

An Amazing Revelation
of Yeshua the Messiah

- The Unseen Story

A Revelation step by step

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REVELATION SERVICES

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DEDICATION

This book is dedicated to the Almighty God who inspires, reveals, guides and takes care of me throughout my journey.

ABOUT THE BOOK

An Amazing Revelation of Yeshua the Messiah – The Unseen Story is an extended book of **An Amazing Story of the Messiah – A Revelation step by step** and **An Amazing Revelation of Yeshua the Messiah – The King of kings and the Lord of lords**, compiled by the Author.

The term *Messiah* in Hebrew language *Mashiach* literally means “**the anointed one**” and refers to the ancient practice of anointing kings with oil when they took the throne. It was customary for Jewish people to consecrate their priests and kings by pouring anointing oil over them. For example, to Aaron in Exodus 30:30, to Saul in First Samuel 10:2, to David in 1 Samuel 16:13, and so on.... The oil was symbolic of being set apart by and endowed with the power of God for special service.

During the prophetic period of Israel’s history, the Jewish people were promised that God would raise up a redeemer from the seed of David who would bring the deliverance from their enemies, restore the Temple, and re-establish the kingdom rule of David. [Isaiah 9:6-7, Isaiah 11:1-2, Jeremiah 23:5].

What exactly is the Jewish belief of the Messiah? The Judaism has never viewed the Messiah as the God-Man, which contradicts the Scripture such as Psalm 110:1, Isaiah 9: 6 and so on..., but only a man with unusual power from God who will manifest the qualities of a prophet, priest, and king in Israel.

Jewish people believe the Scriptures that speak about the Messiah and His role since the fall of the MAN in a garden, eastward in Eden. However, their interpretation of messianic prophecy is limited only to their era and differs significantly.

To know the criteria to be the Messiah, we need to find the answers of following 7Ws:

1. Why MAN needed the Messiah?
2. What were the promises of God about the Messiah?
3. What will be the Mission of the Messiah?
4. Who will be the Messiah?
5. What will be the genealogy or lineage of the Messiah?
6. Where the Messiah will be born?
7. When the Messiah will be born or come?

An Amazing Revelation of Yeshua the Messiah – The Unseen Story will help you out to know the unseen and hidden stories of the Messiah and will help you out to get the answers related to Him and will let you find the true Messiah in your life.

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CHAPTER 1

Creation and Promise of God



1.1 Introduction

The Old Testament gives some hints of the relationships in the Godhead, such as in Daniel 7:13-14 and Genesis 14: 18, but the spiritual depth of those words may not have been fully revealed until we read John 1:14 which says, “the Word became flesh and dwelt among us”. It is clear from John 1:1 that there were two beings who were called God in the beginning: “The Word was with God, and the Word was God.”

Although the Old Testament also has references to God the Father in Genesis 1:26; 14: 18-20, Psalm 45:7 and Daniel 7:13, the Word was the Spokesman, the member of the God family whom the patriarchs, prophets and righteous kings talked to, walked with and obeyed.

It was the Word who appeared to and taught Adam and Eve in the Garden of Eden; who spoke with Cain and Abel; who walked with Enoch and Noah; and who appeared to Abraham, Isaac, Jacob and Moses. We know this because of Yeshua’s own words.

In John 5: 37 Yeshua said, “And the Father Himself, who sent Me has testified of Me. You have neither heard His voice at any time nor seen His form.” John emphasizes this same point in John 1:18 and again in First John 4:12 stating that “no one has seen God at any time.”

So, Yeshua said there was a member of the Godhead whom no one had ever seen or heard. On the other hand, Yeshua, the Son of God, was the One through whom the creation was made, who talked to Adam and Eve in the Garden of Eden and who was “the light of men”. This can be referred in John 1:3-4, and in Genesis 3:8-10.

The Bible also describes Yeshua’s involvement with Abraham, Moses and David. [John 8:56-58; 5:46; Matthew 22:41-45. But we do not know exactly how much the patriarchs, prophets and righteous people knew of the relationships in the Godhead.

We do not know what God revealed and what He kept secret. They did know that the God of Abraham was their Rock and Redeemer - the One who delivered the Israelites from their Egyptian bondage, which is found in Exodus 17:6, Deuteronomy 32:15, and in Psalm 95:1. But did they realize that the “Rock that followed them” [1 Corinthians 10:4], was the Messiah—the Word who became flesh—the Son of God?

1.2 Involved in Creation

This may be surprising to some who are used to thinking of the Father alone as creator. But the Bible is consistent in naming Messiah as the Father’s agent in creation. [Genesis 1:26, Isaiah 45:12, Psalm 33:6, John 1:1-3,10, 1 Corinthians 8:6, Colossians 1:16, Hebrews 1:2; Hebrews 11: 3, 2 Peter 3:5, Revelation 4:11, and so on]. Hebrews 1:3 reveals that Messiah is fully God, “the reflection of God’s glory and the exact imprint of God’s very being”.

In Psalm 33:6 and John 1:1-3 we read that “all things” were created by Messiah. Psalm 33:6 says, “By the word of the LORD were the heavens made; and all the host of them by

the breath of his mouth” and John 1:1-3 reveals, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.” John 1:1 tells us that the Word was, is, and will always be God. God is self-existing, all knowing, and has created everything.

The scriptures teach us that the Word is Messiah, especially John 1:14, which says, “And the Word was made flesh, and dwelt among us - and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” He is our God and created everything - created all that is in heaven and in the universe.

First Corinthians 8:6 is another important verse which reveals that Messiah did the exact same things that the Father did. God the Father created all things, and we live because of the Father. The apostle Paul also states that Messiah will maintain all things.

This reveals Messiah is also God and He created! 1 Corinthians 8:6 says, “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Yeshua the Messiah, by whom are all things, and we by him.”

Moreover, Colossians 1:15-17 help us understand that when He and the Father created, they created everything in heaven and earth. It says, “He is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.”

Notice the word “all” is repeated. Now the word all includes everything imaginable. Messiah was before the beginning, that is, before everything, and He continues holding everything together. We are told that everything was created by Messiah. That means that Messiah was not created. He is not a created being; He is God!

In Hebrews 1:2 we notice that Yeshua the Messiah is referred, and we are told that the Father and Messiah created the heavens and the earth together. It says, “Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;” Moreover, Revelation 4:11 says about Yeshua the Messiah, “Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.”

Thus, we come to know that Yeshua the Messiah created more than just the world. He created everything. He created everything in heaven and on earth and is our God, along with the Father and the Holy Spirit, who also created everything. They created everything together.

1.3 Obeyed the Father and Volunteered to leave the heaven and came to earth

Yeshua volunteered to leave heaven and come to earth. He voluntarily laid down His life, came back to life and ascended back to heaven. Messiah gave the ultimate sacrifice so we could have freedom from sin’s grip and gain life in Him. Messiah left the comforts of

sinless heaven to comfort people on a sin saturated earth. He gave of Himself so others could learn of Him. In the spirit of volunteerism—though Yeshua was God, He became a servant, so all who believed would be saved. Our Lord's voluntary sacrifice is a model for our voluntary sacrifice. We freely lay down our life.

On this side of the cross we are used to hearing about Yeshua's sacrifice for our sins, so we forget this important truth, Yeshua had a choice. The choice to redeem mankind, or let mankind pay the price for Adam's choice in the garden. Adam chose death, suffering and sin over God. As result, he plunged the entire world into this pattern of life, and we were subjected to the destructiveness of un-regenerated man. Mankind needed someone to intercede which is why Yeshua volunteered for the role as Saviour of the world. [1 Corinthians 15:22, 2 Corinthians 5:19, 1 Peter 1:20, and 1 John 2:2].

God is big on giving choices and letting us choose for ourselves. He does not force His will on us. In the same way, He did not force His will for redeeming mankind on Yeshua. He gave Him the choice. This is beyond comprehension because God and Yeshua are one and the same. They exist in a triune being of perfect love and unity. Father, Son and Holy Spirit, three distinctly different entities yet one in the same.

Apostle Peter tells us in 2 Peter 3:9 that God is not willing that any should perish and desires everyone to come to repentance. This means that Yeshua holds this desire as well. Hebrews 1:3 tells us that "*The Son is the radiance of God's glory and the exact representation of his being...*". Meaning He is the exact image and picture of God. Everything God is, Yeshua is. Everything God desires, Yeshua desires. God's will is Yeshua's will.

Yeshua had a choice, and He chose us. God still offers this choice today. The work of salvation has been accomplished and now it is freely given to us as a gift through faith in Yeshua. It is His desire that we accept this gift, but God does not make us choose him. In John 1:12-13 we read, "Yet to all who received him, to those who believed in his name, he gave the right to become children of God— *children born not of natural descent, nor of human decision or a husband's will, but born of God*".

He volunteered. In Philippians 2:5-10 we read, "Let this mind be in you, which was also in Yeshua the Messiah: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth".

This confession of Yeshua's lordship brings glory to God because it was His desire from the beginning that we would be reconciled through Yeshua. And Yeshua honoured God's request. In John 10:17, Yeshua's own words on the matter is, "Therefore doth my Father love me, because I lay down my life, that I might take it again."

1.4 Revelation of His Plan to His Servants and Prophets

We all know that life is full of surprises. However, does God allow things to happen without prior warning, so that we are all caught unguarded? According to the prophet Amos, this is not so. He said in Amos 3: 7, “Surely the Sovereign Lord does nothing without revealing his plan to his servants the prophets”. Somehow, God gives advance notice on the things he plans to do. He reveals these to his servants, the prophets.

Even in our days, he continues to reveal things that are coming through his Word. However, many do not heed these warnings because they do not see these things happening quickly enough. Some have the notion that when a warning is given, it will immediately happen. But this is not how the Lord works in all situations.

The apostle Peter explained the reason for some delays when he said in 2 Peter 3:9, “The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance”.

When God decided to destroy Sodom and Gomorrah because of their wickedness, he revealed his plan to Abraham. He said in Genesis 18:17-18, “Shall I hide from Abraham what I am about to do? Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him”.

This kind of warning, or revelation, was repeated many times in the history of Israel, because God cares about the welfare of his people. He used prophets and priests to speak of his plans, either to build or to destroy, to reward or to punish. Through the prophet Isaiah, God said in Isaiah 46:10, “I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please”.

Because prophecies do not come quickly as men expect, many take these in stride. Some are comforted by the promises given by God, yet they do not expect that these promises will indeed happen to them. Others straighten up when they hear of warnings, but soon go back to their old ways because nothing bad ever happens. But will God not fulfill all that he said?

The prophet Habakkuk said in Habakkuk 2:3, “For the revelation awaits an appointed time; it speaks of the end and will not prove false. Though it linger, wait for it; it will certainly come and will not delay”. God has his own perfect timing for everything. He will make things happen at their appointed time, because he will make everything beautiful in its time.

Indeed, there is a need to wait on the Lord. Delay happens for our own good—to afford us time to repent and to prepare. If we hold on to our faith and trust that the word of the Lord will not fail, we shall not be caught off-guard when it will finally happen.

How long will it linger? For as long as we are not ready, it will linger. When the birth of the Lord Jesus Christ was prophesied, it did not happen immediately. In fact, his birth was foretold right from the beginning, after the fall of man in the Garden of Eden.

It was repeated many times over through the prophets of God. In particular, the prophet Isaiah said in Isaiah 7:14, “Therefore the Lord himself will give you a sign: The virgin will

be with child and will give birth to a son, and will call him Immanuel". This found fulfilment only about two thousand years ago, when the angel Gabriel said to Mary, a virgin, "You will be with child and give birth to a son, and you are to give him the name Jesus". It can be referred in Luke 1:31. While Mary wondered how this could happen, she responded positively to her calling and answered in Luke 1:38, "I am the Lord's servant. May it be to me as you have said".

Because God reveals his plans even before these happen, we need to heed all the warnings in the Scriptures. All of these have their appointed time of fulfilment, and it will go well with us if we prepare ourselves. Even in the difficult situations that we do not want to be in, we need to respond as Mary responded: "May it be to me as you said."

Had Mary refused to submit to God because it would mean that she would be the object of ridicule, she would not have been highly favoured. We are called to be bearers of the name of the Lord Yeshua the Messiah.

Let us carry it with confidence, regardless of the ridicule and persecution that come with it. No matter who the Lord will use as his messenger, may we receive it as Mary did and say, "I am the Lord's servant. May it be to me as you say." Hallelujah!

God desires to express Himself through MAN. For this purpose, He created MAN in His own image [Genesis 1:26; 2:7]. The Old Testament, which even the most ardent critic acknowledges was in existence centuries before coming of Messiah on this earth in flesh, predicted in Micah 5:2, "the *where?*", in Daniel 9:26, "the *when?*", and in Isaiah 7:14, "the *how?*" of Messiah's entry into the world.

In Genesis 3:15 we read, He would be born of a woman from the line of Adam's son Seth as explained in Genesis 4:26, through Noah's son Shem as we read in Genesis 9:26-27, and Abraham as explained in Genesis 12:3;15:5.

He would come through the tribe of Judah as said in Genesis 49:10 and would be the son of David said in 2 Samuel 7:12. The Old Testament predicted that Messiah would die for our sins as said in Psalm 22, Isaiah 53, Daniel 9:26, and Zechariah 12:10, and would rise from the dead as said in Psalms 2:7; 16:10.

The plan of God is complete, fully developed, and as good as done, from God's point of view as said in Hebrews 4:3: "His works were finished from the foundation of the world". From a human point of view, the plan is being unfolded progressively through history and is only partially revealed.

The Old Testament Law laid out the broad outline of God's plan. God's plan could be seen in its initial outworking through the history of Israel. The Old Testament prophets persisted in calling Israel's attention to the fundamentals God had laid out in the Law.

They also added more detail to the plan which God had outlined in the Law. If the Law foretold of a Savior through the "seed" of Eve as foretold in Genesis 3:15, it was later revealed that this seed would be the offspring of David as stated in 2 Samuel 7 and also of a virgin as prophesied in Isaiah 7:14.

