazed and afraid, because the meaning was hidden from them.

AMBITION OF YA'AKOV AND YOCHANAN

Then the mother of Zavdai's sons came to Yeshua with her sons {Ya'akov and Yochanan} and, kneeling down, asked Him a favor.

"What is it you want?" He asked.

She said, "Grant to me that one of these two sons of mine may sit at your right and the other at your left in your Kingdom."

"You don't know what you are asking," Yeshua said turning to them. "Can you drink the cup I am going to drink? Or be immersed in the mikveh I am immersed in?"

"We can," they answered.

Yeshua said to them, "You will surely drink from my cup, but to sit at my right or left is not for me to give. These places belong to those for whom they have been prepared by Avi."

When the ten {other Shaliachim} heard about this, they were infuriated with the two brothers. So, Yeshua called them together and said, "You know that the rulers of the Gentiles govern over them, and their high officials exercise authority over them. That will not be the situation with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave-- in the same way as the Son of Man did not come to be served, but to serve, and to offer up his life as a ransom for many."

BLIND MEN NEAR YERICO

As Yeshua and His disciples were coming to Yericho, a large crowd followed Him. Two blind men were sitting by the roadside, and when they heard that Yeshua was going by, they shouted, "Adonai, Son of David, have mercy on us!"

The crowd rebuffed them and told them to be quiet, but they shouted even louder, "Adonai, Son of David, have mercy on us!"

Yeshua stopped and called them. "What do you want me to do for you?" He asked.

"Adonai," they answered, "we want our sight."

Yeshua had compassion on them and touched their eyes. Immediately their sight was healed and they followed Him.

VISIT TO ZAKKAI'S HOUSE

They entered and passed through Yericho. There was a man there named Zakkai, who was the head of the tax collectors and rich. He sought to see Yeshua and who He was, and couldn't because there was a crowd, and he was short in height. So Zakkai ran in front and climbed up into a sycamore tree to see Yeshua, because He was headed that way.

When Yeshua came to the place, He looked up and saw Zakkai, and said to him, "Zakkai, hurry down from there, because today I must lodge at your house."

Zakkai hurried down and joyfully accepted Him. When they saw it many murmured, "He has gone to be a guest with a man who is a sinner."

{At dinner} Zakkai stood, and said to Adonai, "Look Adonai! Half of my goods I will give to the poor, and if I have taken any thing from any man by false accusation, I will restore it four times over."

Yeshua said to him, "This day Salvation [*Yeshua*] has come to this house, since Zakkai also is a son of Avraham. For the Son of man has come to seek out and save those which were lost."

PARABLE OF TEN FUNDS

Yeshua then spoke this parable, because He was nearing Yerushalayim, and because they thought that the Kingdom of Elohim would soon appear. "A nobleman went into a far country to receive a kingdom to himself and then return. He called his ten servants, then handed them ten funds and said, 'Be busy trading until I come back.' But his citizens hated him, and sent out a message after he left which said, 'We will not have this one to rule over us.'

"When the nobleman returned after having received the kingdom, he commanded the ten servants to whom he had given the funds to be brought to him, so he could find out how much every man had gained by trading. The first came and said, 'Adonai, your fund has increased ten times.'

So the nobleman said to him, 'Well done good servant! Because you have been trustworthy in very little, take your authority over ten cities.' The second servant came and said, 'Adonai, your fund has increased five times.' In the same way the nobleman said, 'You take charge over five cities.' Then another one came and said, 'Adonai, look. I have your fund for you which I have kept secure in this cloth. I feared you because you are a man to be feared. You take what you did not lay down, and harvest what you did not sow.'

"The nobleman said, 'Out of your own mouth I will judge you, you wicked servant! You knew that I was a man to be feared, taking what I did not lay down, and harvesting what I did not sow. Why didn't you give my fund to the bank, so that at my coming I could have required my own with along with interest?'

"So the nobleman said to those standing by, 'Take the fund from him and give it to the servant who has ten times the amount. For I tell you, that everyone who has will be given more, and the one who has nothing, even what he has will be taken away from him. And, those enemies of mine, who did not want me to rule over them, bring them here and execute them in front of me.'"

When he had spoken this Yeshua continued to travel, ascending up to Yerushalayim.

YESHUA ANOINTED AS PESACH LAMB

The observance of the holy feast of Pesach was near and many went from the country up to Yerushalayim before Pesach, to purify themselves. Many sought for Yeshua, and spoke among themselves, as they stood in the Mikdash, "What do you think? Will he come to the feast or not?"

Both the chief Kohanim and some P'rushim had given an instruction, that anyone knowing where Yeshua was should declare it, so that they could arrest Him.

Six days before Pesach Yeshua came again to Beit-Ani, to the house of Eliezer ben Shimon the leper, who had been dead and then raised from the dead by Yeshua. There they made Him a supper, and Marta served. Eliezer was one of those who sat at the table with Him. Then Miryam took an alabaster container of ointment, a very expensive perfume, and anointed the head and the feet of Yeshua. She wiped His feet with her hair, and the house was filled with the aroma of the ointment.

One of Yeshua's disciples, Yehudah Kir'yot ben Shimon, who would betray Him, asked, "Why wasn't this ointment sold for three hundred coins and given to the poor?" He did not say this because he cared for the poor, but because he was a thief and carried the treasury bag, and he was responsible for what was in it. Other disciples also complained against her.

"Let her alone and do not worry her," Yeshua instructed. "She reserved this for the time of my burial. Because the poor will always be with you, and you can do good to them whenever you want, but you do not always have me here. She has done what she could, and I tell you, wherever good news is proclaimed throughout the world, what she has done will be spoken as a memorial to her."

Many of the Yehudim found out Yeshua was there and came, not to see Yeshua only, but also to see Eliezer, whom He had raised from the dead. The chief Kohanim consulted on how they could execute Eliezer also. Because of him many of the Yehudim did not follow the leaders, but trusted in Yeshua instead.

Chapter Seventeen

ENTRY INTO YERUSHALAYIM

When Yeshua came near Yerushalayim to Beit-Phagey, at the Mount of Olives, He sent two of His disciples, telling them to: "Go into the nearby village, and as you are entering you will find a donkey and her colt tied there, which has never been sat on. Untie them and bring them to me. If anyone asks you, 'Why did you untie them?' you are to tell them, 'Because YHVH needs them.' "

This all was done so the scripture might be fulfilled which was spoken by the prophet, "Tell the daughter of Tzyon, 'Look, your King comes to you humble and riding on a donkey and upon a colt, the foal of the donkey.' "

The disciples went and found them just as Yeshua had described. As they were untying the animals, the owners of them asked, "Why do you untie them?"

"YHVH needs them," they answered.

So they brought the donkey and colt to Yeshua and put their *talitot* [prayer shawls] upon them. Then Yeshua sat on them. As He rode, a large crowd of people spread their talitot on the path and others cut branches from the trees and put them on the path. When Yeshua came near to the descent from the mount of Olives, the whole multitude of the disciples began to celebrate and loudly praise Elohim for all the mighty works which they had seen.

They cried out, "*Hoshanna ben David* [Save us son of David]! *Baruch Melech haba b'hashem Adonai* [Blessed is the King who comes in the Name of YHVH]! *Shalom b'shamayim v'kavod l'ha'Elyon* [Peace in Heaven and glory to the Most High].

Some of the P'rushim in the crowd said to Yeshua, "Rabbi, rebuke your disciples."

"I tell you," He warned, "that if these kept quiet, the stones would immediately cry out."

{This all happened on the 10th of Abib/Nisan, when Yisrael was commanded that each household was to take a lamb into their home in preparation for Pesach. Therefore, Yeshua came to Yerushalayim to be the received Lamb. }

When He was very near He beheld the city, and wept over it, saying, "This is your day. If you had only known what would bring you peace! Now they are hidden from your eyes. For the days will come to you that your enemies will bring a siege against you and circle around you, and hem you in on every side. They will pull you down to the ground and your children within you, and they will not leave one of your stones stacked on another, because you did not know the time of your visitation."

Yeshua entered into Yerushalayim and into the Mikdash [Holy Temple]. All the city was excited, saying, "Who is this?" Many people answered, "This is the Prophet Yeshua, from Natzeret in the Galil."

Yeshua looked around at everything. Afterward it was evening, so He went out to Beit-Ani again with the twelve. {This closed the first day in Yerushalayim.}

FIG TREE CURSED

The next day, as they returned from Beit-Ani, He was hungry. Seeing a fig tree with leaves far away, He came to it seeking to find fruit on it. But when He arrived He found nothing but leaves, for it was not yet time for figs.

"No one will eat fruit from you from now on, forever," Yeshua said, speaking to the tree, and His disciples overheard it.

SECOND CLEANSING OF THE MIKDASH

After entering Yerushalayim, Yeshua went into the Mikdash and began to drive out those who bought and sold in the Mikdash. He turned over the tables of those who exchanged money along with the seats of those who sold doves. He would not allow any man to carry a vessel through the Mikdash.

Then He began to teach them, "Isn't it written, 'My house will be called by all the nations the *Beit Tephillah* [House of Prayer]? But you have turned it into a den of thieves."

The blind and the lame came to Yeshua in the Mikdash and He healed them. When some chief Kohenim and Soferim saw the wonderful things He did, and the children crying in the Mikdash, "*Hoshanna ben David* [Save us son of David]!" they were extremely displeased. They said to Him, "Do you hear what they are speaking?"

"Yes," Yeshua answered. "Haven't you ever read, 'Out of the mouth of babes and infants You have perfected praise?'"

These Soferim and chief Kohenim and other principle men of the city sought for a way to destroy Him. But, they could not figure out a way, because all the people were amazed at His teachings and crowded around Him, and they feared Him. When evening came He left the city and went out to Beit-Ani again and lodged there. {This closed the second day in Yerushalayim.}

FIG TREE SHRIVELED

In the morning, as they walked the same path {to Yerushalayim}, they saw the fig tree dried up from the roots. Kefa remembering what He had done said, "Rabbi, look! The fig tree which you cursed has withered away."

"Trust in Elohim," Yeshua said. "Amen! I tell you, whoever will say to this mountain, 'Move from here and be thrown into the sea' and will not doubt in his heart, but will trust that those things he speaks will happen, he will have whatever he speaks. Therefore I tell you, whatever you seek when you pray {in the way I have taught you to pray} trust that you will receive and you will receive. But when you stand praying, {you must} forgive if you have anything against

anyone. Through this your Father in Heaven can forgive you your trespasses. However, if you do not forgive, your Father in Heaven will not forgive your trespasses."

YESHUA'S AUTHORITY CHALLENGED

They came to Yerushalayim again and as He was walking in the Mikdash, chief Kohanim, Soferim, and Zakenim asked Him, "By what authority do you do these things? Who gave you this authority?"

"I will ask you one question first," Yeshua said. "Answer me, and I will tell you by what authority I do these things. The mikveh of Yochanan, was it from Heaven or from mankind? Answer me."

They reasoned among themselves, saying, "If we say 'from Heaven,' he will say, 'Why then did you not trust him?' But if we say 'from mankind,' well, the people do not accept this." They feared the people, for all counted Yochanan was a surely a prophet. So they answered Yeshua, "We cannot tell."

"Then neither will I tell you by what authority I do these things." said Yeshua.

WARNINGS NOT TO REJECT HIM

He began to speak to them in parables. "A man had two sons. He came to the first and said, 'Son, go work in my vineyard today.' The son answered, 'I will not,' but afterward he did t'shuvah, then he went. The man came to the second son and said the same thing. The second son answered and said, 'I will go, adon,' but he didn't. Which of the two did the will of his father?"