The suffering of the Messiah is hinted at in Genesis 3:15 and is foreshadowed in the offering up of Isaac as predicted in Genesis 22 and in the rejection and suffering of Joseph in Genesis 37 to 50, as well as in the Passover in Exodus 12. It is further explained in the Psalms 16 and 22 and the prophets in Isaiah 53.

The coming Messiah, who was at first understood to be a “Son of Man” is later described as the “Son of God”. It can be referred in Isaiah 9:6-7 and Micah 5:2. And so, the Messiah was progressively revealed as the God-man.

When the Lord Yeshua came to the earth, suffered, died, and rose again, God’s plan for the Messiah’s first coming was fulfilled. The Bible thoroughly explains the plan of God for Messiah’s first coming. Our Lord, followed by His apostles, gave further insight into God’s plan for His next coming.

1.5 Revelation and Execution of God’s Plan through the 7 Annual Feasts or Holy Convocations of LORD

These are the feasts of the Lord, holy convocations which you shall proclaim at their appointed times. [Leviticus 23: 4]. Leviticus 23 is the single Chapter of entire Tanakh that sums up everything. God’s eternal plan – from chaos to eternity – is ingeniously revealed through the nature and timing of the Seven Annual Feasts of the LORD.

The feasts celebrate a historical event in Israel's past, but also are a prophecy of future events, four of which have already come to pass. It is very important to note that the Feasts that symbolize a sequence of events, were given by God in a set chronological order. Therefore, the events that they symbolize will take place in the same exact order.

The four spring feasts, (1) Passover (Pesach), (2) Unleavened Bread, (3) First Fruits, and (4) Shavuot - Pentecost powerfully illustrate the truth and fulfillment of our salvation in Messiah. Indeed, the depth of LORD’s heart is expressed in the fulfillment of these biblical feasts that are outlined in Leviticus 23. The Almighty Creator says, “These are My appointed times, and they are ... a perpetual statute” (Leviticus 23:2,31).

These are divine appointments by which the LORD calls His people to meet with Him. When He calls you can know for certain He will show up and bring a blessing to the obedient that come. These feasts were not just to bless Israel to become a holy people with the privilege of meeting with Him on these Holy Days.

The focal point of every feast was the sacrificial altar covered with the blood of a sacrificed unblemished animal—a substitute whose blood would atone for their sins and give them peace and reconciliation with their holy God and Creator. These feasts were given to Israel as a preview of the ultimate sacrifice and how important that sacrifice is, for without the shedding of blood our sins separate us now and eternally from a holy Creator.

The LORD gave us the blood to make atonement for our sins and the feasts point to that and they are fulfilled “through the offering of the body of Yeshua the Messiah once for all”

(Hebrews 10:10). Therefore, every feast is most important and relevant to lead and draw both Jews and Gentiles who seek to know and behold Yeshua their Lamb.

The three fall feasts of Leviticus 23, (1) The Feast of Trumpets (Yom Teruah), (2) The Day of Atonement (Yom Kippur), and (3) The Feast of Tabernacles (Sukkot) are yet to be fulfilled. These three Fall Feasts are the conclusion of what began with Passover and exemplify and foreshadow Yeshua our Lamb and the LORD’s plan of redemption.

Yeshua often pointed to the “beginning” (Genesis), the Law of Moses (first five books) and the prophets (Jeremiah through Malachi) to reveal God’s plan for mankind and clues to recognize the Savior.

For the Jews of his time, understanding the Old Testament was key to discovering that Yeshua is their promised Messiah. And if you have heard the Good News from the New Testament and received Yeshua as your Savior, Old Testament prophecies and symbolism provide further proof and assurance that Yeshua is the Messiah, the son of the living God.

1.5.1 PASSOVER | PESACH

This feast remembers the last plague in Egypt, when the angel of death “passed over” the children of Israel who applied the blood of the lamb to their doors. The 14th of Nisan (on the Biblical calendar) is when we enter into the glorious season memorializing the Passover in Egypt 3,500 years ago when Israel, the LORD’s chosen people, were spared death because of the lamb’s blood that was placed over the door posts and lintels of their homes (Exodus 12:7).

The original Passover with Moses was a foreshadowing of our ultimate Passover Lamb and Deliverer, Yeshua the Messiah. The LORD’s word proclaims, “Without the shedding of blood there is no forgiveness of sins” (Hebrews 9:22).

When John the Baptist said, “Look! The Lamb of God who takes away the sin of the world!” (John 1:29), he understood the Old Testament reference. And in the New Testament we see that Yeshua — born in a stable, visited by shepherds and led to the slaughter — is that lamb sent for us. His death allows the judgement we deserve to pass over us.

PROPHECY [IN OLD TESTAMENT]	HOW FULFILLED? [IN NEW TESTAMENT]
<p>Leviticus 23: 4-5 These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's Passover.</p>	<p>Matthew 26:1-2; 27:45-46, 50 [1] And it came to pass, when Yeshua had finished all these sayings, he said unto his disciples, [2] Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified.[45] Now from the sixth hour there was darkness over all the land unto the ninth hour. [46] And about the ninth hour Yeshua cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? [50] Yeshua, when he had cried again with a loud voice, yielded up the ghost.</p>

1.5.2 FEAST OF UNLEAVENED BREAD

This seven-day feast begins on the day following the start of Passover. In the haste of the Israelites to leave Egypt, there was no time to add leaven (yeast) to their bread. During this time, remembering the hardships in Egypt and how God freed them from captivity, the Jews eat nothing leavened.

Leaven often represents sin and decay in the Bible. Once incorporated, yeast becomes an inseparable part of the bread; the same is true for sin’s effect on our lives. The Jews were constantly sacrificing unblemished animals to temporarily atone for sin. Only the Messiah, the perfect sinless sacrifice, could offer a permanent solution. In John 6:35, Yeshua boldly states that he is the bread of life. Not only does he remove our sins, he nourishes our souls!

With the Feast of Unleavened Bread, the LORD is pointing out that we have been set free and delivered from bondage as the children of Israel were in order to worship and serve Him in “spirit and in truth”.

The Passover Lamb died to deliver and redeem us to be true worshippers and children of the Most High. We are to reflect Him, by His spirit in and through us, in holy conduct, words and deeds to the glory of His Father.

As His children, we are making pilgrimage to the Promised Land, which is His Eternal Holy Kingdom, the blessed hope of all the redeemed who are longingly looking up and “waiting for Him” (Hebrews 9:28).

PROPHECY [IN OLD TESTAMENT]	HOW FULFILLED? [IN NEW TESTAMENT]
<p>Leviticus 23:6 And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.</p>	<p>1 Corinthians. 5:7-8 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Messiah our Passover is sacrificed for us: Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.</p>

1.5.3 FEAST OF FIRST FRUITS

The Feast of First Fruits is one of three Jewish harvest feasts to thank and honor God for all he provided. Although they didn’t know it at the time, the children of Israel were celebrating what would become a very important day.

The priests sacrificed Passover lambs on the 14th day of the month of Nisan, and the first day of Passover was the 15th. The Feast of First Fruits was celebrated the third day, the 16th of Nisan. This “third day” celebration was the same day that Yeshua resurrected from the dead.

In 1 Corinthians 15:20 Paul refers to Yeshua as the first fruits of the dead. He represents the first of the great harvest of souls — including you — that will resurrect to eternal life because of the new covenant in his blood (Luke 22:20).

The incomparable miraculous resurrection of our Savior was the fulfillment of the third spring feast, the Feast of Firstfruits (Leviticus 23:9-14). Our Savior is the “sheaf of the first fruits of harvest” (Leviticus 23:10) presented before the LORD, the Mighty One of the harvest.

He rose as that “first fruit” — as that wave offering. As the Israelites were bringing in the spring harvest, the harvest of the LORD could not be touched until the first fruits of it were offered to Him. Yeshua is “the firstfruits” of those to rise from the dead (1Corinthians 15:23) promising resurrection and eternal life to those who have come forth cleansed from sin in the Lamb’s blood.

There will be a resurrection of all souls, “some to everlasting life but ... others to disgrace and everlasting contempt (death)” (Daniel 12:2). Yeshua, our “first fruits”, is the fulfillment of the LORD’s promise that there is hope for those who walk in His ways. When Yeshua the “firstfruits” rose, He appeared to Miriam (Mary Magdalene) and said, “Touch me not; for I am not yet ascended to my Father” (John 20:17).

That first fruit offering could not be touched by humanity until it was waved before the Master of the harvest. Yeshua was waved in the presence of the LORD declaring to all humanity that there is resurrection for all who believe. And there is resurrection for those who don’t believe. The truth will testify for and against.

PROPHECY [IN OLD TESTAMENT]	HOW FULFILLED? [IN NEW TESTAMENT]
<p>Leviticus 23:9-10 And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:</p>	<p>1 Corinthians 15:20 But now is Messiah risen from the dead and become the firstfruits of them that slept.</p>

1.5.4 SHAVUOT | FEAST OF PENTECOST

This feast is the second of the three harvest feasts. It occurs exactly seven weeks after the Feast of First Fruits, so it’s also called Pentecost which means “50 days.” Traditionally, people were expected to bring the first harvest of grain to the Lord including two leavened loaves of bread. God’s plan to save souls included more than the Jews. Through Yeshua, this plan was revealed.

In Matthew 9:37 Yeshua tells his disciples that “the harvest is great, but the workers are few.” Then he put the plan into place: In Acts 1:4 he tells them to wait in Jerusalem for the Holy Spirit.

After resurrection Yeshua presented Himself alive by many convincing proofs, appearing to His disciples and many others over a period of forty days and speaking of the things concerning the kingdom of God (Acts 1:3).

Before Yeshua returned to be with His Father He spoke intimately with His disciples telling them, "...behold, I am sending forth the promise of My Father upon you; but you are to stay in the city (Jerusalem) until you are clothed with power from on high" (Luke 24:29).

Shavuot (Pentecost) (Leviticus 23:9, 15-21), biblically referred to as the Feast of Weeks, was fulfilled precisely on divine schedule in Jerusalem exactly fifty days after the Feast of Firstfruits. "When the day of Pentecost had come, they were all together in one place. And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance" (Acts 1:1-4).

The LORD would have a new covenant and it would not be written on stone tablets, but it would be written on their hearts and in their minds (Jeremiah 31:33). When that fire of His presence came this time, it was to engrave it on their hearts. The Holy Spirit came, and not only did He engrave it on their hearts but He gave them the power to obey and uphold His commandments and to receive His promised covenant blessings to all who walk in obedience to His teachings (Torah) and commandments.

PROPHECY [IN OLD TESTAMENT]	HOW FULFILLED? [IN NEW TESTAMENT]
<p>Leviticus 23:15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:</p>	<p>Acts 2:1-4 And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.</p>

1.5.5 YOM TERUAH- THE FEAST OF TRUMPETS

In a beautiful declaration God commands his people to rest. During this time all regular work is prohibited, and men and women present a food offering to God. In Leviticus 23:24 God commands his people to gather and to commemorate the decree with trumpet blasts.

On the same front, the sound of a trumpet is also associated with the rapture, or the time Yeshua will return for his bride (1 Corinthians 15:52). Once he returns, there will be a wedding feast of celebration. Revelation 19:9 says, "Blessed are those who are invited to the wedding feast of the Lamb". He's preparing us to celebrate!

The LORD is crying out in this work and through many others warning of the judgments to come. This is the summation of the Feast of Trumpets - "the blowing of trumpets", "Cry

loudly, do not hold back; Raise your voice like a trumpet (shofar), And declare to My people their transgression” (Isaiah 58:1). “... Because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of the LORD, who will render to each person according to his deeds: to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

“For the Lord Yeshua Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Messiah will rise first” (1Thessalonians 4:16). “But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone” (Matthew 24:36).

For this reason, you also must be ready; waiting like the five wise virgins (Matthew 25)—the fear of the LORD gives wisdom leading to obedience to His Commandments and His merciful amplification of His Commandments through His Son our Savior. “For the Son of Man is coming at an hour when you do not think He will” (Matthew 24:44, Luke 12:40).

PROPHECY [IN OLD TESTAMENT]	HOW WILL BE FULFILLED? [IN NEW TESTAMENT]
<p>Leviticus 23:23-25 And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord.</p>	<p>1 Corinthians 15:51-52 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.</p>
<p>Exodus 19:16-17 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.</p>	<p>1 Corinthians 3:11-15 For other foundation can no man lay than that is laid, which is Yeshua the Messiah. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.</p>
<p>Isaiah 18:3-7 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an</p>	<p>1Thessalonians 4:13-17 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Yeshua will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord</p>

ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

shall not prevent them which are asleep. **For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Messiah shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.**

John 14:2-3 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Revelation 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Matthew 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Revelation 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

1.5.6 YOM KIPPUR- THE DAY OF ATONEMENT

To make “atonement” is to make restitution for wrongs committed. As a day of humility and repentance to God, it was a time for the Jews to get their hearts, consciences and lives right before him.

The observance involved the sacrifice of animals as the High Priest entered the Holy of Holies. What the High Priest did there couldn't offer more than an annual payment for their sins. However, hiding in plain sight was the promise of one who could atone for their sins permanently (Hebrews 9:12).

Where is Yeshua in these sacrificed animals? The bull and one of the goats were an offering of thanks, but the “scapegoat” took on their sins (Leviticus 16:10). The scapegoat was to be burdened with all the sins of Israel and sent into the wilderness.

The Jewish leaders condemned Yeshua, and he — burdened with the sins of all mankind — was led out of the city to be crucified: “He himself is the sacrifice that atones for our sins — and not only our sins but the sins of the world” (1 John 2:2). The necessity of the

Day of Atonement was rendered void by Yeshua's death on the cross — our debt has been paid!

Yom Kippur—the day of atonement is the second of the three fall feasts (Leviticus 16 and 23:26). This shall be a permanent statute for you: in the seventh month, on the tenth day of the month, you shall humble your souls and not do any work, whether the native, or the alien who sojourns among you; for it is on this day that atonement shall be made for you to cleanse you; you will be clean from all your sins before the LORD.

It is to be a sabbath of solemn rest for you, that you may humble your souls; it is a permanent statute. "So the priest who is anointed and ordained to serve as priest... shall make atonement: He shall do this as a permanent also make atonement for the priests and for all the people of the assembly. Now you shall have statute, to make atonement for the sons of Israel for all their sins once every year" (Leviticus 16:29-34).