They answered, "The first one."

Yeshua said to them, "Amen! I tell you, the tax collectors and the prostitutes will go into the Kingdom of Elohim before you. For Yochanan came to you in the way of righteousness, and you did not trust him. Yet, the tax collectors and the prostitutes trusted him. But when you saw {my miraculous deeds}, you did not do t'shuvah and afterward show your trust in him.

"A man planted a vineyard and set a hedge around it. He dug a place for the wine to flow and built a tower. He rented it out to farmers, then went into a far country. At the season he sent to the farmers a servant, in order to receive the fruit of the vineyard from the farmers. But the farmers arrested him and beat him up, then sent him away without anything. So again the owner sent them another servant. The farmers threw stones at him and wounded him in the head, then sent him away in shame. Again the owner sent a servant, and they killed him. Again and again he sent them, but they beat up some and killed some. The owner had one son, his well beloved, so he sent him as the last resort to them, thinking, 'They will reverence my son.' But the farmers said among themselves, 'This is the heir. Come, let us kill him, then the inheritance will be ours.' They took him and killed him, then threw him out of the vineyard. Therefore, what will the adon of that vineyard do? He will come and destroy the farmers, and will give the vineyard to others.

Have you never read this scripture? 'The stone which the builders rejected has become the chief cornerstone. This is performed by YHVH, and it is wonderful in our eyes?' "

Then they sought to arrest Yeshua, for they knew He had spoken the parable against them. But, they feared the people, so they left Him.

PAYING TAXES

Some P'rushim and Herodians were sent to Him to trap Him in His words. They said to Him, "Rabbi, we know you are right and affected by no one, for you are not impressed by the position of people, but you teach the way of Elohim that is not forgotten. Is it proper Torah then, to pay taxes to Caesar, or not? Shall we pay it, or shall we not pay it?"

Knowing their two-faced way He said to them, "Why do you test me? Bring me a coin to look at."

They brought it and He asked them, "Whose image and writing is on it?"

They answered, "Caesar's."

"Then pay Caesar the things that belong to Caesar and pay Elohim the things that belong to Elohim." Yeshua said.

HYPOTHETICAL RESURRECTION QUESTION

They were amazed at Him. Then Tzaddikim came to Him, who say there is no resurrection. They asked Him, "Rabbi, Moshe wrote to us, 'If a man's brother dies and leaves his wife with no children, his brother should take his wife, and raise up offspring for his brother.' Now there were seven brothers and the first took a wife and died without offspring. The second brother married her and died without offspring, also. The third brother did the same. All seven married her and had no children. Ultimately the woman died also. In the resurrection therefore, when they will rise, which one of the brothers will have her as his wife, for all seven had her as a wife?"

Yeshua answered, "Are you not in error, because you do not know the scriptures or the power of Elohim? For when they rise from the dead they do not marry, nor are they given away in marriage, but they are like the messengers in Heaven {who have no sexual intercourse}. As concerning the dead, they will rise. Have you not read in the book of Moshe, how in the bush Elohim spoke to Him, saying, 'I am the Elohim of Avraham, and the Elohim of Yitzhach, and the Elohim of Ya'akov?' He is not the Elohim of the dead, but rather the Elohim of the living. Therefore, you are greatly in error."

THE PRIMARY COMMANDMENT

One of the Soferim came up, hearing them reasoning together. Thinking that Yeshua had given a good answer to the Tzaddikim, he asked Him, "Which commandment is primary over all of them?"

"This is the primary commandment," Yeshua said. " '*Shema Yisrael Adonai Eloheynu Adonai Echad*. [Hear O Yisrael, YHVH our Elohim, YHVH is One]. And you shall love YHVH your Elohim with all your heart, and with all your soul, and with all your mind, and with all your strength.' This is the primary commandment. The second in primacy is this, 'You shall love your neighbor as yourself.' There are no other commandments greater than these."

The Sofer said, "Rabbi, you have **remembered** it correctly, for there is one Elohim, and there is no one else except Him. And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love your neighbor as yourself, is more than all whole offerings made by fire and sacrifices."

When Yeshua recognized that he had answered discreetly, He said to him, "You are not far from the Kingdom of Elohim." Then after that, no one dared to ask Him anything.

DIVINE NATURE OF MASHIACH

While He taught in the Mikdash Yeshua said, "How can the Soferim say that Mashiach is the son of David? For David himself said by Ruach HaKodesh, 'YHVH said to Adonai: Sit here at my right hand until I make your enemies your footstool.' David therefore himself calls him {his son} YHVH. How can He {Adonai} be his son?"

WOES AGAINST RELIGIOUS LEADERS

The common people {of Yehudah} listened gladly to Yeshua. So He said to them while teaching, "Beware of those Soferim who love to walk around in special clothing in order to receive greetings in the marketplaces, and the seat of honor in the synagogues, and the uppermost rooms at the appointed holy feasts; those who consume the houses of widows and make pretentious long prayers. Those who do this will receive a greater condemnation."

"The Soferim and the P'rushim sit in the place of Moshe. "Therefore, all that they instruct {in the Torah} you should observe and perform it. But do not follow their ways. For example: they speak but do not act on it themselves. For they bind with heavy burdens which are difficult to carry and put them on men's shoulders, yet they will not help them carry it with one of their fingers. Because all of their works are done to be seen by people. They fashion large tephillin [Torah bindings], and lengthen the tzitzit of their talitot, and love the uppermost rooms at appointed holy feasts, and the places of honor in the synagogues, and greetings in the markets, and for people to call them, 'great one, great one.'"

"Do not be called 'great one,' for One is your Great One, the Mashiach, and you are all brothers. Call no man your Abba upon the Earth {in context of your Creator and Sovereign}, for One is your Abba, who is in Heaven. But the one who is greatest among you is your servant. Whoever will exalt himself will be humbled, and he who humbles himself will be exalted. {In this way Yeshua warned against using titles for the purpose of making one person more important than another.}

"Trouble will come on you Soferim and P'rushim who are two-faced. For against mankind you lock up the Kingdom of Heaven. You do not go in, nor do you allow those in who want to enter. Trouble will come on you Soferim and P'ruishim who are two-faced. For you consume the houses of widows and make long pretentious prayers. Therefore you will receive the greater condemnation. Trouble will come on you Soferim and P'rushim who are two-faced. Because you travel over land and sea to make one convert, and when he is made a convert, you make him two times greater a child of sheol than yourselves. Trouble will come on you blind guides, who say, 'Whoever swears by the Mikdash, it is nothing, but whoever swears by the gold of the Mikdash, he is a trespasser.' Foolishly blind! Because what is greater, the gold, or the Mikdash which makes the gold holy? You say, 'Whoever will swear by the altar, it is nothing, but whoever swears by the gift upon it, he is guilty.' Foolishly blind! For what is greater, the gift, or the altar which makes the gift holy?

"Therefore, whoever swears by the altar, swears by it and by all that is on it. And whoever swears by the Mikdash, swears by it and by Him who dwells in it. The person who swears by Heaven, swears by the throne of Elohim, and by Him who sits there. Trouble will come to you Soferim and P'rushim who are two-faced, for you pay tithe from your mint and dill, but you have omitted the more important parts of Torah: judgment, mercy, and trust. You should have done this and not to leave the other undone. Blind guides, who strain out a gnat and swallow a camel. Trouble will come on you Soferim and P'rushim who are two-faced. Because you clean the outside of the cup and the plate, but within, you are full of covetousness and over-indulgence. Blind P'rushim, clean the inside the cup and plate first, then the outside will become clean also.

"Trouble will come on you Soferim and P'rushim who are two-faced. For you are like white-washed tombs, which are outwardly attractive, but within are full of dead bones, and all uncleanness. In like manner you also appear to be righteous to people, but within you are fully two-faced and against the Torah. Two-faced Soferim and P'rushim! You build the tombs of the prophets and decorate the cemeteries of the righteous, then say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' So you witness to yourselves that you are the children of those who killed the prophets. Then fill up the measure of your fathers! Serpents, offspring of snakes! How can you escape the condemnation of sheol?

"Notice this! I {am the One who} sent to you the prophets and wise men and Soferim, and some of them you killed and executed on a stake, and some of them you flogged in your synagogues and persecuted from city to city. So, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Avel until the blood of Zacharyah son of Barachyah, whom you killed between the Mikdash and the altar. Amen! I tell you, all these things will come upon this generation.

"Yerushalayim, Yerushalayim! You kill the prophets and stone those who are sent to you. How often I would have gathered your children together, as a hen gathers her chicks under its wings, but you would not! Watch now, your house is being left to you desolate. For I tell you, 'You will not see me from now on until you shall say, "*Baruch haba b'hashem Adonai* [Blessed is He who comes in the Name of YHVH]."

WIDOW'S TWO COINS

Yeshua sat down close to the treasury and watched how the people threw their money into the treasury, and many who were rich put in large amounts. A poor widow came and threw in two very small coins, which amount to less than a penny.

Then Yeshua called his disciples together and said, "Amen! I tell you, that poor widow has put more in than all those who have thrown their money into the treasury. For all others contribute from their abundance, but she contributed all she had, yes, all her livelihood, because of the need she had.

GREEKS SEEKING YESHUA

Some Greeks were among those who came up to worship at the appointed holy feast. They came up to Philip, of Beit-Zaddai of the Galil, and asked, "Sir, we would like to see Yeshua." Philip goes and tells Andrew, then Andrew and Philip tell Yeshua.

Yeshua said, "The hour has come for the Son of man to be glorified. Amen, amen! I tell you, unless a grain of wheat falls into the ground and dies, it remains alone. But if it dies it yields much fruit. The one who loves his life will lose it, but the one who despises his life in this world will keep it until eternal life. If anyone serves me, let him follow me, and where I am, there my servant will also be. If anyone serves me, the Father will honor him. Now my soul is troubled, and what will I say? 'Father, save me from this hour.' It is for this purpose that I came to this hour. Father, glorify your Name."

Then a voice from the heavens said, "I have been glorified and will be glorified again."

The people that stood there and heard it said that it thundered. Others said, "A messenger (of Heaven) spoke to Him.

"This voice did not come for my sake, but for your sakes," Yeshua said. "Now is the judgment of this world. Now the prince of this world will be thrown out. If I am lifted up from the earth, I will draw all to me." He said this to signify what kind of death He would die.

The people asked, "We have heard in the Torah that Mashiah abides forever, so why do you say, 'The Son of man must be lifted up?' Who is the Son of man you speak about?"

"Only a little while longer is the Light with you. Walk {in trust} while you have the Light, or else darkness will come upon you. For the one who walks in darkness does not know where he goes. While you have Light, trust in the Light, so you may be the children of Light."

Yeshua shouted, "The one who trusts in me, does not trust in me, but in Him who sent me. He who sees me, sees Him who sent me. I am here as the Light into the world, so that whoever trusts in me will not dwell in darkness. And if any man shema's my words and does not keep them, I do not judge him, because I did not come to judge the world, but rather to save the world. The one who rejects me and does not accept my words has One who judges him: the Word which I have

spoken [from the beginning of time}, the same {perpetual Word} will judge him in the last day. For I have not spoken from myself, but the Father who sent me gave me a commandment of what I should say and what I should speak. I know that His commandment is eternal life. Whatever I speak, I speak as the Father has told me."

Though He had done so many miracles in front of them, many still did not trust in Him. Therefore, the scripture of the Prophet Yesha'yahu was fulfilled, which he spoke, "YHVH, who has trusted our report? To whom has the Arm of YHVH been revealed?" Therefore they could not believe, because Yesha'yahu also said, "He has blinded their eyes and hardened their heart, so they could not see with their eyes, nor understand with their heart, and do t'shuvah, so I would heal them." Yesha'yahu said this when he saw His glory and spoke about Him.

Despite this, many of the top leaders {of the Yehudim} trusted in Yeshua, but because of the P'rushim they did not confess it openly, for fear they would be put out of the synagogue. It seems they loved the praise of men more than the praise of Elohim.

When Yeshua had finished all this teaching, He said unto his disciples, "You know that after two days is the appointed holy Feast of Pesach, and the Son of man will be betrayed to be executed on a stake."

Then Yeshua departed and hid Himself from them. {This closed the third day in Yerushalayim.}

Chapter Eighteen

YESHUA EXPLAINS THE END-TIMES

Yeshua left the Mikdash and was walking away {eastward out of the city} when His disciples came and called His attention to its structures, its magnificent stones and the sacrificial offerings. One of them said, "Rabbi, look at the workmanship of these stones and these buildings!"

"Do you admire all these great buildings?" He asked. "I tell you to **remember** this! Not one stone here will be left on another; every one will be thrown down."

As Yeshua sat down on the Mount of Olives facing the Mikdash, Kefa, Ya'akov, Yochanan and Andrew privately asked Him. "Rabbi, tell us when will this happen {to the Mikdash}, and also, what is the sign of your coming and the completion of the age?"

Yeshua explained to them, "Be careful that {you don't mislead or} are misled by no one. For many will come in my Name, declaring that I am the Mashiach, saying 'the time is at hand,' and many will be deceived by that. Don't follow them. You will hear of wars and rumors of wars. Make sure you are not troubled by it, because these things need to happen, but it will not be the end yet. For nation will rise against nation, and kingdom against kingdom, and there will be famines, and plagues, and great earthquakes, with terror in various localities. Also, there will be great signs from the heavens. Yet all this is only the beginning of birth pangs.

"However, before these things they will bring you trouble, persecute and murder you, turning you over to councils and prisons, and bringing you before kings and governors. You will be despised by all the Gentiles, even all mankind, because of my Name. Quiet your hearts, for you do not need to meditate beforehand how to respond. I will give you speech and wisdom. It will not be you who speaks, but Ruach HaKodesh. Also, at that time, many will be scandalized, and they will betray one another and detest one another. You will be betrayed by parents and brothers and relatives and friends, and some of you will be put to death. It will all result in a testimony for you. Not a hair of your head will perish. With patience you will gain your souls.

"Many lying preachers will arise and mislead many. And, because of abundant opposition to Torah, the love of many will expire. But whoever will stay in it to the end, they will be saved. This Kingdom message will be transmitted into all the habitations of the earth as a testimony to the whole of the Gentiles, and then the end will come.

"When you see the Abhorrence {which causes} Annihilation, spoken of by the Prophet Dani'el, stand in the Mikdash, then those who are in Yehudah should hurry into the mountains. Anyone on the roof should not come down to take any thing out of his house. Nor should anyone in the field return home to get his clothes. More trouble will come to those that are pregnant, and to those who are nursing their infants in those days! Therefore, pray that your hurried journey is not in the winter, nor on the Shabbat. Then there will be very much trouble, as there has not been since the beginning of the world to this time, and never will be again. No one will survive unless those days are shortened, but on behalf of the chosen ones those days will be shortened.

"Then if anyone says to you, 'Look, here is Mashiach,' or 'There He is,' do not trust it. For there will arise false messiah's and lying preachers who will demonstrate great signs and wonders. They will be so marvelous that they would deceive even the chosen ones, if that were possible. Watch now, because I have told you before it happens. Therefore, if they say to you, 'Look here! He is in the desert,' do not go out there. Or, 'Look in these hiding places.' Do not trust it. For the same as the lightning comes out of the east and shines to the west, so it will be at the coming of the Son of man. For wherever the body is, the eagles will gather together there.

"Immediately following the tribulation of those days the sun will become dark and the moon will not reflect light. The asteroids will fall from the heavens and the powers of the heavens will be shaken. Then the sign of the Son of man will appear in the heavens, and all the tribes of the earth will groan {for Him}. They will see the Son of man coming down with the clouds of Heaven, with power and great glory.

"He will send His messengers out with a great sound of the *shofar* [ram's horn], and they will gather together His chosen ones from one end of the sky to the other; from the four winds {from every direction of the compass}.

"Understand this parable concerning the fig tree. When its branch is still young and grows leaves, you know that summer is near. So in the same way, when you see all these things, know that {my coming} is near; right at the door. Amen! I tell you, the offspring {of Yisrael} will not pass away until all these things are completed. Heaven and Earth will pass away, but my Word will never pass away.

"However, no one knows the day and hour {of these events}. Not even the messengers of Heaven. Only my Father. Yet, like the days of Noach were, it will be that way also at the coming of the Son of man. Just as in the days that were before the flood when they were eating and drinking, marrying and giving in marriage, until the day that Noach entered into the ark. They did not know {what was happening} until the flood came and took them all away. So, it will be that way at {the time of} the coming of the Son of man.

"Then two will be in the field. One will be taken, and the other left. Two will be working at the mill. One will be taken, and the other left. Stay alert then, for you do not know what hour your Adonai is coming. But know this, that if the householder had known what time the thief would come, he would have watched, and would not have allowed his house to be broken into. Therefore be ready, for the Son of man will come at a time when you do not expect it. Who then is that trustworthy and wise servant, whom Adonai has made ruler over His household, to give them food at the proper {Feast} season? Blessed is the servant whom Adonai will find doing that when He comes. Amen! I tell you, He will make him ruler over all his possessions. But if a corrupt servant says in his heart, 'Adonai delays His coming,' then begins to abuse his fellow servants and to eat and drink with the drunken, Adonai will come in a day when that servant does not expect Him, and in an hour when he is not alert. Then He will cut him to shreds and appoint him a portion with the two-faced, and there will be weeping with teeth grinding.

"Then the Kingdom of Heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were smart and five were silly. The silly ones took their lamps, but

took no extra oil with them. The smart ones took oil in containers along with their lamps. They all fell asleep and slept while waiting for the bridegroom. At midnight a shout went out, 'Look, the bridegroom is coming, go out to meet him!' Then all the virgins arose and prepared their lamps. The silly ones said to the smart ones, 'Give us some of your oil, because our lamps have been extinguished.' The smart ones said, 'We cannot, because there will not be enough for us. You should go to those who sell and buy some for yourselves.' While they went to buy, the bridegroom came, and those who were ready went in with him to the marriage. The door was shut behind them. Later, the other virgins came, saying, 'Adonai, Adonai, open the door for us.' The He said, 'I tell you, I do not know you at all.'

"Stay alert then, for you do not know the day or the hour when the Son of man comes. It's like this: a man was traveling to a distant land. So, he called his servants, and entrusted his possessions to them. To one he gave five funds, to another two, and to another one. Each one received according to his particular ability. Then immediately he went on his journey. The servant who received the five funds went and traded with them, and made another five funds. The servant who had two gained another two. But the one who had one went out and dug a whole and hid his master's money.

"After a long time the master of those servants came and settled accounts with them. So, the servant who had received five funds came and brought another five funds, saying, 'Adonai, you entrusted me with five funds. Look, I have gained five more funds.' His master said to him, 'Well done! You are a good and trustworthy servant! You have been trustworthy over a few things, so I will make you ruler over many things. Now come into your master's joy.' The one who had received two funds came and said, 'Adonai, you entrusted me with two funds. Look, I have gained another two funds.' His master said to him, 'Well done! You are a good and trustworthy servant! You have been trustworthy over a few things, so I will make you ruler over many things. Come into your master's joy.'

"Then the one who had received the one fund came and said, 'Adonai, I knew that you are a hard man, harvesting what you have not sown and gathering what you have not stored. I was afraid, and went and hid the fund in the ground, and look! You have what is yours!' His master said to him, 'Corrupt and lazy servant! You knew that I harvest what I do not sow and gather what I have not stored. Therefore, you should have put my money in the bank, then at my coming I would have received my fund with interest. So then, take the fund from him and turn it over to the one who has ten funds. For to every one who has, more will be given, and he will have an abundance. However, the one having nothing will have what he has taken away. Now throw the unprofitable servant into outer darkness. There will be weeping and teeth grinding.

"When the Son of man comes in His glory and all the holy messengers with Him, then He will sit on His glorious throne. All nations will be gathered in front of Him, and He will separate them one from another, as a shepherd divides His sheep from the goats. He will put the sheep on His right hand, and the goats on His left. Then the King will say to those on His right hand, 'Come, you who are blessed by Avi, inherit the Kingdom that was being prepared for you from the foundation of the world. For I was hungry and you fed me. I was thirsty and you gave me drink. I was a stranger and you took me in. I was naked and you gave me clothes. I was sick and you visited me. I was in prison and you came to me.

"Then the righteous will ask Him, 'Adonai, when did we see you hungry and fed you, or thirsty and gave a drink to you? When did we see you as a stranger and took you in, or naked and clothed you? When did we see you sick, or in prison, and came to you? The King will answer them, 'Amen! I tell you, since you have done it to one of the least of these my brothers, you have also done it to me.'

"Then He will say to those on the left hand, 'You who are cursed, depart from Me now into eternal flames that have been prepared for the Deceiver and his messengers. For I was hungry and you did not feed me. I was thirsty and you did not give me a drink. I was a stranger and you did not take me in. I was naked and you did not give clothes to me. I was sick and in prison, and you did not visit me.'

"Then they will also answer Him, 'Adonai, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not care for you?' He will say to them, 'Amen. I tell you, since you did not do it to one of the least of these, you did not do it to me.' Then these people will depart into eternal punishment, but the righteous will go into eternal life."

Everyday Yeshua taught in the Mikdash, and many people came early each morning to hear Him there, but every evening He left and camped on the Mount of Olives.

THE DEATH COUNCIL

{On this day} the chief Kohenim, Soferim, and Zakenim of the people gathered together in the palace of the Kohen Gadol, who was called Chaiyafa. They consulted how they might be able to arrest Yeshua by covert means and kill Him. But they said, "Not on the Feast day. {It must be before}, or else the people will riot."

One of the twelve, by the name of Yehudah of Kir'yot, went to the chief Kohenim. "What are you willing to pay me, since I am willing to turn him over to you?" He asked. When they heard it they rejoiced and weighed out thirty pieces of silver to him. Then from that time Yehudah sought an opportunity to turn Yeshua over to them.

THE PESACH OF YESHUA

Then came the time for matzah, starting with Pesach, when the Passover lamb must be sacrificed. {This is 14 Abib/Nisan.} The disciples came to Yeshua and asked, "Where do you want us to prepare the Pesach Seder for you?"

Yeshua instructed Kefa and Yochanan, "Go into Yerushalayim and look. A man will meet you there carrying a pitcher of water. Follow him into the house he enters and say to the owner of the house, 'The Rabbi says to you: My time is near. Where is the guest room, where I will eat the Pesach Seder with my disciples?' He will show you to a large furnished room upstairs. Prepare the Pesach Seder there."

The two disciples went and found it exactly as He described and they prepared for the Pesach Seder. When it was evening Yeshua came and sat down to dinner with the twelve Shaliachim.