Of all the millions that professed Him and of all the millions the LORD called His very own who were delivered out of Egypt because of the lamb's blood, this did not guarantee they would enter the Promised Land. The Commandments were the only thing that separated Israel to make them separate and holy.

When Moses, the mediator, was up on Mt Sinai, even after all the miracles the LORD had just done to deliver them from the Egyptians, they made an idol—a god of a golden calf. They corrupted themselves with worldly revelry and quickly turned aside from the way the LORD commanded by making a synchronistic religion of the calf and the LORD.

The LORD knew how prone to evil and obstinate the people were and in His jealous and burning anger He said to Moses, "Whoever has sinned against Me, I will blot him out of My book" (Exodus 32:33). Therein is the need for the blood so that their names would not be blotted out of His book.

This points to the feasts and culminates with this most important feast of the Day of Atonement by which their names would be reinstated in His book for another year by the covering of their sins in the blood, that they could go into the eternal promised land—His kingdom.

This feast needs to be looked at in the light of revelation in several vital aspects. First we see Yeshua as our Yom Kippur priest and as the once and for all sacrifice to die for our atonement —the covering and removal of our sins.

"For it was fitting for us to have such a high priest... exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself" (Hebrews 7:26-27).

In that respect He is the fulfillment of not only the Passover lamb but of the Yom Kippur atoning sacrifices. He is the covering of the blood of the sin offering and He is the scapegoat who bore on Himself all our iniquities and removes them as far as the east is from the west (Leviticus 16:15-17,21-22).

PROPHECY [IN OLD TESTAMENT]**HOW WILL BE FULFILLED? [IN NEW TESTAMENT]**

Numbers 29:7-11 And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: But ye shall offer a burnt offering unto the Lord for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish: And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, A several tenth deal for one lamb, throughout the seven lambs: One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

Daniel 7:13-14 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Zechariah 13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Zechariah 14:3-4 Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Romans 11:26-27 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.

Revelation 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

1.5.7 SUKKOT- THE FEAST OF TABERNACLES

Celebration always follows the Day of Atonement. The Feast of Tabernacles celebrates God's provision and protection for the people of Israel during their 40 years wandering in the wilderness; for the seven days of the feast, people live in temporary structures like they did in the wilderness.

The Lord himself was with the Israelites in the desert, in a tented temple called the tabernacle, so the feast also celebrates his presence as he tabernacles (dwells) with us. Yeshua is called Emmanuel, meaning "God is with us" (Matthew 1:23). He put on a temporary tabernacle — a human body — to dwell on this earth and offer himself as a sacrifice.

This feast also points to the promise that God will return and rally with his people — in the person of Yeshua. And when he does, he has promised that there will be no more death and suffering, that he himself will wipe away every tear from our eyes (Revelation 21:4).

His return is the final answer to the hope we've carried our entire lives. What a day that will be! Unlike searching for Waldo in a messy world, we can pray for God's wisdom as we read his Word.

Even with this small glimpse into these feasts, we see his intentional love for humanity has endured centuries, and he has left us clues that foreshadow the beauty that is to come. The Old Testament has many hidden truths that, in light of the New Testament, bring a richer understanding to your life in Yeshua the Messiah.

The importance and the understanding of this concluding biblical feast is pertinent and motivational for this generation in these final days on this earth as we know it. We are witnessing many signs that point to our coming King and Messiah and His glorious Kingdom.

The Holy Spirit is compelling us to be fully prepared with understanding of biblical truth in order to have all of our hope and joy removed from this perishing world and focused on the eternal King, His kingdom, and the infinite joy of being with Him together forever.

The fulfillment of Tabernacles will be the fulfillment of unceasing joy because our King and Savior who dwells within His redeemed-on earth will dwell with us eternally in His kingdom of righteousness. Our great High Priest Yeshua is making intercession for all of us to be prepared as a Bride for her Bridegroom.

Ultimately the Feast of Tabernacles prophetically points to the greatest feast of rejoicing, which is the "marriage supper of the Lamb" (Revelation 19:6-9). The utmost culmination and consummation of joy will be when Yeshua and His blood redeemed righteous bride are united together forever in His eternal holy presence and kingdom.

Yeshua says, "If I go and prepare a place for you, I will come again and receive you to Myself, that where I am [dwelling], there you may be also" (John 14:3). Joy, joy, joy, the utmost fulfillment of Tabernacles, the Feast of Ingathering and rejoicing!

The fullness of time and the fulfillment of the Feast of Tabernacles are near. It is written, "Keep seeking the things above, where Messiah is, seated at the right hand of God. Set

your mind on the things above, not on the things that are on earth” (Colossians 3:1-2). The Holy Spirit is leading His blood-redeemed remnant out of this world and its temporary worthless preoccupations and cheap thrills.

He is directing our hearts and minds to be reprioritized and wholeheartedly focused on seeking and doing the will of God and having our hope and joy in Yeshua and His coming kingdom. It is written, “No eye has seen, no ear has heard, and no mind has imagined what God has prepared for those who love him” (1 Corinthians 2:9). It is the eternal Feast of Rejoicing, joy unspeakable filled with His glory!

PROPHECY [IN OLD TESTAMENT]	HOW WILL BE FULFILLED? [IN NEW TESTAMENT]
<p>Leviticus 23: 33-34, 42-43 [33] And the Lord spake unto Moses, saying, [34] Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. [42] Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: [43] That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.</p>	<p>Revelation 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.</p>

When do above all they happen? God’s calendar is based on the phases of moon. Each month in a lunar calendar begins with a new moon. Pesach falls on the first full moon of spring. The first three feasts, Pesach, Unleavened Bread and First Fruits fall in March and April. The fourth one, Shavu’ot, marked the summer harvest and occurs in late May or early June.

The last three feasts – Trumpets, Yom Kipper and Sukkot happens in September and October. We also see God’s clever design shown in the earthly week – six feasts of work and the last one of rest. The biblical history has described some six thousand years, and if we are to foresee the kingdom somewhere in the near future, then a logical one-thousand-year rest period is coming up.

1.6 Criteria to be the Messiah

The term *Messiah* in Hebrew language *Mashiach* literally means “the anointed one” and refers to the ancient practice of anointing kings with oil when they took the throne. It was customary for Jewish people to consecrate their priests and kings by pouring anointing oil over them. For example, to Aaron in Exodus 30:30, to Saul in 1 Samuel 10:2, to David in 1 Samuel 16:13, and so on....

The oil was symbolic of being set apart by and endowed with the power of God for special service. During the prophetic period of Israel’s history, the Jewish people were promised that God would raise up a redeemer from the seed of David who would bring the

deliverance from their enemies, restore the Temple, and re-establish the kingdom rule of David. [Isaiah 9:6-7, Isaiah 11:1-2, Jeremiah 23:5].

What exactly is the Jewish belief of the Messiah? The Judaism has never viewed the Messiah as the God-Man, which contradicts the Scripture such as Psalm 110:1, Isaiah 9:6 and so on..., but only a man with unusual power from God who will manifest the qualities of a prophet, priest, and king in Israel.

Jewish people believe the Scriptures that speak about a Messiah and His role since the fall of the MAN in a garden, eastward in Eden. However, their interpretation of messianic prophecy is limited only to their era and differs significantly. To know the criteria to be the Messiah, we need to find the answers of following 7Ws:

1. Why MAN needed the Messiah?
2. What were the promises of God about the Messiah?
3. What will be the Mission of the Messiah?
4. Who will be the Messiah?
5. What will be the genealogy or lineage of the Messiah?
6. Where the Messiah will be born?
7. When the Messiah will be born or come?

Let us get the answers of these 7Ws and will let us find the true Messiah.

1.6.1 Why MAN needed the Messiah?

In Genesis 1:26-27 we read that God created MAN-Male and Female in His own image and likeness; blessed them to be fruitful, multiply, replenish the earth and subdue it, and have dominion over all the earth, including over the fish of the sea, over the fowl of the air, over the cattle, over every living thing that moveth upon the earth [Genesis 1:26-30].

Moreover, Genesis 2:8-15 also reveals that God put the MAN in a garden, eastward in Eden to dress it and to keep it. And God saw everything that He had made, and, behold, it was very good [Genesis 1:31]. Prophet Isaiah reveals in Isaiah 43:7 that God created MAN for His glory and the Book of Revelation 4:11 says that all things were created for His pleasure. And time to time God also visited or walked in the garden [Genesis 3:8].

In Genesis 2:16-17 we read, “And the LORD God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” This reveals that the death that is SIN had not entered into the world before the fall of the MAN.

Fall of the MAN

In Genesis 3:6-7 we read, And when the woman saw that the tree was good for food which indicates the Lust of Flesh, and that it was pleasant to the eyes which indicates the Lust of Eyes, and a tree to be desired to make one wise which indicates the Pride of Life, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and

they sewed fig leaves together and made themselves aprons. The MAN disobeyed God, and death that is SIN entered into the world.

God's effort to save the MAN

First LORD God made coats of skins that is causing bloodshed and clothed them [Genesis 3:21],

Second LORD God sent MAN forth from the garden of Eden, to till the ground from whence he was taken [Genesis 3:23], and

Third LORD God drove out the MAN and placed at the east of the garden of Eden and put Cherubims with a flaming sword which turned every way, to keep the way of the tree of life to eat and live for ever [Genesis 3:22-24].

Initially, MAN needed the Messiah for **his restoration or regeneration in the Image and Likeness of God**. But as time passed, MAN went on sinning and went away from Him. But God never gave up on believing on MAN. God made covenants with MAN that Messiah will fulfil all His promises that He had made to MAN.

Therefore, now God foresee that is MAN needed the Messiah who will save, judge & rule over the MAN, the Nation Israel, and all Nations that is entire world.

1.6.2 What were the promises of God about the Messiah?

As the time passed, MAN went away from God. But God never gave up on believing on MAN. He saved them and brought them back to Him. Find below some of the God's promises that were pronounced to people over the period; first revealing to Eve, then others about the Messiah:

Promised to Eve in Genesis 3:15: *"And I will put enmity between thee and the woman, and **between thy seed and her seed**; it shall bruise thy head, and thou shalt bruise his heel."*

Promised to Abraham in Genesis 22:17-18: *"That in blessing I will bless thee, and in multiplying I will **multiply thy seed** as the stars of the heaven, and as the sand which is upon the seashore; and **thy seed shall possess the gate of his enemies**; **And in thy seed shall all the nations of the earth be blessed**; because thou hast obeyed my voice."*

In Matthew 1:1 we find its fulfilment, it says *"The book of the generation of Yeshua the Messiah, the son of David, the son of Abraham."* In Galatians 3:7 we find the further illustration for its fulfilment, **it says** *"Know ye therefore that they which are of faith, the same are the children of Abraham" ... and in Galatians 3: 29 it says, "And if ye be Messiah's, then are ye Abraham's seed, and heirs according to the promise."*

Propheesied by Mosses in Deuteronomy 18:15, *"The LORD thy God will **raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me**; unto him ye shall hearken"* In John 1:19-23 people asked about the promised Prophet, *John the Baptist began to preach, he was asked, "Are you the Prophet?"*

People show this Prophet in Yeshua. In John 6:14 they said, "Then those men, when they had seen the miracle that Yeshua did, said, this is of a truth that prophet that should come into the world."

Moreover, in John 7:40 we read, *"Many of the people therefore, when they heard this saying, said, of a truth this is the Prophet."* The evidence of its fulfilment, we find in John 5:46, where Yeshua says, *"For had ye believed Moses, ye would have believed me; for he wrote of me."*

Psalms 72:11 says, *"Yea, all kings shall fall down before him: all nations shall serve him."*

Propheesied by Isaiah in Isaiah 7:14; 9:6-7; 49:6-8. In Isaiah 7:14 it says, *"Therefore, the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."*

In Isaiah 9:6-7 we read, *"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."*

In Isaiah 49:6-8 we read, *"And he said, it is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus, saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee. Thus, saith the LORD, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages"*.

Propheesied by Jeremiah in Jeremiah 23:5-6, *"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."*

Propheesied by Daniel in Daniel 7:13-14, *"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."*

Therefore, the promised Messiah will be the Saviour, the King of kings and the Lord of lords.

1.6.3 What will be the Mission of the Messiah?

Find some of the references of the Scripture that spell out about the Mission of the Messiah:

In Genesis 3:15 it says, *“And I will put enmity between thee and the woman, and between thy seed and her seed; **it shall bruise thy head**, and thou shalt bruise his heel.”*

In Psalms 2:6-9,12 we read, *“Yet have I **set my king upon my holy hill of Zion**. I will declare the decree: the LORD hath said unto me, **Thou art my Son**; this day have I begotten thee. Ask of me, and I shall give thee **the heathen for thine inheritance, and the uttermost parts of the earth for thy possession**. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”*

Micah in Micah 4:15 spoke of a time when the nations would go to a restored temple to learn about God. Amos in Amos 9:12 also spoke of all the nations coming to the God of Israel, and other prophets like Ezekiel in Ezekiel 17:23; 31:6, Daniel in Daniel 4:9-21 spoke of the inclusion of Gentiles into God's redemptive plan.

This is why just as Israel is called to be a light to the entire world, the Messiah's mission is also to be a “light to the nations” [Isaiah 49: 6]. Hence, while God's plans are national that is for Israel, it is evidence that the nation is an instrument to bring international blessings.

Therefore, Israel's Head, the Messiah, is called to restore the nation and use the nation to bring blessings to the other nations of the earth—blessings that are spiritual and physical.

In Isaiah 11:6-9 we read, *“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”*

The primary task of Messiah is to cause all the world to return to God and His teachings, and the overall mission of Messiah is to save, judge & rule over the MAN, the Nation Israel, and all Nations [entire world], and **establish the Kingdom of God on this earth**". In Revelation 21:5 we read, *“And he that sat upon the throne said, Behold, I make all things new. And he said unto me, write: for these words are true and faithful.”*

1.6.4 Who will be the Messiah?

In Genesis 3:15 we read, *“And I will put enmity between thee and the woman, and between **thy seed** and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Therefore, he will be the seed of woman.*

Genesis 22:17-18 says, *“That in blessing I will bless thee, and in multiplying I will **multiply thy seed** as the stars of the heaven, and as the sand which is upon the seashore; and **thy***

seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.” Therefore, he shall be from the lineage of Abraham.