"With desire I have wanted to eat this Pesach dinner with you before I suffer," He said to them. "For I tell you, I will not eat it again until it is completed in the Kingdom of Elohim."

Then He took the cup and blessed {saying, "Baruch ata Adonai Eloheynu Melech haOlam boray p'ri hagafen"}. Then He said, "Take this cup and share it with one another {in expectancy of my Kingdom.}"

Yeshua knew that Abba had put all things under His power, and that He had come from Elohim and was returning to Elohim.

The Seder food was being served to everyone there. Suddenly, He got up from the dinner table, took off His talit, and wrapped a towel around His waist. Then, He poured water into a bowl and began to wash His disciples' feet. He dried them with the towel that was wrapped around Him.

When He came to Shimon Kefa, Kefa said to Yeshua incredulously, "Adonai, are you going to wash my feet?"

"You do not realize right now what I am doing, but later you will understand," answered Yeshua.

"No," Kefa said, "you will never wash my feet!"

Yeshua responded, "Unless I wash you, you will have no fellowship with me."

"Then, Adonai," said Kefa, "not only wash my feet, but my hands and my head as well!"

"A person who has had a bath needs only to wash his feet, since his body is clean." Yeshua explained. "And you are clean, though not every one of you."

For Yeshua knew who was going to betray Him, and that was why He said not every one of them was clean. When Yeshua had finished washing their feet, He put his clothes back on and returned to His place.

"Do you understand what I have done for you?" He asked them. "You call me 'Great One' and 'Adonai' and this is correct, for that is what I am. Now that I, your Adonai and Great One, have washed your feet, you should also wash each other's feet. I have given you an example, that you should follow me by doing what I do for you. I tell you, **remember** this: no servant is greater than his master, nor is a messenger more important than the one who sent him. Now that you know this, you will be blessed if you do it.

"But I am not referring to every one of you. I know those I have chosen. It is time for a necessary completion of this scripture: 'He who shares my food has raised his heel against me.' I am telling you now before it happens, so that when it does happen, you will trust that I am He. I tell you, **remember** this: whoever accepts anyone I send accepts me, and whoever accepts me accepts the One who sent me."

After He said this, Yeshua was troubled in spirit and said, "I tell you, **remember** this: one of you is going to betray me. Look around. The hand of the one who betrays me is here at the table."

His disciples stared at one another, not knowing which one of them He referred to. They became very sad and began to ask Yeshua one by one, "Is it I, Adonai?"

The disciple whom {it was said} Yeshua loved was reclining next to Him. Shimon Kefa motioned to this disciple and said, "Ask him which one of us he means."

Leaning back, since the disciple was reclining {according to a section of the Seder tradition} towards Yeshua, he asked Him, "Adonai, who is it?"

"It is the one who will dip in the {Seder} dish with me and I will give him a piece of matzah that has been dipped," He replied. "The Son of man departs, exactly as it has been written, but trouble will come on that man through whom the Son of man is betrayed. It would have been better for that man if he had not been born."

Then Yehudah Kir'yot asked Him, "Is it me, Rabbi?"

Then, dipping the piece of matzah {as it is the tradition of the Seder, to twice dip the matzah in the charoset [sweet fruits] and the maror [bitter herbs]}, Yeshua gave it to Yehudah Kir'yot, son of Shimon and said, "You have said so."

As soon as Yehudah accepted the matzah, the Adversary came into him. "What you are about to do, do it quickly," Yeshua told him.

Yehudah left immediately. It was nighttime. Yet, no one at the Seder understood why Yeshua said this to him. Since Yehudah was in charge of the money, some thought Yeshua was telling him to buy what was needed for the appointed holy Feast, or to give something to the poor.

Then there arose an argument among them concerning which one of them should be considered the greatest. So Yeshua said, "The kings of the Gentiles govern over them, and those who exercise authority over them are considered good workers. But for you, the one who is greatest

among you, let him act as the younger of you, and the one who is in charge should act as the person who serves. For who is greater, the one who sits at the dinner or the one who serves? Isn't it the one who sits at the dinner? However, among you, I am as the one who serves. You are the ones who have continued with me through my tests. I appoint a Kingdom for you, as Avi has appointed to me, so that you may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Yisrael.

Then while they were eating Yeshua took matzah and blessed {saying, "Baruch ata Adonai Eloheynu Melech haOlam hamotzi matzah min ha'aretz"} and broke it and shared it with them, saying, "This is {and always has been the symbol of} my body, which is given for you. {When you do this every Pesach}, do it in remembrance of me."

After supper He took the cup and said, "This cup is the B'rit Chadashah through my blood, which is spilled for you, and for many, for the removal of sins. For I tell you, I will not drink of the fruit of the vine again until the Kingdom of Elohim comes. On that day I will drink it as new along with you in Avi's Kingdom."

They sang a hymn {to close the Seder} and departed to the Mount of Olives.

DIALOGUE WITH KEFA

When He had left {the house} Yeshua said, "Now the Son of man will be glorified, and Elohim is glorified in him. If Elohim is glorified in him, then Elohim will also glorify him in Himself; immediately glorifying him. Little children, only a little while longer I will be with you. You will seek me, but as I said to the Yehudim, where I go you cannot come. So now I leave you a new commandment; that is: 'you love one another. In the same way I have loved you, you also love one another.' By this all will know that you are my disciples, if you love one another.

"All of you will fall into a trap because of me tonight. For it is written, 'I will strike the shepherd, and the flock of sheep will be dispersed. However, after I am resurrected, I will go before you into the Galil."

Shimon Kefa said to Him, "Adonai, where are you going?"

"Where I am going you cannot follow right now, " Yeshua said, "but you will follow me later."

Kefa said, "Adonai, why can't I follow you now? I will give my life for you! Even if everyone falls away from you, I will never fall away!"

"Will you give your life for me?" asked Yeshua. "Shimon, Shimon, look here. The Adversary has desired you and wants to test you like wheat in a sifter. However, I have prayed for you, so your trust will not cease, and when you do t'shuvah again, establish your brothers.

Kefa said, "Adonai, I am ready to go with you, both to prison and to death!"

"Amen, amen!" Yeshua answered. "I tell you, the rooster will not crow three times before you have denied knowing me three times tonight."

But Kefa was insistent, "Even if I must die with you, I will not deny you!" And all the Shaliachim spoke similarly.

Yeshua said, "When I sent you out without bag of food and shoes, did you need any thing?"

They said, "Not a thing."

"But now," He said, "He who has a bag let him take it, and also food. He who has no sword let him sell his talit and buy one. For I tell you, this which is written: 'He was counted among the transgressors,' must yet be accomplished in me. Yet, the things concerning me do have a finish."

They said, "Adonai, look, here are two swords."

Yeshua said, "*Dayenu* [It is enough]."

Chapter Nineteen

THE FAREWELL DISCOURSE

"Do not allow your heart to become troubled," Yeshua said. "You trust in Elohim, so trust in me the same way. In Avi's house are many places to dwell. I would have told you if there was not. I go to prepare a place for you all. Since I go and prepare a place for you, I will come again and bring you to me, so that you will be there where I am.

"You know now where I am going, and the path there you know."

T'oma said to Him, "Adonai, we do not know where you are going, so then how can we know the path to get there?"

"I am the Light on the path, the **Remembrance**, and Life itself. No one {ever} comes to Abba, except through me. If you had known me, you would have known Avi, but from now on you know Him and have seen Him," Yeshua answered.

Philip said to Him, "Adonai, show us Abba, and it will be enough for us."

"Have I been with you such a long time, and yet, you have not known me, Philip?" Yeshua said. "The one who has seen me has seen Abba! Why do you say, 'Show us Abba?' Do you not trust that I am in Abba and Abba is in me? The words which I speak to you I do not speak on my own. Abba who indwells me does the works. Trust me that I am in Abba and Abba is in me. At least trust me because of the works.

"Amen, amen! I tell you, the one who trusts in me will also do the works that I do. Also, he will do even more than these because I go to Avi. I will do whatever you will ask in my Name, so that Abba may be glorified in the Son. If you will ask any thing in my Name, I will do it.

"If you love me, obey my commandments {for they are permanent from the beginning of time}. Then I will ask Abba and He will give you another Helper, and He will abide with you forever. {He is} the Ruach of **Remembrance**, whom the world cannot accept, because it does not see Him, nor knows Him. However, you do know Him, because He remains with you and will be in you. I will not leave you as orphans. I will come to you.

"Yet, in a little while the world will no longer see me, but you will see me. Because I live, you will live also. On that day you will understand that I am in Avi and you are in me and I am in you.

"The one who has my commandments {which are permanent from the beginning of time} and obeys them, he is the one who loves me. The one who loves me will be loved by Avi, and I will love him, and will reveal myself to him."

{The other disciple named} Yehudah, who was not from Kir'yot, said, "Adonai, why will you reveal yourself to us, but not to the world?"

Yeshua answered, "If a person loves me, he will obey my Word, and Avi will love him, and we will come to him and make our dwelling in him. The one who does not love me does not obey my instructions. The Word which you shema is not mine, but Abba's who sent me.

"These things I spoke to you because I am present with you. But the Helper, Ruach HaKodesh, whom Avi will send in my Name, He will teach you everything, and bring everything to your remembrance. That is: whatever I have said to you.

"Shalom I leave with you. My Shalom I impart to you. I do not give you the kind the world gives. Do not allow your heart to be troubled, nor allow it to be afraid. You have heard me tell you that I am going away and will come back to you. If you loved me you would rejoice because I said, 'I am going to Avi,' for Avi is more than me.

"I have predicted to you what will happen, so that when it happens you will trust. After this I will not talk much with you, for the prince of this world is coming, and owns no part of me. But so the world may know that I love Abba, I do exactly as Abba commands me.

"Now get up, let us go over here." {Yeshua and the twelve went to a place on the Mount of Olives where there was a vineyard.}

"I am the true vine, and Avi is the Farmer. Every branch which is in me that does not grow fruit He removes, and every one which grows fruit He prunes, so that it can grow more fruit. Now you are clean through the Word which I have spoken to you. Remain in me, and I will be in you. Since the branch cannot grow fruit on its own unless it remains in the vine, you can't either unless you remain in me.

"I am the vine, you are the branches. The one who remains in me and I am in him, that one grows abundant fruit. Without me you can do nothing. If a person does not remain in me, he is thrown away like a branch which has withered, and men gather them and throw them into the fire, and they are burned.

"If you remain in me and my Word remains in you, you may ask for whatever you seek, and it will be accomplished for you. In this way Avi is glorified because you grow abundant fruit. So you will be my disciples.

"As Abba has loved me, so I have loved you. Continue in my love. If you obey my commandments you will remain in my love, just as I have obeyed Avi's commandments and remain in His love. These things I have spoken to you, so that my joy will remain in you, and you will be full of joy.

"This is a commandment of mine: you love one another, as I have loved you. No one has more love than this: when one sacrifices his life for his friends. You are my friends, if you do whatever commandment I gave you. From now on I will not call you my servants, for the servant does not know what Adonai is doing. I have called you my friends, for all things which I have heard from Avi I have made known to you. You have not chosen me, but I have chosen you and ordained

you, for you to go and grow fruit, and for your fruit to remain. Then, whatever you ask from Abba in my Name, He will give it to you.

"This commandment I give to you: you shall love one another.