Deuteronomy 18:18 says, “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.” **It reveals that he will be a Jew from Israel.**

Prophet Isaiah prophesied in Isaiah 9:6 that “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: **and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” Therefore, Messiah will be a God-Man.**

Prophet Isaiah prophesied in Isaiah 7:14, “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

Prophet Jeremiah prophesied in Jeremiah 23:5-6, “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**” **So he will be a king from the lineage of David.**

The prophet Isaiah further describes that the seven spirits with which the Messiah will be blessed. In **Isaiah 11:2** we read, “**And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD**”

Prophet Zechariah prophesied in Zechariah 3:8-9, “Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch. For behold the stone that I have laid before Joshua; **upon one stone shall be seven eyes:** behold, I will engrave the graving thereof, saith the Lord of hosts, and **I will remove the iniquity of that land in one day.**” So, he will be the high priest.

In Isaiah 61:1-2 we read, “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;”

In Zechariah 9:9 we read, “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, **thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.**”

Prophet Isaiah also prophesied in Isaiah 49:6, “And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.” Therefore, he will also be the light to Gentiles so that God’s salvation will be for everyone that is unto the end of the earth.

In Zechariah 11:12-13 we read, *“And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.”*

Prophet Isaiah prophesied in Isaiah 53:1-12, *“Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”* He will be the **suffering servant and will die**.

In Daniel 7:13-14 we read, *“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”* Therefore, he will be the **Son of Man and the King of all people, nations and languages for everlasting dominion**.

In Isaiah 2:1-5 we read, *“The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war anymore. O house of Jacob, come ye, and let us walk in the light of the LORD.”*

Therefore, he will be the **King of kings and the Lord of lords**.

First and foremost, the Savior of humanity must be God. Not only must He be God, but He has to be a perfect human physically and morally. Now, we know throughout the Old Testament, all of the sacrifices were a type of Messiah, and the animal to be sacrificed had to be perfect physically — perfect physically, that’s as far as the animals could go.

But the implication here is for the Messiah, He had to be perfect physically as well as morally. No sin of His own, or He would have had to die for His own sin. If somebody claims to be Messiah, they have to be perfect physically. Not only God, because he’s going to claim to be God, but he has to be perfect physically, yet without sin.

There’s a heavy criterion. He has to be both God and Man in order to pay the infinite penalty for sin. But we do know that Messiah had to pay the full penalty for sin, and that full penalty is death—not just physical death, but separation from God forever, if he fails.

1.6.5 What will be the genealogy or lineage of the Messiah?

Genesis 3:15 reveals that Messiah will be the seed of the woman, it says *“And I will put enmity between thee and the woman, and between **thy seed** and her seed; it shall bruise thy head, and thou shalt bruise his heel.”*

He will be from the lineage of Abraham. In Genesis 22:17-18 we read, *“That in blessing I will bless thee, and in multiplying I will **multiply thy seed** as the stars of the heaven, and as the sand which is upon the seashore; and **thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.**”*

He will be a Jew from Israel. Deuteronomy 18:18 says, *“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.”*

He will be from the lineage of Jesse. Isaiah 11:1 says, *“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:”*

He will be from the lineage of David. In Jeremiah 23:5-6 we read, *“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**”*

Further in Jeremiah 33:14-15 we read, *“Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.”*

1.6.6 Where the Messiah will be born?

Prophet Micah prophesised in Micah 5:2 that Messiah will be born in Bethlehem. It says, *“But thou, **Bethlehem Ephratah**, though thou be little among the thousands of **Judah**, yet out of thee shall he come forth unto me that is to be ruler **in Israel**; whose goings forth have been from of old, from everlasting.”*

1.6.7 When the Messiah will be born or come?

Messiah will be born after Johan the Baptist. In Malachi 3:1 we read, *“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.”*

Suffering Messiah will come before the destruction of second Temple that is before 70AD. In Daniel 9:25-27 we read, *“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. **And after threescore and two weeks shall Messiah be cut off**, but not for himself: and the people of the prince that shall come shall **destroy the city and the sanctuary**; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. **And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”***

After rising from the death of suffering Messiah, there will be pouring out the spirit of grace and of supplications upon the house of David and upon the inhabitants of Jerusalem. In Zechariah 12:10 we read, *“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.”*

He will come as the King of kings and the Lord of lords. In Daniel 7:13-14 we read, *I saw in the night visions, and, behold, one **like the Son of man** came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

This time He will come after coming of the witness- prophet Elijah. In Malachi 4:5 we read, *“Behold, I will send you **Elijah the prophet** before the coming of the great and dreadful day of the Lord”.*

1.6.8 Conclusion

The promised Messiah is “God-Man” - the Saviour, the King of kings and the Lord of lords. The Scripture describes the Messiah in a dual role. First, there would come the “suffering

servant”, who would die and save the MAN, and preparing the way for the second role of the Messiah.

Secondly, there would come a descendant of King David as “the King of kings and Lord of lords” who would secure the land of Israel for the Jewish people; bring peace and blessing to Israel and the world; rebuild the Temple in Jerusalem, on its historical site; and reinstitute the worship system and everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed.

CHAPTER 2

Birth and Early Childhood



2.1 Introduction

John wrote in John 1:1, “In the beginning was the Word, and the Word was *with* God, and the Word *was* God”. He describes the Word as being *with* God. The Word was *with* that member of the Godhead often described in the Old Testament as God Most High. John also clearly states that the Word *was* God. The apostles understood that the Word was a member of the Godhead—that He had no beginning but inhabited eternity [Isaiah 57:15].

John then wrote something that is quite profound: “And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth” [John 1:14].

The Word *was* God, and the Word *became* flesh. The Word became the man Yeshua the Messiah that is Jesus Christ, who called Himself the Son of Man more than 80 times in the Gospels. However, a heretical belief arose in the first century that Yeshua the Messiah wasn’t a member of the Godhead who had actually come in the flesh.

The apostle John in his first letter warned the early Christians about such a heretical teaching. “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Yeshua the Messiah is come in the flesh is of God: And every spirit that confesseth not that Yeshua the Messiah is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” [1 John 4:1-3].

The apostles understood that the Word, a member of the Godhead, had actually become Yeshua the Messiah—a flesh-and-blood human being. When a member of the Godhead became a human being, obviously something had to change. When the Word became flesh, it is clear that what changed was His spiritual, immortal existence on the God-plane level of life. The Word would no longer be a spirit being—composed of immortal spirit. The Word would become a human being—composed of mortal flesh—subject to death.

Paul described what happened in Philippians 2:5-8, “Let this mind be in you, which was also in Messiah Yeshua: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross”.

The Word was God. He was in the form of God—on the God-plane level of life. But when the Word was conceived in Miryam’s that is Mary’s womb, He became flesh. He emptied Himself of that immortal existence and became fully human—the Son of Man.

The Word stayed the same. The Word *was* God, and the Word was made *flesh*. The substance of the Word’s existence changed when the Word that was God was made flesh. This is what the Bible says. The Word when He was made flesh became the man, Yeshua.

Did Yeshua have all of the memories and knowledge of the Word? We do not know, for the Bible does not fully explain this. What we do clearly know is that at least by age 12 Yeshua knew who He was, for He said to His earthly parents, “How is it that ye sought

me? Wist ye not that I must be about my Father's business?", this we read in Luke 2:49. Yeshua was referring to His Father God.

John's Gospel records many other words of Yeshua and others attesting to the fact that Yeshua had existed before His human birth and that He had come from heaven above.

John the Baptist, who was born before Yeshua said, "This was he of whom I spake, He that cometh after me is preferred before me: for he was before me" [John 1:15].

The apostle John wrote in John 3:13, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven". Yeshua had returned to heaven by the time John was writing the Gospel. This is a parenthetical statement that John added when writing his narrative of Yeshua's life decades after Yeshua's ascension.

In the same chapter that is John 3:31, John the Baptist speaks about Yeshua: "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all".

Again, speaking of Himself, Yeshua said, "For the bread of God is he which cometh down from heaven, and giveth life unto the world. ... For I came down from heaven, not to do mine own will, but the will of him that sent me" [John 6:33-38].

Yeshua, in addressing the Pharisees in John 8:23 said, "And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world".

Yeshua spoke further in John 8:42 to the Jews, "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me".

A little later Yeshua made a very powerful statement as to who He was: "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Yeshua said unto them, Verily, verily, I say unto you, Before Abraham was, I AM", this can be referred in John 8:57-58. Most recognize that *I AM* is a clear reference to the name God called Himself when Moses asked for God's name at the burning bush [Exodus 3:13-14].

There are many other such references. However, this is sufficient to show that Yeshua knew who He was.

2.2 Chose a Human Vessel

As Paul wrote in Philippians 2:5-8, one awesome purpose for the Word becoming flesh was to become the perfect sacrifice for sin—to die to make forgiveness of our sins possible so that we might have access to life eternal. As John the Baptist said when Yeshua came to him, "Behold the Lamb of God, which taketh away the sin of the world" [John 1:29].

He also came to equip Himself to be an understanding High Priest—our Intercessor—who knows what it is like to be human when we come before God in prayer in our times of need [Hebrews 4:14-16]. Further, He came to set the example for us of how we should live in order to inherit life in God's Kingdom as stated in 1John 2:5-6.

God became a man—the Son of Man—because God has an incredible plan for humankind. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty [1 Corinthians 1:27].

What the Bible does say about the conception of Yeshua in Miryam i.e. Mary is found in Luke 1:30-35. “And the angel said unto her, Fear not, Miryam: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Yeshua. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Miryam unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also that holy thing which shall be born of thee shall be called the Son of God. The Word was supernaturally conceived in Miryam. The child that was born was named Yeshua. The Word became flesh—the Son of Man.

Although, the Word *was* God and was made flesh lower than the heavenly beings. In Psalm 8:4-6 and Hebrews 2:6-9 we read, “What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet”.

Although He created the heavenly beings, Yeshua chose to become a man in order to die in the place of sinful man. The heavens declare God's glory. The bible has details of how man made several attempts to worship the angels, yet the angels rebuke them not to worship them rather worship God for they are only servants.

In Matthew 11:11 and Luke 7:28 Yeshua says, “Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he”.

At the time Yeshua spoke, John the Baptist was a local celebrity in that part of Israel. Yet, John the Baptist was still a sinner and still lived on earth. So Yeshua said that the least person in the Kingdom of Heaven was greater than John the Baptist. The least person in heaven was holy and had a new immortal body, but John was a sinner on earth. Yes, John the Baptist was going to heaven. But he was not there yet.

Here Yeshua is not making a point about John so much as he is making a point about the significance of being included in the Kingdom of heaven. There is a comparison being made about relative significance, but this has nothing to do with passing judgement on John as being in or out of the kingdom.

Since Yeshua not being born of a human sperm did not carry inherent sin. He was conceived of the Holy Spirit. Anything born of the Holy Spirit cannot be of sin. Technically, Miryam was a surrogate mother. God did not use the sperm of man nor the egg of woman, but formed Yeshua in her womb.

In His humble state, Yeshua is speaking of Himself being the least in the Kingdom of Heaven. If He were born of woman that is of Miryam, then He would be saying that John the Baptist was greater than Himself.

Against the backdrop of such glory, man seems insignificant, yet God chose man to rule the earth and all its creatures. By giving man this awesome responsibility, God has crowned him with glory and honor.

The psalm has a messianic tone, because Yeshua the Messiah became a little lower than the angels by becoming a human being. Someday, when Yeshua rules the world, he will restore the dominion Adam lost. All nature, including all mankind, will submit to Yeshua's rule.

None of the angels could serve as our substitute and die in our place. Angels do not experience humanity, but Yeshua did. Angels are not human, but Yeshua lived as a man. Only by becoming human could He serve as a sacrifice for humanity.

By willingly terminating His life on the cross Yeshua paid the penalty for the sins of all who put their faith in Him, past, present, and future. On the cross, Yeshua cried out, "It is finished" [John 19:30].

The Greek for this expression is *tetelestai*, meaning, "it stands finished," or "it is paid." Yeshua's substitutionary death was sufficient payment for all time for the sins of humanity. Our salvation could not be purchased for anything less than Yeshua's blood, and nothing more than His blood is required., which is stated in 1Peter 1:18-19.

2.3 The Family and Economic Status

From the standpoint of information specifically found in the Bible, the indication of which we are aware as to who either of Miryam's parents might have been from the genealogy of Yeshua contained in Luke 3:23-38, in which Luke indicates in Luke 3:23 that Joseph, the Miryam's husband was "the son of Heli".

Note that this verse does not say that Heli begat Joseph, whereas the genealogy of Yeshua found in Matthew 1:1-17, which traces Yeshua's ancestry through the royal line of kings of Israel or Judah who were descended from David through Solomon, specifically says in Matthew 1:16 that "Jacob begat Joseph, the husband of Miryam i.e. Mary."

From this, and since Miryam as Yeshua's mother, would also have had to be descended from King David, according to the promises that God had made about the Messiah coming from David's line that was prophesised in Isaiah 9:7 and Jeremiah 33:14-15, the usual interpretation assigned to Luke 3:23 is that Heli was, in fact, Miryam's father, and that Joseph was thus Heli's son-in-law, rather than his son by birth.

The genealogy in Luke is thus held to be Miryam's ancestry, which indicates that she was descended from David through his son Nathan, as noted in Luke 3:31, rather than Solomon.

This fact also reveals the mystery of the judgment of God against Jehoiachin, also known as Jeconiah or Coniah, one of Joseph's kingly ancestors, as noted in Matthew 1:11.

In Jeremiah 22:30, we find the following judgment pronounced against Jehoiachin by God, at the time that the people of the tribes of Judah and Benjamin were carried away to exile in Babylon: "This is what the Lord says: "Record this man as childless, a man who will not prosper in his lifetime, for none of his offspring will prosper, none will sit on the throne of David, or rule anymore in Judah."