"If the world hates you, you know that it hated me before you. If you were {a part} of the world, the world would love its own. But because you are not {a part} of the world, and I have chosen you out of the world, therefore the world hates you. **Remember** the Word I told you, 'The servant is not greater than Adonai.' If they persecuted me, they will also persecute you. If they have obeyed my sayings, they will also obey yours. All these things they will do to you on account of my Name, because they do not know the One who sent me.

"If I had not come and spoken to them, they would not have had sin. But now, they have no *kippur* [covering] for their sin. The one who hates me hates Avi also. If I had not performed the works among them which no other man has done, they would not have had sin. Now they have both seen and hated both Avi and me, that the Word might be fulfilled which is written in the Torah, 'They hated me without a cause.'

"When the Helper has come, whom I will send to you from Abba, the Ruach of **Remembrance** who proceeds from Abba, He will testify concerning me. You also will be a witness, because you have been with me from the start.

"These things I have spoken to you, so that you would not fall away. They shall put you out of the councils. Yes, the time comes, that whoever kills you will think that he serves Elohim.

"They will do this to you, because they have not known Abba, nor me. But I have I told you this, so that when the time comes you will **remember** that I told you about them.

"I didn't tell you this from the start, because I was with you. But now I go on my path to Him who sent me. Yet, none of you asks me, 'Where are you going?' For since I said these things to you, your heart is filled with sadness. Still, I tell you, **remember**.

"It is best for you now that I depart, for if I do not depart the Helper will not come to you. But if I depart, I will send Him to you. When He comes He will convict the world of sin, of righteousness, and of judgment. {He will prove the world to have} sin, because they do not trust in me. {He will prove to the world what is} righteousness, because I go to Avi, and no longer will I be here for an example {of righteousness}. {He will prepare the world for} judgment, because the prince of this world has been judged. There are yet many things I would like to say to you, but you cannot handle them now. However, when He who is the Ruach of **Remembrance** comes, He will guide you to **remember** all things. He will not speak about who He is, but whatever He hears is what He will speak. Then He will show you the things to come. He will glorify me, because He will receive what is mine and reveal it to you. All things that Abba has are mine also. For this reason I told you that He will take what is mine and reveal it to you.

"Because I go to Abba in a little while, you will not see me. Then a little while more and you will see me once again."

Then some of the disciples wondered among themselves, "What is He trying to tell us? What does He mean by 'a little while'? We cannot understand what He is talking about."

Yeshua knew they wanted to ask Him about it, so He said, "Do you inquire among yourselves because I said, 'A little while and you will not see me, then a little while more and you will see me again?' Amen, amen! I tell you, you will cry and grieve, but the world will celebrate. You will be very sad, but your sadness will be changed to joy. When a woman is in travail she has sorrow, because her time {for giving birth} has come, but as soon as she delivers the child she loses the memory of the anguish, because of the joy that her child has been born into the world. Therefore you are sorrowful, but I will see you again, then your heart will rejoice, and no one will take your joy from you.

"At that time you will not ask me for anything. Amen, amen!, I tell you, whatever you will ask Abba in my Name, He will give you. To this point you have not asked for anything in my Name. Ask and you will receive, so your joy may be full.

"These things have I taught you in proverbs. But the time is coming when I will not anymore speak to you in proverbs. Instead, I will show you clearly from Abba. At that time you will ask in my Name, and I do not tell you that I will pray to Abba for you. For Abba Himself loves you, because you have loved me, and have trusted that I came out from Elohim. I came out from Abba and came into the world. Now, I leave the world and go to Abba."

His disciples said to Him, "We are taking note! You are speaking clearly and not using a proverb. Now we are sure that you know everything, because you do not need for anyone to ask you {before you tell them}. By this we trust that you came out from Elohim."

"Now you have trust?" Yeshua said. "Watch, the time is coming, yes, it is now here, for you to be dispersed. Everyone will go to his own {house}, and will leave me alone. Yet I am not alone, because Abba is with me.

"I have told you these things so that you can have Shalom in me. In the world you will have pressures, but have courage. I have won the victory over the world."

Once Yeshua said this, He raised His eyes to Heaven, and said, "Abba, the time has come! Glorify Your Son, that also Your Son may glorify You. You have given him power over all humans, so that He can impart eternal life to as many as You have given to him. This is eternal life: To know You, the only **remembered** Elohim, and Yeshua HaMashiach, whom You sent. I have glorified you on the Earth. I have finished the work you gave me to do. So now, Oh Abba, You glorify me along with Yourself, with the same glory I had with You before the existence of the world.

"I have revealed Your Name to the men whom you gave me out of the world. They were Yours; You gave them to me. They have obeyed Your Word. They have known that everything You

have given me is Yours. For I have given to them the words which You gave me, and they have received, and known surely that I came out from You. They have trusted that You did send me.

"I pray for them. I do not pray for the world, but for those who You have given me, for they are Yours. All mine is Yours, and Yours are mine, and I am glorified in them.

"Now I am not going to be in the world, but these are in the world. I come to You, Holy Abba. With Your own Name guard those whom You have given me, that they may be one, as are we. While I was with them in the world, in Your Name I guarded them. Those whom You gave to me I have safely guarded, so none of them are lost except the ruined child, in order to complete the scripture. Now I am coming to You.

"These things I speak in the world, so they can have my joy filling up their being. I have given them Your Word, and the world has despised them, because they do not belong to the world, even as I do not belong to the world. I do not pray for You to take them out of the world, but instead, that You would guard them from the evil one. They do not belong to this world, the same as I do not belong to this world. Make them holy through Your **Remembrance**. Your Word is the **Remembrance**.

"As You have sent me into the world, I also have sent them into the world, in like manner. For their sakes I make myself holy, that they also might be made holy through the **Remembrance**. I do not pray this only for these, but also for those who will trust in me through their communication. In this way, may they all be one. As You, Abba, are in me and I am in You, may they also be one in Us, that the world may trust that You have sent me.

"The glory which You gave me I have given to them, that they may be one, even as We are One. I in them and You in me, that this way they may become as one upon completion. That through this the world may know that You have sent me, and You have loved them, as You have loved me.

"Abba, It is my will that those whom You have given to me would also be with me where I am. That they may look upon my glory, which You have given to me. For You loved me before the conception of the world.

"Oh Righteous Abba, the world has not known You, but I have known You, and these here have known that You did send me. I have declared to them Your Name, and will certify it {in this way}: That the love with which You have loved me will be in them, and I in them.

AGONY IN GETHSEMENE

While in Gethsemene, Yeshua said to the disciples, "You sit here, while I go and pray over there."

He took along with Him Kefa and the two sons of Zavdai {Yochanan and Ya'akov}, and began to be heavy hearted and full of sadness. So He says to them, "My soul is grieving extremely,

even to the point of death. You wait right here and watch with me. Pray you will not enter into temptation."

He went about a stone's throw away and fell on His face, and prayed, "Oh Avi, all things are possible for You. If You will do it, allow this cup to be removed from me. Yet, no matter what my desire is, You do as You require."

Yeshua came to the disciples and found them asleep. So He says to Kefa, "What! Couldn't you watch with me for one hour? Watch and pray now. That way you will not enter temptation. Surely, the spirit is willing, but the body is weak."

He went away the second time and prayed, "Oh Avi, if this cup cannot be removed from me, and I must drink it, Your will be done." Then a messenger from Heaven appeared to Him and strengthened Him.

Yeshua came back and found them asleep again, because their eyes were heavy. They did not know what excuse to give Him. He left them, and went away the third time, and prayed the same words. While He was praying He became more intensely in anguish and His sweat turned into large drops of blood falling to the ground.

Finally Yeshua came to his disciples and said, "Go ahead and sleep; get your rest. But, notice now, the time is near when the Son of man is to be betrayed into the hands of sinners."

{After a while longer Yeshua awoke them saying,} "Get up now, and let us be going. Look, the one who betrays me is nearby."

Chapter Twenty

BETRAYAL AND ARREST

Yehudah Kir'yot knew that Yeshua often withdrew with His disciples to the garden, which was {eastward} beyond the brook Kidron. A mob and officers from the chief Kohanim, P'rushim, and Zakenim, were led there by Yehudah with lanterns, torches and weapons. Then he went ahead and came up to Yeshua and kissed Him, saying "Hello, Rabbi." For Yehudah had told the officers to arrest whomever he kissed; that one would be Yeshua.

"Friend," Yeshua responded to him, "you have finished what you came to do."

Yeshua knew all the things that would happen to Him. So, He went forward, and said to the mob, "Who are you seeking?"

"Yeshua HaNatzert," they answered.

"I AM," He said.

They all fell backwards onto the ground. Then asked He them again, "Who are you seeking?"

They said, "Yeshua HaNatzert."

Yeshua said, "I have told you that I AM. If you seek me, let the others go on their way."

Then Shimon Kefa drew his sword and struck Melekh the Kohen Gadol's servant, cutting off his right ear.

"Put your sword back into the sheath!" commanded Yeshua. "For all who use the sword will die by the sword. Shall I not drink the cup which Avi has given to me? Allow it to be. For don't you consider that I could request Avi, and He would at this moment send me more than twelve thousand messengers {from Heaven}! But then, how would the scriptures be fulfilled? Thus, it must be this way."

Then Yeshua reached out and healed Melekh's ear.

"Have you come out here to arrest me like you would a robber, with swords and spears?" Yeshua said to the mob. "I was sitting every day in the Mikdash teaching and you didn't arrest me, but this is the time for you and the power of darkness. All this is being done so that the scriptures of the Prophets are fulfilled."

Then the disciples ran swiftly away and left Yeshua standing alone, except for one young man covered in a talit. The mob with {leadership from} the captain of the officers arrested Yeshua, and they took hold of the young man, but he got free and left the talit as he ran away. So they tied Yeshua's hands, and led Him away.

TRIAL BEFORE RELIGIOUS LEADERS

They took Him to Chanan and Chaiyafa, because Chanan was the father-in-law to Chaiyafa, who was the Kohen Gadol that year. {They shared the office of Kohen Gadol.} {Remember,} it was Chaiyafa, who counseled the leaders of the Yehudim, that it was best for one man to die for the people. With him were assembled the chief Kohanim, Zakenim, and Soferim. It was early in the morning.

From a distance Shimon Kefa followed Yeshua, and also another disciple {Yochanan}, who was known to the Kohen Gadol, so he went in with Yeshua into the palace of the Kohen Gadol. Kefa stood outside by the door. Then the other disciple, who was known by the Kohen Gadol, spoke to the doorkeeper woman and he brought in Kefa.

Then the doorkeeper woman said to Kefa, "Aren't you one of this man's disciples?"

"I am not," he said {denying Yeshua the first time}. The servants and officers who stood there made a fire of coals, because it was cold and they warmed themselves. So Kefa stood with them and warmed himself.

The Kohen Gadol asked Yeshua about his disciples and his doctrine.

Yeshua answered him, "I spoke openly to the world. I always was teaching in the synagogue and in the Mikdash; wherever our people are. I have not spoken secretly. Why ask me? Ask those who heard me, as to what I've said to them. They know what I said."

Then one of the officers who stood there struck Yeshua with the palm of his hand, saying, "Do you dare answer the Kohen Gadol that way?"

"If I have spoken evil, then testify to that evil," Yeshua answered. "But if {I speak} correctly, why do you hit me?"

Then the chief Kohenim and all the council sought for a witness against Yeshua {in order to find cause} to put him to death, but could not find any. Many gave a false witness against Him, but their reports did not agree. Some gave a false witness against Him, saying, "We heard him say, I will destroy this Mikdash which is made with hands, and within three days I will build another one made without hands." But their testimony was inconsistent.