This judgment meant that the Messiah's descent from David through Solomon was no longer valid. It would therefore have been necessary for the Messiah to have been descended from David through one of his other sons.

Since Miryam would also have had to be descended from David, then interpreting the genealogy found in Luke to be Miryam's ancestry thus serves both purposes. However, neither the genealogy in Luke, nor any other reference in the Bible, gives any indication of the name of Miryam's mother.

Thinking about the families of Miryam and Joseph can be an interesting topic. Since Joseph was upright and Miryam was chosen by God to give birth to the Messiah, they both came from devout homes.

During the time when Herod was king of Judaea, the term here refers to whole land of Palestine, there was a priest named Zachariah, who belonged to the priestly order of Abijah. His wife's name was Elizabeth; she also belonged to a priestly family, as state in Luke 1:5 and was the cousin that is relative of Miryam [Luke 1:36].

The Bible indicates that Elizabeth was of the "daughters of Aaron" as stated in Luke 1:5], that is, descended through Moses' brother, Aaron, from the Jewish tribe of Levi [Exodus 6:20], one of the twelve sons of Jacob, or Israel, while Miryam was from the tribe of Judah, one of Jacob's other sons, as well as Levi's full brother, since they had the same mother [Genesis 35:23], and had descended from Judah through David, in order to fulfill Old Testament prophecy concerning the lineage of the Messiah [2 Samuel 7:16; Luke 4:23-31].

However, Miryam and Elizabeth were related, tribal heritage among the descendants of Jacob was passed down through fathers, not mothers; children were always of their father's tribe, not their mother's. Thus, Elizabeth and Mary were descendants of Aaron that is of Levi and David that is of Judah, respectively, by way of their fathers' ancestry, and not necessarily of their mothers'.

Thus, the Bible reveals that Yeshua was reared in a devoutly religious home. His family faithfully followed God's instructions concerning the annual religious festivals. Luke records that Yeshua's family made annual pilgrimages to Jerusalem for the feast of Passover and Days of Unleavened Bread as we find in Luke 2:41-42].

Learning at an early age that there is the God and that each person is made in His image provides a healthy atmosphere for well-adjusted children. Joseph and Miryam furnished a home centered on God's love, His commandments and His way of life, which is

undoubtedly one reason God selected them to provide His Son's early childhood development.

If we look at the economic and financial status of the family that Yeshua chose for His incarnation itself was an impoverishing act. Indeed, in order to take on human flesh and dwell among sinful people and the filth of this world, Yeshua had to set aside the wealth of heaven.

This was Paul's teaching in Philippians 2:7, where he wrote that Yeshua "emptied himself that is of his privileges, by taking the form of a servant, being born in the likeness of men." This same teaching is the essence of the verse, "For you know the grace of our Lord Yeshua the Messiah, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich" [2 Corinthians 8:9].

We also see the level of poverty that Yeshua experienced by looking at the material state of his family. In describing Yeshua's circumcision, Luke reports that Miryam and Joseph offered a pair of turtledoves, or two young pigeons as a temple sacrifice for Miryam's purification [Luke 2:22-24].

Leviticus 12:7-8 explains that the usual sacrifice at the time of circumcision was to be a lamb, but if the birth mother could not "afford a lamb, then she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. And the priest shall make atonement for her, and she shall be clean" [Leviticus 12:8].

Apparently, then, Yeshua's parents were too poor to offer the customary lamb. Thus, Yeshua was born into a family that was part of the lower economic class.

Yeshua grew up in a bustling, growing family. Matthew makes clear that Joseph and Miryam did not have children before Yeshua's birth as stated in Matthew 1:24-25. However, the Bible tells us Yeshua had several younger half-siblings, children of Joseph and Miryam.

The verses that articulate them are following:

- Mark 6:3-4 says, "Isn't he the carpenter, the son of Miryam, and brother of James, Joseph, Judas, and Simon? Aren't his sisters living here?" And so they rejected him.
- Mark 15:40 says, "Some women were there, looking on from a distance. Among them were Miryam Magdalene, Miryam the mother of the younger James and of Joseph, and Salome.
- Acts 1:14 says, "They gathered frequently to pray as a group, together with the women and with Miryam the mother of Yeshua and with his brothers.
- Galatian 1:19 says, "I did not see any other apostle except James, the Lord's brother.
- John 7:3-9 says, "so Yeshua's brothers said to him, "Leave this place and go to Judaea, so that your followers will see the things that you are doing. No one hides what he is doing if he doing if he wants to be well known, let the whole world know about you!" Not even his brothers believed in him, Yeshua said to them...then stayed on in Galilee.

- Galatians 1:18-19 says, “It was three years later that I went to Jerusalem to obtain information from Peter, and I stayed with him for two weeks. I did not see any other apostle except James, the Lord's brother.
- Matthew 13:55-56 says, “Is not this the carpenter's son? is not his mother called Miryam? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?

The Urantia Book articulates that Yeshua had 8 siblings. 5 brothers - James as stated in The Urantia Book 123:1.5, Joseph as stated in The Urantia Book 123:4.9, Simon as stated in The Urantia Book 123:6.7, Jude as stated In The Urantia Book 124:3.4, and Amos as stated in The Urantia Book 124:5.2 who died in early age; and 3 sisters- Miriam as stated in The Urantia Book 123:2.3, Martha as stated in The Urantia Book 124:1.7, and Ruth as stated in The Urantia Book 124: 5.2; 126:3.2.

Moreover, at the age of 14-15 years old, an apparently cruel hand struck down the head of this Nazareth household, the affairs of this home were disrupted. Joseph, Yeshua's earthly care taking father died in an accident while at work on the governor's residence.

Yeshua, just past fourteen years of age, awakened to the realization that he had not only to fulfill the commission of his heavenly Father to reveal the divine nature on earth and in the flesh, but that his young human nature must also shoulder the responsibility of caring for his widowed mother and seven brothers and sisters- and another yet to be borne.

Yeshua became the sole support and comfort of this so suddenly bereaved family- became the head of the human family and became father of his own brothers and sisters; and supported and protected his mother. Yeshua carefully accepted the responsibilities so suddenly thrust upon him, and he cared them faithfully to the end [The Urantia Book 126: 2.1-2.3].

He was a real though youthful father to the family; he spent every possible hour with the youngsters, and they truly loved him. His mother grieved to see him work so hard; she sorrowed that he was day by day toiling at the carpenter's bench earning a living for the family instead of being, as they had so fondly planned, at Jerusalem studying with the rabbis. While there was much about her son that Miryam could not understand, she did love him, and she most thoroughly appreciated the willing manner in which he shouldered the responsibility of the home [The Urantia Book 127:1.8].

We see this material status has not changed 30 years later, during Yeshua's earthly ministry. We should note, too, Yeshua's comments on his own economic status, such as when he said in Matthew 8:20, “Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head”. The Bible narratives bear out this testimony. It appears that Yeshua had very little by way of material possessions during his ministry.

2.4 The Place of Birth

When Caesar Augustus decreed that a census should be taken of the entire Roman world that is it should be taxed, everyone in the Roman territory returned to their ancestral

homes [Luke 2:1-3]. Although both Joseph and Miryam were descendants of David that is from the tribe of Judah, they did not live in the area once known as Judah. Joseph was living in Nazareth when he and Miryam were betrothed, so his immediate and some extended family likely lived in that area, too.

We find support scriptures for this in *Luke 2:44; Mark 6:4*. As a result of the census, Joseph and Miryam and perhaps some of their relatives, too travelled to be registered in a mandatory Roman census to their ancestral home of Bethlehem Ephrathah, a small town southwest of Jerusalem—a place the prophet Micah foretold for the Messiah's birth [Micah 5:2; Matthew 2:6; John 7:42].

It is unknown how long Joseph's family had been away from Bethlehem; it may have been several generations, and he may not have had any close relatives living there.

When they arrived in Bethlehem, it would have been natural for him to seek out any relatives that may have been able to house them. Miryam was pregnant, and during their stay in Bethlehem, "the days were completed for her to be delivered" as stated in Luke 2:6].

This is Luke's way of saying Miryam went into labor. So, even though we cannot be certain of the details that are not given in Scripture, we can study what the Bible does reveal to us. We know that God would certainly have provided for the safety of the family He chose to raise His Son.

Because of that census, Bethlehem was overcrowded. Joseph and Miriam took refuge in an animal shelter with a manger or feeding trough because there was no space left in the inn that is kataluma—likely a private home with a guest room.

Sources says the location was in northern Bethlehem in Migdol Eder, a watchtower with a space underneath used during the lambing season. This aligns with Micah 4:8 and fitting for the Lamb of God to be born where sacrificial lambs were born! Regardless of the exact spot, Joseph was instrumental in getting Miryam to Bethlehem.

Luke continues in Luke 2:7, "And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn". Yes, God in the flesh spent His first night sleeping in a feeding trough. People often mistakenly say, "Yeshua was born in a manger."

But it says He was *laid* in a manger. A manger is simply an animal feeding trough. It was typically made from a small hollowed-out block of limestone. The manger served as a makeshift crib for the infant Yeshua.

We also know that Miryam did safely give birth to the Messiah in Bethlehem, and that He would go on to live a sinless life, die a sacrificial death on the cross for our sins, and rise from the grave a few days later.

Luke then goes on to describe in Luke 2:8-20, how the birth of the Messiah—the One destined to eventually rule over the entire earth—was recognized and honored by a group of shepherds working nearby.

Typically, the birth of a future king would have been celebrated with great pomp and fanfare. But not *this* future King. Instead of being laid in a plush cradle in a fancy palace, this future King was laid in a feeding trough and welcomed into the world only by a carpenter, his young bride, and a group of shepherds working the night shift.

Many incorrectly believe that three wise men, or kings, were also there that night. The Bible also doesn't say that how many had visited. Moreover, a close reading reveals the wise men didn't arrive until much later, likely months after Yeshua's birth, maybe they visited at the age of between 1 to 2 years, as per the calculation of the King Herod based upon wise men's information as stated in Matthew 1:16.

The meager and humble circumstances of Messiah's birth foreshadowed how He would live His entire physical life. He personified humility and was entirely focused on serving others.

2.5 The Places to Live

The environment in which Yeshua grew up was complicated by religious and political forces at work in Judea and the surrounding territories. Many acknowledge Yeshua's birthplace was Bethlehem as stated in Luke 2:4-7, a city long associated with the family of David.

But Yeshua did not stay long and grow up in His ancestral city, the area of Bethlehem or Jerusalem. Shortly after His birth, Joseph and Miryam brought Yeshua to the temple in Jerusalem [Luke 2:22-38].

Within months, it may be between 1 and 2 years of Yeshua's birth, the family would journey by night to Egypt to escape the murderous rampage of King Herod [Matthew 2:13-18].

An angel of God warned Joseph to temporarily relocate his family to Egypt. This was to keep the young Messiah safe from King Herod, who was trying to find and kill Him [Matthew 2:13].

Joseph heeded the warning and hastily fled with his family to Egypt. Egypt was a safe place since it was outside Herod's jurisdiction, was well-secured by Rome, and had a large Jewish community they could blend in with. The family lived in Egypt until after Herod's death. They may have been there a few months or perhaps even a year or two.

When the family returned from Egypt, it settled in the Galilean town of Nazareth [Matthew 2:23]. Thus, Yeshua's childhood home was in Nazareth, a city of Galilee as stated in Matthew 2:19-23; and Luke 2:39.

Many in the region viewed Nazarenes as backward and uneducated, and at times, some even questioned Yeshua's legitimacy because of His hometown as stated in John 1:46; 7:41-52. Why

would an unremarkable village like Nazareth make a difference in Mary's calling? To be from Nazareth was to invite disdain. Jews considered Nazareth unclean because the Romans kept a garrison there.

Yeshua's disciple Nathanael initially mocked Yeshua's birthplace, saying, "Nazareth! Can anything good come from there?" Psalm 22:6-7 and Isaiah 53:3 describe the Messiah as being scorned, mocked, insulted, despised, and rejected—perhaps, in part, because He was called a "Nazarene."

There was nothing in Nazareth to give Yeshua prestige; but from these humble beginnings, He did able to identify with all He came to save as stated in Luke 19:10.

Luke 2:40 gives a summary statement describing Yeshua's development from infancy to age 12: "And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him." Here Yeshua grew up from his infancy to manhood [Luke 4:16]; and here he began his public ministry in the synagogue as stated in Matthew 13:54, at which the people were so offended that they sought to cast him down from the precipice whereon their city was built as stated in Luke 4:29.

Twice they expelled him from their borders [Luke 4:16-29; Matthew 13:54-58]; and he finally retired from the city, where he did not many mighty works because of their unbelief [Matthew 13:58] and took up his residence in Capernaum.

Yeshua in His childhood lived in a little mountain village. He was the Son of God, and He might have had any place on earth for His home. He would have been an honor to any place.

But He did not go to the homes of rich men or the palaces of kings. He chose to dwell among the poor in Nazareth. Yeshua wants the poor to know that He understands their trials. He has borne all that they have to bear. He can sympathize with them and help them.

2.6 His Education

Education in Old Testament Times, the primary purpose of education among the Jews was the learning of and obedience to the law of God, the Torah. Whereas the word torah can be used to refer to all Jewish beliefs, it generally refers to the Pentateuch, the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

The secondary purpose in education was to teach about the practical aspects of everyday life: a trade for the boy and the care of the house, application of dietary laws and how to be a good wife for the girl.

The home was considered the first and most effective agency in the education process, and parents were considered the first and most effective teachers of their children. This responsibility is expressed in Genesis 18:19 where God states his expectation that Abraham will train his children and his household to walk in the ways of the Lord. Proverbs 22:6 is another familiar exhortation for parents to teach their children according to the way of the Lord.

Deuteronomy 6:7 gives an interesting insight into how parents were to teach their children about God: “And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

The parent was to use the various ordinary activities of life as avenues to teach about God. All of life was permeated by religious meaning and teaching about God should flow naturally from its activities.

Primary ways of imparting religious knowledge to children were example, imitation, conversation and stories. Parents could utilize the interest aroused in their children by actual life observances such as Sabbath or Passover to teach about God. Training in the Torah began very early.

The father had an obligation to teach his children the Law by words and example. A child could observe his father binding the phylacteries on his arm and head. The natural question, “What are you doing?”, could be used to teach the child that it was everyone's duty to “Love the Lord your God with all your heart, and with all your soul, and with all your might” [Deuteronomy 6:5].

Education in New Testament Times, the synagogue apparently came into existence during the Babylonian captivity when the Jews were deprived of the services of the Temple.

During captivity they began meeting in small groups for prayer and Scripture reading. When they returned to Israel the synagogue spread rapidly and developed into an important educational institution. Synagogue services made an important educational contribution to the religious life of the community.

The elementary school system among the Jews developed in connection with the synagogue. Even before the days of Jesus, schools for the young were located in practically every important Jewish community.

The teacher was generally the synagogue “attendant.” An assistant was provided if there were more than twenty-five students. The primary aim of education at the synagogue school was religious. The Old Testament was the subject matter for this instruction. Reading, writing and arithmetic were also taught. Memorization, drill and review were used as approaches to teaching.

Boys usually began formal schooling at the “house of the book” at age between five and seven. He would spend at least a half day, six days a week for about five to six years, studying at the synagogue.

Parents brought their son at daybreak and came for him at midday. While not at school the boy was usually learning a trade, such as farming or carpentry.

If a boy wanted training beyond that given in a synagogue, he would go to a scholarly scribe. Saul of Tarsus received such advanced theological training “at the feet of Gamaliel” in Jerusalem [Acts 22:3].

It was the custom of the Galilean Jews for the mother to bear the responsibility for a child’s training until the fifth birthday, and then if the child were a boy, to hold the responsible for the boy’s education from that time on. This can be referred in The Urantia Book 123:2.13.

Though father was assuming the direct responsibility for boy’s intellectual and religious education after his fifth birthday, his mother still interested herself in his home training, as sated in The Urantia Book 123:2.14.

Prior to formal education, Yeshua was a fluent reader, writer and speaker of two languages, Aramaic - from his mother Miryam and Greek - from his father Joseph.

At the age of between five and seven years old Jewish children were supposed to begin their formal education in the synagogue schools, as stated in The Urantia Book 123:5.1 When Yeshua grew up as a boy in the village of Nazareth, he no doubt attended the synagogue school.

Generally, the Jewish child was sent to school between the fifth and seventh year of his life. The pupils either "stood, teacher and pupils alike, or else sat on the ground in a semicircle, facing a teacher." Until the children were ten years of age, the Bible was the one text book.

The child grew and became strong; he was full of wisdom, and God’s blessings were upon him [Luke 2:40]. During the formal education the child learned to read, write and speak the Hebrew language.

Formal education was divided into two sections- elementary school for initial three years and advanced school in following three years. After six years of formal education, the child was graduated from the schools of Nazareth synagogue and was turned over to his parents by the synagogue rulers as an educated “son of commandment” – henceforth a responsible citizen of the commonwealth of Israel, all of which entailed his attendance at the Passovers in Jerusalem; accordingly, he attended his first Passover that year in company with his father and mother [The Urantia Book 123: 5.2; Luke 2:41-42].

And when they fulfilled the days, they returned, and on the way, they found Him not with them. They turned back again to Jerusalem, seeking Him as stated in Luke 2:43-45.

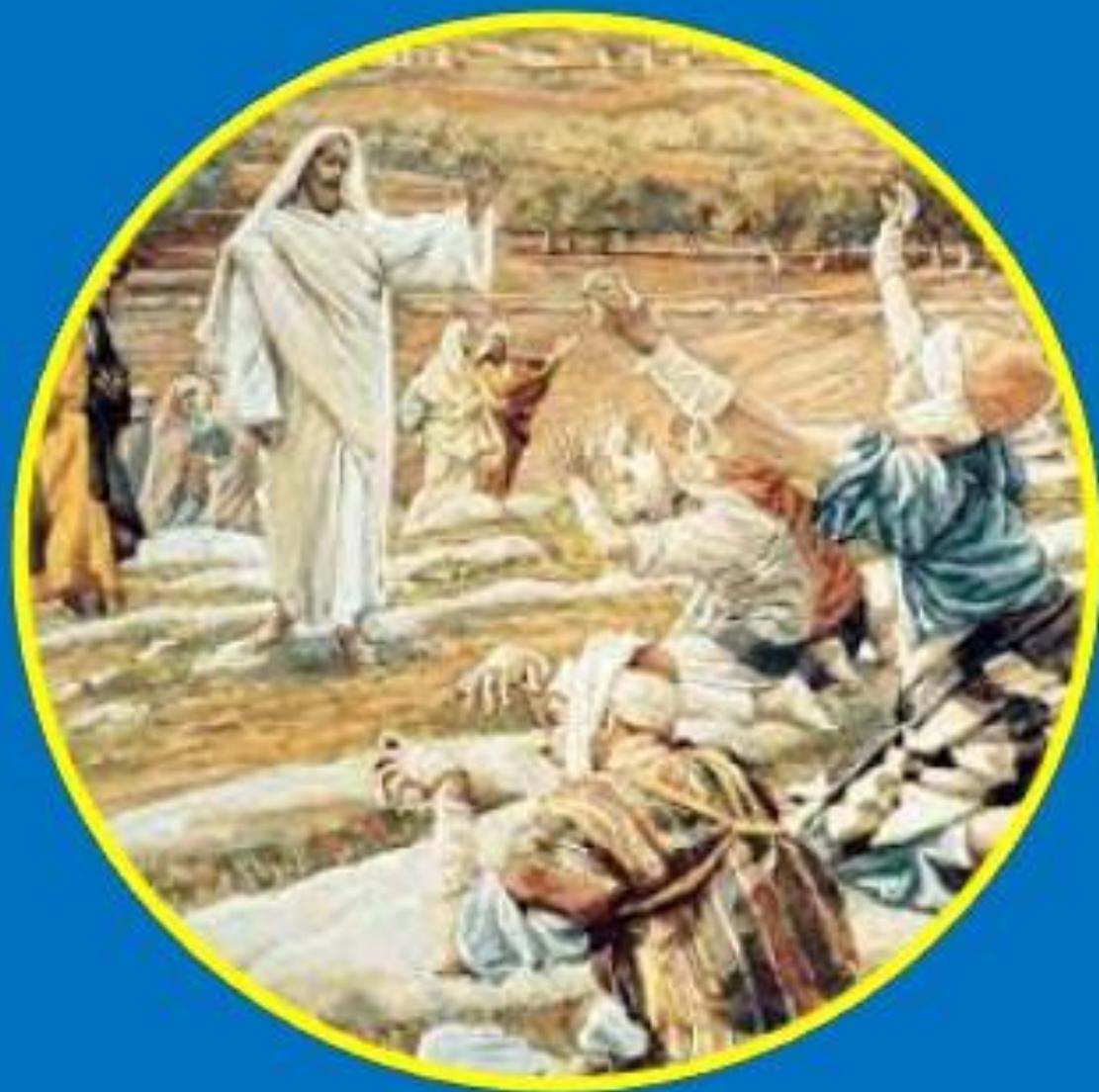
It appears it was on the third day after the festival that his parents found Him in the temple area. He was not playing with other boys, lost or even scared to be on His own. He was instead involved in serious discussions with some of the learned teachers of the law in Jerusalem, “both listening to them and asking them questions” [Luke 2:46].

Rather than being annoyed by one so youthful, these intelligent men were astounded by Yeshua’s questions and responses and, most importantly, by His grasp of deep theological topics. Luke’s account in Luke 2:47 which says, “All who heard Him were astonished at His understanding and answers”.

Yeshua's teacher confidently believed that his alert and diligent pupil was destined to some outstanding career, some distinguished mission. The elders, notwithstanding all their trouble with Yeshua's nonconformist tendencies, were very proud of the child and had already begun laying plans which would enable him to go to Jerusalem to continue his education in the renowned Hebrew academies as soon as he reaches the required age of fifteen. As Yeshua heard these plans discussed from time to time, he increasingly sure that he would never go to Jerusalem to study with the rabbis [The Urantia Book 124: 5.5-5.6].

CHAPTER 3

Ministry of Yeshua



3.1 Introduction

Yeshua was born during the reign of Herod the Great [Matthew 2:1-9; 2:13-23]. Herod died shortly after Yeshua's birth. May be, Herod died after 2-3 years of Yeshua's birth [Matthew 2:19-23]. Josephus also stated that Herod died just after a lunar eclipse, which occurred in January 10, 1 BC.

As per the Torah, we know the minimum age to begin the ministry was 30 years as stated in Numbers 4:3, 23, 30, 35, 39,43, 47. This is also confirmed in Luke 3:23. It says, "And Yeshua himself began to be about thirty years of age, being, as was supposed, the son of Joseph, who was the son of Heli, that is Joseph was the Son-in-Law of Heli.

According to the Lunisolar Calendar, also known as the Hebrew or the Jewish Calendar, between years 26AD and 33AD, the 31AD was the only year that could fulfill the sign of prophet Jonah, as stated by Yeshua in Matthew 12:39-40. It says, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." As per Yeshua's word to scribes and Pharisees, this was the only sign to be given to this generation.

Moreover, between this period 31AD was the only year when the Passover or Nissan 14 fell on Wednesday, that is on 25th April 31 AD, the possible day of Yeshua's crucifixion. Yeshua arose at the fulfilment of the Sabbath day i.e. Saturday evening [Matthew 28:1, Mark 16:1-2, Luke 24:1; John 20:1].

Yeshua did not crucify and die on Good Friday, and arose on the Easter Sunday, as most Christians believe. It neither matches nor fulfils the sign of prophet Jonah, and thus contradicts the scripture.

The Passover, God's appointed annual feast that fall on Wednesday is the only day of the week that works with all Biblical accounts of the crucifixion of the Messiah. Yeshua was in the grave "three days and three nights" [Matthew 2:40; Mark 8:31]. From Wednesday just before sunset [even] to Saturday just before sunset [even] is three days and three nights.

The fact that the day following Yeshua's crucifixion was a Sabbath stated in Mark 15:42, Luke 23:52-54 and John 19:31 does not prove He was crucified on a Friday. According to the Law of Moses, the day following Passover, which is also the first day of the feast of the Unleavened Bread is also, always a Sabbath day of rest to be observed like the 7th day weekly Sabbath no matter what day of the week it falls on [Leviticus 23:4-8; Numbers 28:16-18, and take special notice of John 19:31 again.

The Sabbath immediately following Yeshua's crucifixion was no ordinary Sabbath but a high Sabbath.

Moreover, if we look at the events and activities of Yeshua's earthly ministry, it cannot reconcile a three- and half-year timeline. The events and activities of Yeshua ministry matches not more than the 70 weeks as stated in the Gospels of Matthew, Mark, Luke and John, especially the timeline of common activities captured in all 4 Gospels.

The common events and activities recorded in all four Gospels are:

1. **Baptism of Yeshua in the Jordan and stayed Forty Days and Forty Night in Desert** [Mathew 3 and 4; Mark 1; Luke 3 and 4; and John 1].
2. Selection of Twelve Apostles [Mathew 4, 9 and 10; Mark 1, 2, and 3 Luke 5 and 6; and John 1].
3. **Teaching about the Great Commandment** [Mathew 22; Mark 12; Luke 10; and John 13].
4. **Yeshua was rejected at Nazareth and Jerusalem** [Mathew 13; Mark 6; Luke 4; and John 10].
5. **Yeshua Feeds Five Thousand Men** [Mathew 14; Mark 6; Luke 9; and John 6].
6. **Peter's Declaration about Yeshua as the Messiah** [Mathew 16; Mark 8; Luke 9; and John 7].
7. **Yeshua Predicts Peter's Denial** [Mathew 26; Mark 14; Luke 22; and John 13 and 18].
8. **Yeshua Predicts Judas Betrayal** [Mathew 26 and 27; Mark 14; Luke 22; and John 13 and 18].
9. **Yeshua Speaks about His Suffering, Death and Resurrection** [Matthew 16, 17 and 20; Mark 8, 9 and 10; Luke 9 and 18; and John 3 and 12].
10. **Yeshua Predicts the Venue and House to Eat the Passover Meal** [Mathew 26; Mark 14; Luke 22; and John 13].
11. **Yeshua Predicts about His Rise to Life After Three Days and Meet Disciples in Galilee** [Mathew 16, 17 and 26; Mark 8, 9, 10 and 14; Luke 9 and 18; and John 2 and 12].
12. Yeshua's Triumphant Entry into Jerusalem [Mathew 21 and 26; Mark 11; Mark 14; Luke 19; and John 12].
13. The Last Supper, Arrest, Crucifixion and Death of Yeshua [Matthew 26; Mark 14; Luke 22; and John 18].
14. **The Resurrection of Yeshua** [Matthew 28; Mark 16; Luke 24; and John 21].

3.2 Start of His Earthly Ministry and His First Claim as Messiah

In ancient times, especially during the first century, the Jews had the dual methods that is written and oral practices to keep or preserve the Torah. The written practice was to keep the Torah in the form of scrolls, and the oral practices by assigning the families to remember them orally the portions of it.

The standardized listing Torah portions that consist of the first five books of the Bible that is Genesis, Exodus, Leviticus, Numbers and Deuteronomy, also known as the Book of Moses, including Half Torah portions that consists of the books of the Prophets and Writings, were read in the synagogue each week.

3.2.1 Why did Yeshua come to attend the Sabbath in Nazareth during His ministry?

As stated in John 1:28, after baptism in Bethabara beyond Jordan, Yeshua being tempted and fasted for forty days and forty nights. After this Yeshua started His earthly ministry in Galilee, and initially made his base at Capernaum [Matthew 4:12-13; Mark 1:14; Luke 4:14].

However, when the turn of Yeshua's family come to represent the Torah / Half Torah portions in the synagogue of Nazareth, Yeshua came from Capernaum to Nazareth to discharge the responsibility of the family. His family was assigned to keep the Half Torah portions of prophet Isaiah.

3.2.2 Why did Eyes of Everyone in the Synagogue of Nazareth were fasten on Him when He sit down?

In ancient times, especially during the first century, the Jews had a practice about keeping a seat at the front of each synagogue. This was known as the Seat of Moses, only used by the rabbi of that synagogue and it was believed that this is where the Messiah, who also known as the Second Moses, would sit. This was the seat of authority and prominence in the synagogue [Matthew 23:2].