The Kohen Gadol stood up among them and asked Yeshua, "Will you not answer this? What is it that these are saying against you?"

But Yeshua kept silent. Again the Kohen Gadol asked Him, "Are you the Mashiach, the Son of the Blessed One?"

"If I tell you, you will not trust me. Also, if I ask you, you will not answer me, nor free me." Yeshua said.

"I command you by the living Elohim! Are you or are you not the Mashiach?" he demanded.

"I AM, as you have said, and you will see the Son of man sitting at the right hand of power, and coming in the clouds of Heaven." Yeshua answered.

Then the Kohen Gadol tore his clothes, and said {to the council}, "You have heard the blasphemy from his own mouth! What do you think?"

The council answered, "What further witness do we need?"

They all judged Him to be guilty of blasphemy and condemned Him to death. Some began to spit on Him. They covered His face and beat Him, then commanded Him, "Prophecy! You Mashiach! Which one of us struck you?" Then, as the officers took Him into custody, they hit him with their hands."

KEFA'S DENIAL

One of the maids of the Kohen Gadol who saw Kefa warming himself, said to him, "You also were with Yeshua of Natzeret."

He denied Him {the second time}, saying, "I don't know or understand what you are saying." He went out into the porch, and the rooster crowed.

Another maid saw him and told those standing there, "This is one of them." A little later, those who standing there said to Kefa, "Surely you are one of them, for you are from the Galil. Your speech gives you away!"

Then a relative of Melekh, whose ear Kefa had cut off, said, "Didn't I see you in the garden with him?"

Then Kefa began to curse and swear, "I do not know this man you are talking about." {Denying Yeshua the third time.}

The rooster crowed once again. Then Kefa remembered the word that Yeshua gave him, "Before the rooster crows three times, you will deny me three times." Thinking about what he had done, he went out and cried bitter tears.

YEHUDAH'S REMORSE

When Yehudah, who had betrayed Yeshua, saw that He had been condemned, he was sorry for himself. He brought the thirty pieces of silver to the chief Kohenim and Zakenim, and said, "I have sinned, because I have betrayed innocent blood."

"What is that to us? Take care of it yourself!" they replied.

Then he threw down the pieces of silver in the Mikdash and departed, and went and hanged himself. The chief Kohenim took the silver pieces, and said, "It is not proper Torah to put them into the treasury, because it is the price of blood."

So, they counseled to buy a potter's field with them to bury strangers in. Therefore that field is called to this day, Acheldahma, Field of Blood. Then what was spoken by the Prophet Yirmi'yahu was fulfilled which says, "They took the thirty pieces of silver, the price for which He was valued, whom those from the children of Yisrael had valued, and gave them for the potter's field, as YHVH appointed me."

TRIAL BEFORE THE ROMANS

Then the chief Kohenim held a consultation with Zakenim, Soferim and the council, and led Yeshua away bound to the judgement hall of Pilate {the Roman governor}. They themselves did not go into the judgment hall, for fear they would be defiled, and they were attempting to continue to celebrate the Pesach Feast.

Pilate went out to them, and said, "What accusation do you bring against this man?"

They answered him, "If he was not a criminal, we would not have brought him to you."

Then Pilate said, "You take him and judge him according to your law."

"According to your law we are not allowed to put any man to death," they replied. "We found this man corrupting our nation, forbidding to give taxes to Caesar, and proclaiming that He is Mashiach, a king."

Then Pilate entered into his palace and called Yeshua to him, and asked, "Are you the King of the Yehudim?"

Yeshua answered, "Do you ask this about me because of your own knowledge, or did someone tell it to you?"

"Am I a Yehudah?" Pilate said. "Your own nation and the chief Kohenim have brought you to me. What have you done?"

Yeshua answered, "My Kingdom is not from this world. If my Kingdom was from this world, then my servants would fight for me, and I would not be arrested by the leaders of the Yehudim, but as of now my Kingdom is not from here."

"Are you a king then?" Pilate asked.

Yeshua answered, "You say that I am a king. I was born for that end. But I came into the world for this reason: that I would testify to the **Remembrance**. Every one who belongs to the **Remembrance** hears my voice."

Pilate said to Him, "What is the **remembrance**?" But Yeshua no longer answered Him.

Pilate asked again, "Do you not hear how many charges they bring against you?" Yeshua spoke nothing. Not one word. So Pilate was amazed, and he went out again to the leaders of the Yehudim and said, "I do not find he has committed any crime."

They became more insistent, saying, "He stirs up the people by teaching throughout all the Yehudim, beginning from the Galil to this here."

TRIAL BEFORE HEROD

When Pilate heard 'the Galil,' he asked whether the man was from the Galil. As soon as he learned that Yeshua belonged in Herod's jurisdiction, he sent Him to Herod, who was also in Yerushalaim at that time.

Herod was very happy to see Yeshua. He had wanted to see Him for a long time, because he heard many things about Him, and he hoped to see some miracle performed by Him. So Herod questioned Yeshua with many words, but Yeshua gave him no answer. The chief Kohenim and Soferim stood there and strongly accused Him. So, Herod, along with his men of war, viewed Yeshua as nothing and mocked Him, and arrayed Him in a majestic robe, then sent Him back to Pilate.

TRIAL, BACK BEFORE PILATE

On that day Pilate and Herod became friends, but before then they were enemies. Pilate once again went before the chief Kohenim and leaders of the people and said, "You have brought this man to me, as one who corrupts the people. Take note of this! I have examined him before you, and have found this man 'not guilty' concerning those things which you have accused him. Nor has Herod. For I sent you all to Herod, and, look, nothing requiring death has been found against him. Therefore, I will punish him and release him."

At the Feast {of Pesach} the governor was willing to release to the people a prisoner they wanted freed. In custody was a famous prisoner, called Yeshua Bar-Abba, who was bound in prison, along with others, for committing insurrection and murder. Pilate said to them, "Whom do you want me to release to you? Yeshua Bar-Abba, or Yeshua who is called Mashiach, the King of the Yehudim?" For Pilate knew that it was because of envy they had arrested Yeshua.

When Pilate sat down on the judgment seat, his wife sent a message to him, saying, "Have nothing to do with that righteous man, for a dream I had today about him has caused me great distress." But the chief Kohanim and Zakenim persuaded the crowd that they should ask for Bar-Abba and execute Yeshua called Mashiach.

Then the governor asked them, "Which of the two do you want me to release to you?"

The crowd said, "Away with this man! Release Bar-Abba to us."

Pilate said to them, "Then what will I do with Yeshua, who is called Mashiach, the King of the Yehudim?"

"Allow him to be executed on the stake," they all answered.

The governor asked, "Why, what evil has he done?"

They shouted even more, "Allow him to be executed on the stake."

Then Pilate released Bar-Abba to them, and had Yeshua scourged.

Then the governor's soldiers took Yeshua to the common hall, and the whole troop gathered around Him. They stripped Him, and put a regal-purple robe on Him. They formed a crown from thorn branches and put it on His head. They put a rod in His right hand, then they bowed on their knee before Him, and made fun of Him, saying, "Hail, King of the Yehudim!" They spat on Him, hit Him with their fists, and took the rod and struck Him on the head.

Pilate therefore went out to the crowd again, and said, "Look! I bring him out to you, so you will know that I find him 'not guilty.' "

Then Yeshua came out wearing the crown of thorns, and the regal-purple robe, and Pilate said, "Look at the man!"

When the chief Kohanim and officers saw Him they shouted, "Execution on the stake! Execution on the stake!"

Pilate said to them, "You take him, and execute him on the stake, because I find him, 'not guilty!'"

The leaders of the Yehudim said, "We have a law, and by our law he ought to die, because he made himself out to be the Son of Elohim."

When Pilate heard that saying, he was very afraid. So he went again into the judgment hall, and said to Yeshua, "Where are you from?" But Yeshua gave no answer.

Then Pilate said, "You do not speak to me? Don't you know I have the power to execute you on the stake or to release you?"

"You would have no power against me," said Yeshua, "unless it was given to you from above." Therefore the one who brought me to you has sinned more."

Pilate tried even harder to release him, but then leaders of the people shouted, "If you let this man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar."

When Pilate heard that, he brought Yeshua out and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. Pilate understood that he could not change their view, and that a riot was in the making. So, he took some water and washed his hands in the sight of the mob. He said, "See this! I am innocent of the blood of this righteous person."

Then the people answered, "His blood be on us and on our children." {So then, Yisrael in a manner accepted His blood as a Pesach sprinkling.}

It was about noon now on {the day of Pesach, 14 Abib, a} preparation for the Feast. Pilate says unto the Yehudim there, "Look! Here is your King!"

They yelled, "Away, away, execute him on the stake!"

"Shall I crucify your King?" Pilate said.

Chief Kohenim answered, "We have no king except Caesar!"

Then Pilate turned Yeshua over to be executed on the stake. They took Yeshua out. After they mocked Him, they removed the robe from Him and put His garments on Him, then led Him away to be executed on the stake.

EXECUTION ON THE STAKE

As Yeshua was going He was carrying His execution stake. {It was heavy and He was weak from His suffering,) so He fell under the weight of it. Therefore, they grabbed a man coming from the country named, Shimon, of Cyrene, the father of Alexander and Rufus. They laid the execution stake on him, to carry it behind Yeshua. Also, following Him was a great crowd of people, and women who mourned and travailed for Him.

Yeshua turned to them and said, "Daughters of Yerushalayim, do not shed tears for me, but weep instead for yourselves and for your children. For watch! The days are coming in the which they will say, "Blessed are the barren and the wombs which never gave birth, and the breasts which never nursed. Then they will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us.' Because, if they do these things to a green tree, what will be done to a dry one?"

Also, there were two other criminals who were led with Him to be executed. When they came to the place call 'The Skull,' which is 'Golgota' in Hebrew and 'Kalvari' in Latin, they proceeded with His execution on the stake. The two criminals were put one each side; one on the right hand, and the other on the left. Someone offered Him wine mixed with bitter herbs to drink, but,

learning what it was, He would not drink it. {These were Pesach elements, which He said He would not take until the Kingdom comes.}

Pilate had the accusation written and put on His stake, which said, "Yeshua HaNatzert, Melekh Yehudim." Many of the Yehudim read this title, for the place where Yeshua was executed on the stake was near to the city. It was written in Hebrew, Greek, and Latin.

Then the chief Kohanim said to Pilate, "Do not write, 'The King of the Yehudim,' but that 'he said, I am King of the Yehudim.'

Pilate answered, "What I have written I have written."

Four soldiers stripped Yeshua and put Him on the stake. They took His clothes and made four parts. Every soldier got one part. But His talit was without a seam, woven from the top to bottom. So they agreed together, "Let's not tear it, rather let's throw the dice to see who gets it." In this way the scripture was fulfilled which says, "They divided my garments among them, and they gambled for my talit."

Then Yeshua said, "Abba, forgive them, for they do not know what they are doing."

The people stood there looking on. But rulers with them sneered at Him and said, "He healed others, now let him heal himself! That is, if he is Mashiach, the chosen of Elohim!"

Some others passed by and said, "Ha! You who destroys the Mikdash and builds it again in three days. If you are Mashiach save yourself and come down from the stake, if you are the Son of Elohim!"