After reading the scripture, Yeshua sit in that seat that is in the seat of Moses, and doing so, He declared Himself the Messiah, and the eyes of everyone in the synagogue were fastened on Him. So, from this action of Yeshua itself, people started reacting among themselves before making any statement by Yeshua.

In the synagogue, after two readings of the scripture, the reader was given the opportunity to make comments about the text that had just been read, also known as *Dvar Torah*. It is similar to a sermon or talk from the pulpit as practiced in churches today.

Remember that after reading Yeshua gave the scroll to the minister, and sat down [Luke 4:20], then proceeds to the *Dvar Torah* and declared Himself as Messiah out of His mouth. Thus, by both His words and His actions, Yeshua was saying that He was the Messiah.

But people of Nazareth didn't accept Him [Luke 4:21-28]. They rose up, and thrust Him out of the city, and led Him unto the brow of the hill where on there city was built, that they might cast Him down head long [Luke 4:29].

3.3 The Messianic Miracles Accomplished by Yeshua

The Israelites had been under the rule of oppressors like Egyptians, Assyrians and Babylonians. But during the first century they were under the Romans. This was prophesied by prophet Daniel in Daniel 2 & 7.

This was the next level of persecution the Israelites were experiencing. They were tired by being ruled by others, and as per Daniel prophesy in Daniel 2:40-45, they were desperately waiting and longing for their promised Messiah to set them free.

3.3.1 Why did everytime a group of Pharisees go to interview or investigate Yeshua?

In ancient times, especially in the first century the religious authorities had divided the miracles into two separate categories – those that anyone could perform if empowered to do so by God, and those reserved only for the Messiah.

As per the prophecies, the Messiah would perform the following specific miracles, which the Rabbis or religious authorities could not perform as stated in Isaiah 26:19; Isaiah 29:18-19; Isaiah 32:3-4; Isaiah 35:5-6; and Luke 7:22.

When the Messiah comes, following messianic signs or miracles can be seen:

- Blind will see
- Lame will walk
- Deaf will hear
- Dumb will speak
- Lepers are cleansed
- Dead will be raised
- The Gospel is preached to poor

Although Yeshua performed so many miracles, but the religious authorities, especially groups of Pharisees and Sadducees interviewed or investigated when Yeshua performed the messianic miracles to check him out.

Everytime there was a possible candidate for the Messiah, it was standard procedure to dispatch a group of Pharisees to interview the person and check him out. They even went to John the Baptist as stated in John 1:19-28.

No doubt some of the religious leaders like Nicodemus, Joseph of Arimathea and others believed that Yeshua was the Messiah, but were silenced by the likely persecution of Sanhedrin – a Jewish political body.

However, because of jealousy the religious authorities rejected Yeshua as Messiah and put Him to death in order to prevent the people from following Him and abandoning their religious way of life.

3.4 Why the woman who was diseased with an issue of blood touched the hem of Yeshua garment?

Most people have the idea that because the crowds were so great the woman who was diseased with an issue of blood for twelve years was happy just to be able to touch any part of the garment of Yeshua.

Why does Matthew recorded and drew our attention to the fact that she reached for and touched the tassel on Yeshua's garment? We must know that as an observant first century Jewish male, Yeshua would have kept the command found in Numbers 15:37-41 and Deuteronomy 22:12.

Therefore, according to the scriptures, Yeshua was wearing a garment that would resemble a modern day prayer shawl, also known as a tzitzit having the wings in its corners. Each prayer shawl had a tassel on each corner that was made of eight threads and five double knots, which had a total of numeric value of thirteen.

The Hebraic numerical value for the word tzitzit is six hundred. Add these together and we have a total of six hundred and thirteen, which points to the six hundred and thirteen commandments of the law.

Now let us find the messianic prophecy in the scripture about the tassels of the Messiah's garment possessed healing powers.

This prophecy we find in Psalm 91:1-4 and Malachi 4:2. The woman with the issue of blood and jews lived in first century Israel were aware of this prophecy. The text says that she thought to herself that if she just touched the wings of Yeshua's garment she would be healed.

It was her faith in fact that Yeshua was her long awaited Messiah that healed her. Moreover in Mark 6:53-56 we also find, when Yeshua and his disciples went in the other side of Galilee at Gennesaret, people carried the sick to him.

And begged Yeshua to let them touch even the edge of his cloak, and all who touched him were healed.

Just as the woman with the tassel of Yeshua's garment, all who touched the tassel of His garment with faith in Yeshua as their long awaited Messiah were healed.

3.5 Why the women kissed and wipe Yeshua the Messiah's feet with their hairs?

Most of the christians are confused with incidences of women washing Yeshua's feet and wipe His feet with their hairs as recorded in the Bible. People believe that:

1. This is the same incident recorded multiple times by Matthew, Mark, Luke and John.
2. The name of the sinner woman of this incident was Mary.

However, if we go through the scriptures, we find three separate incidences, took place in different locations and name of the sinner woman is not mentioned in the scripture.

The incidence recorded in Matthew 26:6-13 and Mark 14:3-9 took place in Simon's the leper house in Bethany. The name of the woman is not mentioned, who poured the ointment of spikenard on his head.

The incident recorded in Luke 7:36-50 took place in Simon's a Pharisees house in Nain city where Yeshua raised the son of a widow. The name of the woman is not mentioned, who washed his feet with tears, wipe with her hairs, kissed his feet, and anointed them with the ointment.

The incident recorded in John 12:1-13 took place in Lazarus' house in Bethany. The name of the woman was Mary, the sister of Lazarus and Martha. She anointed the feet of Yeshua with ointment of spikenard, and wiped his feet with her hair.

We know, hair is not absorbent nor is it useful for wiping anything. Why wouldn't these women use their dress or scarf?

In first century Middle Eastern Culture, respectable women never let down their hair on public. In Judaism, hair was associated with women's glory, their self worth and respect. Using their hair to wipe Yeshua's feet was more humiliating in the Jewish society.

It was considered improper for a woman to let her hair down in public. Woman using her hair in the intimate manner described is the fact that the feet were considered to be a private parts not normally touched by the opposite sex except one's wife.

Moreover, feet washing was a service which, the wife was expected to render her husband, it was one of the personal attention to which her husband was entitled, no matter how many maids she may have had.

In the first century among the Jews, the kissing feet might also be considered a common mark a deep reverence, great act of humility and devotion, especially to leading rabbis. By doing so they laid their women's honor at the feet of Yeshua. In these incidences, not only did women sacrifice what may have been their life savings, they also sacrificed their reputation. The true worship is not concerned about what others think of us (2 Samuel 16:21-22).

3.6 Why Yeshua loved Mary (Miriam) Magdalene so much?

Mary Magdalene, a Jewish woman is mentioned about 12 - 14 times in the Bible, more than most of the apostles and more than any other non-family woman in the Bible. In 8 of the 14 instances her name is mentioned in connection with other women, of which she is always named first.

In the 5 times she is mentioned alone, it is in connection with the death and resurrection of Yeshua the Messiah (Mark 16:9; John 20:1, 11, 16, 18).

She was born in Magdala, known for its primitive textile factories and dying works as well as fishing activities, a thriving city on the coast of Galilee about three miles



from Capernaum. She travelled with Yeshua as one of his followers and was a witness to his ministry, crucifixion, burial, and resurrection.

She loved and served Yeshua with a spirit of gratefulness and forever faithful to her Lord:

- she was the last at the cross to witness Messiah's death and, following Joseph of Arimathea to see where Yeshua's body would be laid (Luke 23:55),
- she was the last to leave His tomb after night had fallen (Mark 15: 47),
- intending to honour Messiah by anointing His body with spices and perfumes, she was the first to visit the tomb on resurrection morning (Mathew 28: 1; Mark 16:1-2; Luke 24: 1; John 20:1), and
- the first to carry the news that Yeshua had risen from the dead (John 20:18).

3.6.1 Fullness of Satan to the fullness of God's Grace

Luke 8: 2 and Mark 16: 9 do tell us about her is that she had been possessed by seven demons, which probably caused her to have bouts of insanity, and that Yeshua cast them out of her. What a moment that must have been!

Remember, the number seven in scripture is a symbol for fullness or completeness. One way to imagine the effect is that the fullness of Satan within her was replaced by the fullness of God's grace. After her deliverance, she became one of Yeshua's most loyal followers throughout His ministry, crucifixion, resurrection, and ascension.

3.6.2 One of the women followers of Yeshua

Luke 8: 1 articulates that Mary became one of the women whom the Gospel describes as followers of Yeshua. During that time, it was a scandalous situation as far as the religious leaders were concerned. During that period women lacked the status to be called a "disciple". Only men could be disciples. But Yeshua changed that and called them to be his followers.

3.6.3 A true servant to take care of her Lord's needs and served Him beyond her capabilities

Mathew 27:55-56 spell that Mary followed Yeshua from Galilee to care for His needs. She was with the group of women including Mary, the mother of Yeshua, and Mary the mother of James. She cared for Yeshua's needs out of her own physical and financial ability (Luke 23:55; Mark 16:3-4).

She was at the tomb right after dawn to anoint His body. Moreover, Mark 15:47 tells that as a true servant she also paid attention to the details where the body of her Lord was laid.

3.6.4 Stayed around her Lord, especially during the difficult days

John 19:25 says that Mary never left Yeshua through the ugliness and gore of the crucifixion. The verse says, "Now there stood by the cross of Yeshua his mother, and

his mother's sister, Mary the wife of Cleophas, and Mary Magdalene". She stayed close as she could to the cross and afterwards waited to see exactly where they put His body.

3.6.5 She received great reward and recognised the Lord's voice

Mathew 28:9-10; Mark 16:9-11 & John 20: 11-18 are the evidences that Mary's faith, hope and love in her Lord led her to have great reward. She was the first to whom Yeshua appeared and spoke after the resurrection.

After the Sabbath was over the women went to the tomb and were surprised to find Yeshua's body missing. Mary went running to Simon Peter and the other disciple, whom Yeshua loved, and told them. They came and found the tomb empty and went back home, but Mary stayed behind weeping.

In John 20:16 we read, Yeshua saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. What a marvellous example of John 10:27, which says, "My sheep hear my voice, and I know them, and they follow me". Mary was overjoyed and didn't want to let Him go.

But Yeshua told her to release Him and to immediately go and tell the disciples that He is alive. She obeyed even though they didn't believe her report (Luke 24:11, it states, "And their words seemed to them as idle tales, and they believed them not".)

Lord's work for Mary Magdalene and her loving ministry to Him constituted that she owed much, gave much, loved much, and served much. In spite of her past experiences, Mary Magdalene was accepted by the God and her companions. She is a wonderful example of a woman whose life was poured out in response to God's extravagant grace.

3.7 Why did Yeshua choose and kept Judas as one of His Disciples until the end if He knew Judas would betray Him?

In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1). Yeshua is Word God in flesh who is Alpha and Omega, **He knew that Judas was going to betray him, then why did he choose and keep him in the circle of his close companions until the end?**

Among the many disciples who followed him, Yeshua designated twelve to be closest to him, to share and continue his mission. He took very seriously the formation of this group of twelve apostles, praying an entire night beforehand (Luke 6: 12-16; Mark 3:13-19). But at a certain moment, Yeshua realized that one of the twelve, Judas, had changed his attitude.

Yeshua understood that Judas was becoming distant from him, and even saw that he was going to "hand him over," as the gospels put it. According to John's gospel, Yeshua understood what was happening already in Galilee, long before the events in Jerusalem that would bring him to the cross (John 6:70-71).

Why then did he not send Judas away? Why did he keep him close to him until the end? Let us know what the scriptures say about this:

3.7.1 Because it was God's Will

In Romans 9:21-24 and 2 Timothy 2:20-21 we read that "not all will be saved, that some are created as vessels for honour, others for common use". At the same time Judas' selection was according to God's plan. "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. For the Father loves the Son and shows him all he does." (John 5:19-20)

Yeshua was joining His Father at work. Judas was part of God's plan. Although every opportunity was given to Judas to accept Yeshua as his Saviour. "I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture: 'He who shares my bread has lifted up his heel against me.' "I am telling you now before it happens, so that when it does happen you will believe that I am He. I tell you the truth, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me." (John 13:18-23)

3.7.2 Prophecies to be Fulfilled

In Acts 1:16, the Apostle Peter applies these words to Judas: "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took **Yeshua**".

About 800 years before **Yeshua** ministry, King David foretold the betrayal of the Messiah, it says "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me". (Psalms 41:9)

Moreover, he says "It is not an enemy who taunts me – I could bear that. It is not my foes who so arrogantly insult me – I could have hidden from them. Instead, it is you – my equal, my companion and close friend." (Psalms 55:12-13).

These prophecies were fulfilled, which have the evidences in Luke 22:21-22, 47b ('But here at this table, sitting among us as a friend, is the man who will betray Me...'); Mark 14:10-11 (And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.); John 13:18, 21, 26 (Yeshua said, 'It is the one to whom I give the bread dipped in the sauce.' And when He had dipped it, He gave it to Judas, son of Simon Iscariot."); and Matthew 26:47, 49-50a (So Judas came straight to Yeshua. 'Greetings, Teacher!' he exclaimed and gave Him the kiss. Yeshua said, 'My friend, go ahead and do what you have come for.')

Zechariah's prophecy is shown to be another most remarkable. It constitutes a collection of amazing details presented more than five centuries before the birth of Yeshua the Messiah. It stands tall as an amazing example of the divine origin of the Scriptures. "**And**

I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.” (Zechariah 11:12)

This is a stunning text; indeed, it is a powerful example of the minute details that characterize the prophetic literature of the Bible. Zechariah, speaking on behalf of the promised Messiah, makes the following points.

The precise number of coins was prophetically declared- **“thirty pieces of silver.”** The amount is not incidental. **Thirty pieces of silver, under the Mosaic law, was the price to be paid to remedy the damage done to a slave that had been gored by a neighbour’s ox (Exodus 21:32).**

Here’s the significance. Messiah went to the cross as the “servant” of God (doulos- a slave, Philippians 2:7). The Lord, in fact, was a servant “wounded” by the nails of the crucifixion brutality (Isaiah 53:5).