Chief Kohanim mocked along with some Soferim, "He saved others; he cannot save himself. He is the King of Yisrael, the Mashiach, so let him now come down from the stake and we will trust in him when we see it. He trusts in Elohim, so let Him save him now if He wants him."

The soldiers also jeered at Him, coming to Him, offering Him vinegar, and saying, "If you are the King of the Yehudim, save yourself."

One of the criminals who was hanging there blasphemed, saying, "If you are Mashiach, save yourself and us."

The other one rebuked him, saying, "Don't you fear Elohim? Don't you realize you are getting the same condemnation as him? Yet, we are being treated with justice, for we are getting the due reward for our actions, but this man has not done anything wrong!"

Then he said to Yeshua, "Adonai, be mindful of me when you come into your Kingdom."

Yeshua said to him, "Amen! I tell you, today you will be with me in paradise."

Standing there beside the stake of Yeshua was His mother, His mother's sister, Miyam the wife of Cleophas, and Miryam of Migdal. When Yeshua saw His mother, and the disciple standing by, whom {it was said} he loved, He said to His mother, "Woman, look! Here is your son!"

Then He said to the disciple, "Look! Here is your mother!" From that time, that disciple took her in as part of his own household.

From noon until three o'clock {p.m. for three hours} darkness was over all the land. The Sun did not shine.

About three o'clock Yeshua yelled out {in Hebrew}, "*Elohi, Elohi, l'mah sh'vaktani?*" Which is, "My Elohim, my Elohim, why have you ceased being with me?"

Some of those who stood there said, "This one calls for Eliyahu {the Prophet}."

Immediately, one of them ran and took a sponge, filled it with vinegar and put it on a branch, and was going to give it to Him to drink.

The others said, "Wait, let's see whether Eliyahu will come to save him."

After this, Yeshua knew that all things {concerning His suffering} were now completed. So that the scripture might be fulfilled, He said, "I am thirsty."

So they raised the sponge of vinegar, which was on a hyssop branch, to His mouth. When Yeshua had accepted the vinegar, He cried with a loud voice, "It is finished!" Then said, "Abba, into your hands I commit my spirit." Then He bowed His head, and breathed His last.

It was seen that the veil of the Mikdash was ripped in two from the top to the bottom. There was an earthquake and the rocks split. The tombs opened up, (and many bodies of the holy ones who were asleep {dead} arose. They were seen out of the tombs after His resurrection as they went into the holy city and appeared to many).

When the {Roman} centurion, and those with him who were watching Yeshua, felt the earthquake and saw the events, they became frightened and said, "This was a Son of Elohim, a righteous man, absolutely!"

When the great crowd of people who had gathered saw what had happened, they returned home beating their chests. Many of the women who followed Yeshua from the Galil and served His ministry, were watching from a distance. Also at the site were Miryam of Migdal, Miryam the mother of Ya'akov and Yosef {Yeshua's brothers}, the mother of Zavdai's children, and Shalomah.

It was the preparation day {Pesach before Chag Matzah, the Feast of Unleavened Bread}, and the bodies should not remain upon the stake on a Shabbat, for that Shabbat day was a high holy day {the first day of Chag Matzah starting that evening, 15 Abib}. Therefore, the leaders implored Pilate for their legs to be broken and the bodies carried away.

Then the soldiers came and broke the legs of the first criminal, and of the other who was executed with him. Yet, when they came to Yeshua, they saw that He was already dead, so they did not break His legs. Instead, one of the soldiers with a spear pierced His side, and immediately blood and water flowed out.

He who saw this is recording it, and his record is correct, and he knows that what he says is correct, so you can trust it. For this was done that the scripture should be fulfilled, "A bone of Him will not be broken." Also, "They will look on Him whom they have pierced."

BURIAL OF YESHUA

After this, Yosef of Ramatayim, who though he was a secret disciple of Yeshua because he feared the leaders of Yehudah, boldly implored Pilate to let him take away the body of Yeshua. Pilate asked the centurion if Yeshua was already dead, and was amazed to learn He was already dead. Pilate gave Yosef permission, so he came and took the body of Yeshua at evening just before the Feast's Shabbat. Yosef was a member of the religious council; a rich nobleman who was a good and righteous man, and he did not consent to the council's deed {of condemning Yeshua}.

Nicodemus, who from the start came to Yeshua by night, also came and brought a mixture of myrrh and aloes, about a hundred pounds. They took the body of Yeshua and wound it in linen cloth along with the spices, as is the burial practice of the Yehudim.

In the place where Yeshua was executed there was a garden, and in the garden was a new tomb which Yosef had hewn out of a rock, and no one had ever been buried there. They laid Yeshua there on preparation day {on Pesach, just before the Chag Matzah Shabbat}, because the tomb was near by. Then they rolled a large stone over the door to the tomb. Miryam of Migdal and Miryam the mother of Yosef watched where Yeshua was buried, and they sat down close to the tomb. Then they returned home and prepared spices and ointments.

GUARDS PLACED AT TOMB

Now the next day following the day of the preparation {Pesach}, the chief Kohenim and some P'rushim came to Pilate, and said, "Sir, we remember what that deceiver said while he was still living, 'After three days I will rise again.' "

So they asked Pilate to, "Command that the tomb be made secure until the three days are up, in case his disciples come by night and steal his body, then tell the people, 'He is risen from the dead.' Then the last error will be worse than the first."

Pilate said unto them, "Go ahead. You can set up a guard and make it as secure as you can."

So they went and made the tomb secure, sealing the stone, and setting up a guard.

Chapter Twenty-One

RESURRECTION

At the end of the {seventh day} Shabbat, {toward evening} as it began to be the first day of the week, there was a powerful earthquake. A messenger of YHVH descended from Heaven, and came and rolled back the stone from the door, then he sat on it. His appearance was like lightning and his clothing was snowy white. The guards shook with fear at the site of him and fell down like they were dead.

Some of the guards went into the city and reported to the chief Kohenim everything that had happened. The chief Kohenim had then met with the Zakenim and devised a plan. They gave the soldiers a large sum of money, and told them, "You are to report this, 'His disciples came during the night and stole him away while we were asleep.' If this report gets to the governor, we will satisfy him and keep you out of trouble." Therefore, the soldiers took the money and did as they were told. Because of it, this story has been widely publicized among the Yehudim to this very day.

Then at dawn, on the first day of the week, Miryam of Migdal and Miryam the mother of Ya'akov and Shalome, and Yochanah were coming to see the Tomb. They brought spices to anoint Yeshua's body. Because a huge stone was over the entrance, they conversed among themselves, "Who will roll away the stone from the door of the tomb for us?" Then looking, they saw the stone was already rolled back. So they entered the tomb and the body of Yeshua was gone.

Then Miryam of Migdal ran to Shimon Kefa and the other disciple {Yochanan}, whom Yeshua loved, and said, "They have taken away Adonai out of the tomb, and we do not know where they have laid Him."

Immediately, Kefa and that other disciple ran out together, but the other disciple outran Kefa, and came to the tomb first. He stooped down and saw the linen clothes lying there, but he did not go in. Then Shimon Kefa arrived and went into the tomb and saw the linen clothes lying there, and the cloth which was around His head was not lying with the linen clothes, but was wrapped together in a place by itself. Then the other disciple went in, who was first on the scene, and he saw, and believed. For at this point they did not know the scriptures which say, He must rise again from the dead. Then the disciples left and went to their own homes.

But Miryam stood outside at the tomb crying. As she wept she stooped down into the tomb and saw two messengers in dazzling white clothing sitting on the right side, one at the head, and the other at the feet, where the body of Yeshua had lain. When all the women saw them they were frightened and bowed their faces to the ground.

They said to her, "Woman, why do you cry?"

She said, "Because they have taken away Adonai, and I do not know where they have laid Him."

One messenger said to the women, "Why do you look for the living among the dead? You do not need to fear, for I know that you look for Yeshua HaNatzret, who was executed on the stake. He is not here. He is risen! Come and see the place where YHVH was laid."

{They looked, then the messenger said,} "Remember how He spoke to you when He was in the Galil? He said, 'the Son of man must be put into the hands of sinful men, and be executed on the stake, and after the third day rise again.' Quickly go now and tell His disciples that He has been resurrected from the dead. Watch! He proceeds you into the Galil. You will see Him there, as I have told you."

They hurriedly began to depart from the tomb with trembling and joyfulness. When Miryam had turned to leave she saw Yeshua standing there, but did not know it was Yeshua.

Yeshua said unto her, "Woman, why are you crying? Who are you looking for?"

She supposed He was the gardener, so she said to Him, "Sir, if you have carried him from here, tell me where you have laid him, and I will take him away."

"Miryam," Yeshua said.

She turned around, and said to him, "Rabbi!"

Yeshua said, "Hello everyone!" The women came and held Him at His feet, and worshiped Him.

"Do not touch me," Yeshua said, "for I am not yet ascended to Avi. Go to my brothers, and tell them that I ascend to Avi, your Abba; to my Elohim, and your Elohim. Do not be afraid. Go tell my brothers to go to the Galil. They will see me there."

So they returned from the tomb and told all these things unto the eleven, and to all the rest. It was Miryam of Migdal, and Yochanah, and Miryam the mother of Ya'akov, and others with them, who told these things to the Shaliachim. But their report seemed to them to be fictional stories, and they did not believe them.

WALK TO AMMA'US

It happened that two of them traveled that same day from Yerushalayim about seven miles, to the village of Amma'us. Along the way they conversed about all these things which had happened. While they reasoned together, Yeshua Himself came near and walked with them. But their eyes were set ahead, and they didn't recognize Him.

He asked them, "What kind of conversation is this you are having together as you walk? And why so sad?"

Cleopas, one of them, answered, "Are you a newcomer to Yerushalayim? Haven't you heard about the things which have happened here recently?"

"What things?" He said.

"Concerning Yeshua HaNatzert," they said. "He was a mighty prophet in deeds and words, in the sight of Elohim and all the people. The chief Kohanim and our rulers sentenced him to be condemned to death, and they have executed him on the stake. But, we trusted in him to be the Redeemer of Yisrael. Besides all this, today is after the third day since these things were done. Yes, and some women of our company who were earlier at the Tomb have amazed us. They did not find his body, and they told us that they had also seen a vision of messengers {from Heaven}, who said that he was alive. Ones who were with us went to the tomb and found it {empty} just as the women had told us, but they did not see him."

"Oh you foolish ones and slow to put your trust in all that the prophets have spoken!" Yeshua declared. "Was not Mashiach supposed to suffer these things, and then to enter into His glory?"

Then, beginning with Moshe and all the prophets, He explained to them all the things in the scriptures concerning Himself. They were nearing the village where they were going, and Yeshua acted as though He was going to go farther. But they stopped Him by saying, "Stay with us, because it is getting late and not much daylight is left." So He went in to stay with them.

As He sat down at the dinner table with them, He took some bread and blessed {"Baruch ata Adonai Eloheynu Melekh haolam ha'motzi lechem min ha'aretz"}, and broke it, and gave it to them. Then their eyes were opened and they recognized Him. But He vanished from their sight.

They said to each other, "Didn't our hearts burn within us while he conversed with us on the road, and while he revealed the scriptures to us?"

At that same time they got up and returned to Yerushalayim, and found the eleven gathered together and others with them, reporting, "Adonai is truly risen! He has appeared to Shimon."

So, they also reported what happened on the road, and how Yeshua was revealed to them with the breaking of bread.

APPEARANCE TO DISCIPLES IN YERUSHALAYIM

Then that same day at evening, when the doors were shut where the disciples were assembled for fear of the leaders of the Yehudim, Yeshua appeared and stood among them.

"Shalom aleichem," He said to them, and told them how displeased He was that they did not trust the report of those who had seen Him after He arose. But, they thought they were seeing a ghost.

So, Yeshua said, "Why are you troubled? Why do you think that way? See my hands and my feet. It is I! Touch me and see. A ghost does not have flesh and bones as you see I have."

When He showed them His hands and His side, the disciples celebrated. Yet they still were doubting in amazement.

They were all sitting at dinner. Yeshua said, "Do you have anything to eat?" They gave Him a piece of broiled fish, and He ate it in front of them.

"Shalom aleichem," Yeshua said to them again. "As Abba has sent me, so I send you the same way." Then He breathed out on them and commanded, "You will receive the Ruach HaKodesh! Whose sins you send away, they will be sent away from them. Whom you strengthen, they are strengthened."

T'omas, a twin, one of the twelve, was not with them when Yeshua came. Later, when the disciples saw T'omas they said, "We have seen Adonai."

"Unless I see his hands with the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe," T'omas answered.

After eight days Yeshua's disciples were still in hiding, and T'omas was with them. While the doors were shut, Yeshua once again came and stood among them, and greeted them with, "Shalom aleichem!"

Then Yeshua said to T'omas, "Look at my hands. Take your finger and touch them. Reach in here with your hand and touch my side. Do not doubt, rather keep on trusting."

T'omas said, "Adonai and my Elohim!"

Yeshua said, "T'omas, because you have seen me, you have trusted. Blessed is the one who has not seen, but has also trusted.

APPEARANCE BY LAKE KINNERET

Yeshua revealed Himself to the disciples again at Tiberias, close to Lake {Kinneret}. Together there were Shimon Kefa, T'omas the twin, Nathan-El of Kana in the Galil, Zavdai's sons (Ya'akov and Yochanan), and two of His other disciples.

Shimon Kefa said, "I am going fishing."

They all said, "We will go with you."

They went immediately and entered a ship. They caught nothing that night. When morning came, Yeshua stood on the shore, but the disciples did not recognize it was Yeshua.

Then Yeshua said to them, "Children, do you have any fish?"

"No," they said.

"Throw the net over on the right side of the boat and you will find some." He said.

They did it and suddenly they were not able to pull it in because of the abundance of fish. The disciple whom Yeshua loved {Yochanan} said to Kefa, "It is Adonai!"

When Shimon Kefa heard that it was Adonai, he put on his fishing jacket, because he was unclothed, and threw himself into the water. The other disciples came in the boat dragging the net with the fishes. They were not far from shore, only about 200 cubits. As soon as they arrived on shore they saw a fire of coals there, with fish cooking on it, and bread.

Yeshua said to them, "Bring of the fish that you caught."

Shimon Kefa pulled the net to shore full of a hundred-fifty-three large fish. Even with so many, the net was not broken.

Yeshua said to them, "Come! Eat!"

None of the disciples dared ask Him, "Who are you?" Knowing that He was Adonai.

Then Yeshua took the bread and the fish and gave it to them. This was the third time that Yeshua showed Himself to His disciples after He arose from the dead.

So when they had eaten, Yeshua said to Shimon Kefa, "Shimon, son of Yonah, do you love me more than this? {Yeshua spoke of fishing.}

Kefa said, "Yes Adonai. You know that I care for you."

Yeshua said to him, "Feed my lambs."

A second time Yeshua said to Kefa, "Shimon, son of Yonah, do you love me?"

"Yes, Adonai," Kefa answered. "You know that I care for you."

"Feed my sheep," Yeshua said.

A third time Yeshua asked him, "Shimon, son of Yonah, do you care for me?" Kefa was grieved because Yeshua asked him the third time, "Do you care for me?"

So he said to Yeshua, "Adonai, you know all things. You know that I care for you."

"Feed my sheep," Yeshua said. "Amen, amen! I tell you, when you were young, you clothed yourself, and walked wherever you wanted, but when you get old, you will stretch out your hands, and another will clothe you and carry where you do not want to go." Yeshua spoke this to signify what kind of death Kefa would endure to glorify Elohim.

"Follow me." Yeshua said.

Then Kefa turning around saw the disciple whom Yeshua loved {Yochanan} following along with them. He is also the one who leaned on Yeshua during the Seder and said "Adonai, who is the one who betrayed you?"

When Kefa saw him {Yochanan}, he said, "Adonai, what about this man?"

"If I desire for him to live until I come, why should you worry?" Yeshua answered. "You follow me."

Therefore the rumor was broadcast among the brothers, that that disciple {Yochanan} would not die. But Yeshua did not say, "He shall not die."

APPEARANCE ON A MOUNTAIN IN THE GALIL

Then the eleven disciples went farther {north} into the Galil, up into a mountain where Yeshua had appointed them to go. When they saw Him, they worshiped Him, yet some still had doubts.

Then, Yeshua spoke to them, "All authority is mine in Heaven and in Earth. Go then, and teach all nations, preaching the good news to everyone, and performing mikveh for them in the Name of Abba, HaBen and Ruach HaKodesh. The one who trusts me and obeys the mikveh will be saved, but the one who doubts will be condemned. Teach them to observe everything I have ever commanded you. Signs will follow those who trust in my Name. {Such as} some will have deceiving spirits removed. Some will speak with new languages. Some will have serpents discharged. And some may happen to drink poison, but it will not harm them. Look, watch! I am with you all the time until the end of the world."

ASCENSION

"I spoke to you the things while I was with you, so that all things concerning me written in the Torah of Moshe, the Prophets, and the Psalms, would be completed. Therefore it is written, that it was necessary for Mashiach to suffer, die, and to rise from the dead the third day. That t'shuvah and removal of sins would be preached in His Name among all nations, beginning at Yerushalayim. You are witnesses of these things. Now watch! I send the promise of Avi upon you. But wait in the city of Yerushalayim until you are endowed with authority from on high."

They asked Him, "Adonai, will you at this time restore the Kingdom to Yisrael?"

He said, "It is not for you to know the times or the seasons which Abba has put in His own power. But you will receive authority after Ruach HaKodesh comes on you, and you will be my witnesses both in Yerushalayim, in all Yehudah, in Shomron, and to the farthest reaches of the Earth."

Yeshua led them all the way to Beit-Ani, to the Mount of Olives. Then He lifted His hands and blessed them. While He blessed them, He departed from them by ascending up in a cloud into the heavens out of their sight. (He sat down at the right hand of Elohim.)

While intently looking toward Heaven as He went up they worshiped Him. Then suddenly, two men stood by them in white garments, who said, "You men of the Galil, why do you stand gazing up into the heavens? This Yeshua, the same One who has ascended from you into Heaven, He will come back in a like manner as you have seen Him go into Heaven."

They returned to Yerushalayim from the Mount of Olives with much celebration. Continually they were in the Mikdash praising and blessing Elohim.

CONCLUSION

Yeshua performed many other signs in the presence of His disciples, which are not written in this book. These have been written, so you can trust that Yeshua is Mashiach, the Son of Elohim, and that in trusting you might have {eternal} life through His Name.

In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. The same was in the beginning with Elohim. All things were created by Him. Nothing in all of creation was created without Him.

In Him is life, and the life is the Light for men. The Light shone in the darkness, and the darkness could not overcome it. He is the Light of **Remembrance**, who Lights every man who comes into the world.

He was in the world, and the world was created by Him, but the world did not know Him. He came to His own {possession}, and His own {possession} did not accept Him. But to those who accepted Him, He gave the authority to become the sons of Elohim; to all those who trust in His Name. These are not born to Him by blood, nor by the will of the flesh, nor by the will of man, but by Elohim.

The Word was made flesh, and tabernacled among us. We looked on His glory, the glory of the only issue of Abba, fully enabled, and the **Remembrance**.

APPENDIX

HEBREW	ENGLISH	MEANING
Abba	Father	Progenitor / Begetter
Adon	Lord	Sovereign / Master
Adonai	my Lord	my Sovereign / my Master
Aharon	Aaron	Light Bearer
Amen	Amen	So be it
Avi	my Father	my Progenitor
Bar-Abba	Barabbas	son of the Father
Batsheva	Bathsheba	Daughter of Oath
Beit-Ani	Bethany	House of Poverty
Beit-Lechem	Bethlehem	House of Bread
Beit-Tzaida	Bethsaida	
Chaiyafa	Caiphas	Nice Life
Chanah	Anna/Hanna	Enablement/Grace
Chanan	Annas	Enablement/Grace
Chanukah	Dedication	
Eliyahu	Elijah	My Elohim is YHVH
Elohim	Elohim	Exalted One / Sovereign / Deity
Galil	Galilee	
Gavri-El	Gabriel	Elohim is my Might
Golgatha	The Skull	
Ha'Elyon	Highest One	The Most High
Ha'Gibor	the Mighty One	
Halakhah		Way to follow the Torah
Kefa	Peter	Modest Stone

Kinneret, Lake	Sea of Galilee	A Harp
Kohen	Priest	Mediator
Kohen Gadol	High Priest	
Mashiach	Messiah/Mashiach	Anointed One
Mattityahu	Matthew	Gift of YHVH
Mikdash	Temple	Holy Place
Mikveh	Baptism	Ritual Bath/Immersion
Miryam	Mary	Sorrowful People
Miqra	Church/Ekklesia	Called Out
Moshe	Moses	Drawn Out
Natan-El	Nathaniel	Gift of Elohim
Natzeret	Nazareth	Watchman's Place
Pesach	Passover	
P'rushim/P'rush	Pharisees/Pharisee	Withdrawing/Secretive Ones
Rabbi	Master/Teacher	Great One
Ruach	Spirit	Breath
Ruach HaKodesh	Holy Spirit	Holy Breath
Seder	Dinner / Formality	Ritual Dinner
Shabbat	Sabbath	Rest Day (The Seventh Day or a Feast day)
Shaliachim	Apostles	Sent Ones
Shalom	Peace	
Shalome	Salome	Peace
Shavuot	Pentecost	Sevens / Weeks
Sheol	Hell/Hades	Place of the dead
Shema	Hear / Understand	
Shlomo	Solomon	Peace

Shomron	Samaria	
Soferim/Sofer	Scribes/Scribe	Writers/Teachers of Torah
Succot	Tabernacles	Temporary dwellings
T'shuvah	An Act of Repentance	Turn around
Talit	Vesture/Prayer Shawl	Outer Religious Garment
Torah	Law	Teachings and Instructions of Elohim
Tzaddikim	Sadducees	Righteous Ones
Tzadok	Zadok	Righteous One
Tzitzit	Hem/Fringes	Fringe on Religious Garment
Ya'akov	Jacob/James	YHVH's Heel
YHVH	the LORD/Jehovah	the I AM / The Ever Existing One
Yehudah	Judah/Judas	Praising
Yehudim	Jews / Jewish People	Dwellers in Judea
Yerushalayim	Jerusalem	City of Peace
Yeshua	Yeshua	Salvation/YHVH who is Salvation
Yesha'yahu	Isaiah	Salvation of my YHVH
Yirmi'yahu	Jeremiah	
Yisrael	Israel	Prince of Elohim
Yochanah	Joanna	YHVH Enables
Yochanan	John	YHVH Enables
Yonah	Jonah	Dove
Yosef	Joseph / Joses	He adds
Zakenim	Elders/Rulers	
Zavdai	Zebedee	father of Ya'akov and Yochanan