To many of the Jews, he was expendable, mere “damaged goods” in the assessment of his enemies, “rejected indeed of men, but with God elect” (1 Peter 2:4). This prophecy was fulfilled, which have the evidences in Matthew 26:14-16 (**“Then Judas Iscariot, one of the twelve disciples, went to the leading priests and asked, ‘How much will you pay me to betray Yeshua to you?’ And they gave him thirty pieces of silver”**); and Mathew 27:3-4a (**...So he took the thirty pieces of silver back to the leading priests and other leaders. ‘I have sinned,’ he declared, ‘for I have betrayed an innocent man’**)

Zachariah’s prophecy also indicated that money would be returned, cast in to God’s House and purchase of Potter’s Field. “And the Lord said unto me, cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord.” (Zechariah 11:13).

These prophecies were also fulfilled are recorded carefully. Matthew’s record reveals that Judas, in a swoon of regret, brought back the coinage to the chief priests and elders. But they would have none of it. Their superficial religiosity would not allow the temple treasury to be contaminated with blood money.

How commendable was their devotion; bloody hands recoiled at “blood money”! Then Judas “cast down the pieces of silver into the sanctuary” (Matthew 27:5). The term “sanctuary” (naos) denotes the sacred edifice containing the Holy Place and the Most Holy Place, in contrast to the outer courts of the temple area.

Since Judas would not have been allowed in the priestly area, it is likely that he approached as close as he could and then flung the money into the sacred area - as if this “gift” could be a substitute for genuine repentance! Nonetheless, prophecy fulfilled.

Matthew also explains that the chief priests took the money and purchased a “potter’s field,” which would serve as a burial place for strangers. This likely was an area where clay for pottery was extracted from the earth, or perhaps a dump where broken shards finally were discarded. This was the land where Judas hanged himself (Matthew 27:5) and fell to his death; he burst open and all his bowels split out.

All the people living in Jerusalem heard about it, and so in their own language they called that field “Akeldama”, which means “Field of Blood” (Acts 1:18-19). It most assuredly was cheap land. At the time Matthew penned his Gospel record (some twenty to thirty years after **Messiah**’s death), the place was still known as “the field of blood” (Matthew 27:8; Acts 1:18-19).

3.7.3 God’s Word is Irreversible

One of the words used by Yeshua to speak of the creation of the group of the twelve apostles gives us a clue. “Have not I chosen you twelve, and one of you is a devil?” He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve. (John 6:70-71; see also 13:18.)

The verb to choose is a key word in Bible history. God chose Abraham, and then chose Israel to become the chosen people. It is God’s choice or election that forms God’s people, the people of the covenant. What makes the covenant unbreakable is that God chooses to love Abraham and his descendants for ever.

The apostle Paul comments on this: “**God’s gifts and call are irrevocable**” (Romans 11:28-32). Because Yeshua chose the twelve just as God chose his people, he could not send Judas away even when he realized that he was going to betray him. He knew that he had to love him to the end, to show that God’s choice was irrevocable.

The prophets, Hosea and Jeremiah in particular, spoke in the name of a God wounded and humiliated by the betrayals of his people, but who nevertheless never stopped loving them with eternity’s love (Hosea 11: 1-10; Jeremiah 31: 1-10).

Yeshua did not wish to do less, nor could he do so: humiliated by the treason of one of his closest companions, he kept on showing him his love. By lowering himself before his disciples to wash their feet, he made himself the servant of all, Judas included. (John 13:1-20)

3.7.4 Yeshua didn’t come to do away with the Law but to fulfill it

The boy **Yeshua** in the temple answered them, “Why did you have to look for me? Didn’t you know that I had to be in my Father’s house?” (Luke 2:49) In John 3:16 **Yeshua** said, he was about his father’s business. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life”.

In Matthew 5:17-18 **Yeshua** says, “Do not think that I have come to do away with the Law of Moses and the teachings of the prophets. I have not come to do away with them, but to make their teachings come true. Remember that as long as heaven and earth last, not the least point nor the smallest detail of the Law will be done away with - not until the end of all things”.

3.7.5 Yeshua loved Judas and was reaching out to Judas

Yeshua was well aware when He choose Judas that he would betray him. That didn't stop Yeshua from loving him and reaching out to him. Every opportunity was given to Judas to accept salvation from Yeshua. "For I have not come to call the righteous, but sinners to repentance." (Matthew 9:13)

This was true also among His disciples. None were righteous. Not one of them! None could boast of their own merits. Everyone received the opportunity to know Yeshua personally and be saved, Judas included.

Many of Yeshua's' followers turned back because they didn't believe in him (John 6:4) and would not go with him anymore (John 6:66), and Peter denied Him with swearing and cursing! Yet when Yeshua looked at Peter, he ran, repented, and was truly reborn. (Matthew 26:69-75; Mark 14:66-72; Luke 22:56-62; John 18:15-18, 25-27)

When Yeshua chose Judas, he knew that eventually Judas would betray him. That didn't stop Him from loving him and reaching out to him. Every opportunity was given to Judas for him to get to know Yeshua intimately.

However, Judas had a choice to make. Accept Yeshua or follow his own desires. **It's interesting to notice that not once did Judas refer to Yeshua as "Lord". The highest title he ever gave to Yeshua was "Rabbi", or teacher.** Judas never once had truly accepted Yeshua as His Lord and Saviour.

The question then remains: How could **Yeshua** feel sorry for Judas? This was the man that delivered Him to His death! **Yeshua** told us a lesson that we should all understand - hate the sin, love the sinner.

Sin is of the devil, but the sinner has a soul, and one that we should treasure and cherish. To love the sinner is not to excuse what they are doing, but to make every effort to help make their souls right with God (do what's in their best interest).

It's not unreasonable to say that even in the face of His accusers, **Yeshua** desperately wished that Judas would repent of what he had done and turn to Life (2 Peter 3:9; John 3:16). However, Judas went and hanged himself.

Perhaps he did not know that he was forgiven after he repented. This would make sense because he never seemed to grasp the portent of the Messiah as the Lamb, only the Conqueror.

What if Judas had the understanding and trust-faith that **Yeshua** would have forgiven him even then, and gone with Peter for confession and rebirth? Would **Yeshua** have forgiven Judas? What was **Yeshua** saying to the soldiers that nailed him to the cross, and they hadn't even asked for forgiveness!

If Judas also repented in true sense, just as Peter and others did, it would have been a great story!

3.7.6 No Partiality- Yeshua loved Judas equally among the Twelve

Judas walked with Yeshua for three years. He saw the greatest life ever lived up close and personal. You can't have a better model of faith than Yeshua or a better environment for forming faith than Judas had in walking with the Saviour.

Authority had been given to him though, as well to all the other disciples. "Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give." (Matthew 10:8)

Judas had experienced the power of God in his life. It seemed to anyone who met him that he was one of the faithful followers of Messiah. However, Scriptures warn us, "Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'" (Matthew 7:22-23)

Driving out demons and performing miracles in the name of the Lord does not necessarily mean that we are saved!

3.7.7 Opportunity to grow together – Parable of the Seeds and Weeds

Yeshua alluded to this fact in his parable of the seeds and weeds: "Sir, didn't you sow good seed in your field? Where then did the weeds come from?" (Matthew 13:27) Yeshua answer: "An enemy did this, he replied." (Matthew 13:28)

Now we may be tempted to uproot those weeds from among our midst. Wouldn't we react like the servants? The servants asked him, "Do you want us to go and pull them up?" (Matthew 13:28)

Yeshua is very clear on that as well. "No," he answered, "because while you are pulling the weeds, you may root up the wheat with them. Let both grow together until the harvest. At that time, I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn." (Matthew 13:29-30)

It isn't our job to do the weeding among our midst. God wants to give every opportunity to those who are considered "weeds" to get to know Him and accept Him in their life. However, a time will come where their time is up, and if they continue in their stubborn streak of remaining "weeds", they will be uprooted at harvest time, when Yeshua will return to our planet.

Are you a weed or are you a seed? Prayerfully consider this. It isn't too late to give your heart to Yeshua. Yeshua choose Judas because He was well aware that there would be always Judas' in our midst.

He set us an example to accept them the way they are and to love them, pointing their way to the cross. **EVERYONE has betrayed Yeshua as least as much as Judas did. Judas was and is still one of us!**

The Son of Man will die, just as the Scriptures say. But it is going to be TERRIBLE for the one who betrays me. That man would be better off if he had NEVER BEEN BORN.” (Mark 14:21)

When judgment will come, Judas will be unable to accuse God for not caring, for not trying to reach out to him. The same is true for you and me my friend. **Yeshua** loves you. He died for you. What will you do with it? Will you follow Judas’ footsteps and lead a selfish life of hardship and confusion, a life that eventually will lead you to your own destruction?

Or would you prefer to follow Peter’s footsteps, and although he was far from perfect, he followed in **Yeshua’s** footsteps and was saved for eternity. What choice will you make? Invite **Yeshua** in your heart now.

3.8 Why did Yeshua heal on the Sabbath Day?

Because He could do it?

Or because He was Lord of the Sabbath?

Or because it would expose the hypocrisy and the unreasonable conclusions of the Pharisees?

Or because it would lead to fulfilment of prophecy?

Or because it would show He was sent from God?

Yeshua Himself clearly denied that He intended to change or abolish any part of God’s law. In Matthew 5:17 Yeshua said, Do not think that I came to destroy the Law or the Prophets, He said. I did not come to destroy but to fulfil.

He also made it clear that “For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled” [Matthew 5:18].

Of course, what He broke was not God’s Sabbath command, but the Pharisees’ restrictive regulations regarding what they thought was allowable on the Sabbath.

He had earlier pronounced a curse on anyone in Matthew 5:19 that says whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.

Yeshua, by explaining, expanding and exemplifying God’s law, fulfilled a prophecy of the Messiah found in Isaiah 42:21, that says **The Lord is well pleased for his righteousness’ sake; he will magnify the law, and make it honourable.**

Yeshua the Messiah restated the greatest commandment of the Old Testament [Deuteronomy 6: 4-5]. Those who observe the biblical Sabbath strive to obey that commandment, putting God first in their lives and keeping His command to observe the Sabbath.

They will also follow Yeshua’s instruction: He who has My commandments and keeps them, it is he who loves Me [John 14:21].

3.8.1 What is the Purpose of the Sabbath?

The Bible first mentions the Sabbath day in Genesis 2:1-3. By the way, as per scripture, the Sabbath is Saturday, *never* Sunday. Then, the Bible does not speak of the Sabbath day again until Moses, some 2,500 years later.

In the Mosaic Law, the LORD demanded that Israel ***“keep the Sabbath holy.”*** The LORD commanded Israel not to do any work on the Sabbath—they were to rest on the Sabbath [Leviticus 23:3].

Instead, every Jew was to spend the Sabbath day thinking about God’s purpose in creation and, thus, the nation Israel’s role in His plan for the earth that is explained in Exodus 31:13-18; and Exodus 35:2-3.

So, what was God’s purpose in creation, when He rested on that first Sabbath back in Genesis 2? In Psalm 132:8 reads, *Arise, O LORD, into thy rest; thou, and the ark of thy strength.* Verses 13 and 14 tell us: ***For the LORD hath chosen Zion; he hath desired it for his habitation.***

This is my rest for ever: here will I dwell; for I have desired it. God’s purpose in creating the earth was to set up an earthly kingdom, which He had planned from the time He created the world [Matthew 25:34].

Had sin not entered into creation with the fall of MAN that is Adam and Eve, God would have come down and lived on planet earth the Sabbath that followed the first Sabbath of Genesis 2:1-3.

This is why God referred to the Promised Land as His *“rest” which can be found in* Hebrews 3:6-19 and Hebrews 4:1-11. God, in the Person of the Lord Jesus Christ, was to come and rest in Israel’s land, to enjoy His purpose and plan for creation, for all the work of creation was now finished.

However, we understand that sin interrupted God’s plan, and that earthly kingdom did not come about in Genesis. Instead, beginning with Abram in Genesis 12, God started a new race of people, the nation Israel. God would make Israel His chosen people on earth.

Once saved, the Jews would restore God’s authority in the earth, which had been lost when Adam fell, and man’s dominion on the earth was passed to Satan [Genesis 1:28; 2 Corinthians 4:4; Galatians 1:4; Ephesians 2:2].

To the nation Israel God would give that earthly kingdom that He planned backed with Adam and creation [Exodus 19:3-6]. When the Jews kept the Sabbath holy every week, they were continually reminded of that earthly kingdom and their role in God’s purpose and plan for creating the earth.

Unfortunately, Satan polluted the nation Israel with pagan idolatry, false religion: also, he sent false prophets to mislead Israel, and his evil spirits seduced and possessed Jews [Deuteronomy 13:1-18; Jeremiah 6:13; Acts 8:7-24; Acts 13:6-8; 2 Peter 2:1-3]. As long

as Satan kept Israel in spiritual bondage, the Jews could not be the vessels that God had intended them to be.

This continued throughout the Old Testament, whose prophets emphatically preached of Israel's coming kingdom. Finally, Yeshua the Messiah, Israel's King-Redeemer was born, and He came to usher in their kingdom.

However, that earthly kingdom was further postponed when the Jews rejected and crucified Yeshua the Messiah on Calvary's cross. Had Israel accepted Yeshua as her Messiah-King 2,000 years ago, that earthly kingdom would have been set up. But that kingdom will not be established until the Second Coming of Messiah!

Israel had forgotten the meaning of **the first Sabbath day**. **By the time Yeshua the Messiah showed up in Matthew, Israel was worshipping the Sabbath instead of worshipping the God of the Sabbath. Israel had no idea what the Sabbath day was all about.**

3.8.2 Did Yeshua the Messiah break the Sabbath?

A careful reading of Scripture reveals that we are to cease and rest from common or profane work on the Sabbath, so that the time may be devoted to God's holy purpose. But implicit in the Sabbath command is that we do the work necessary to fulfil the spiritual aim and meaning of the Sabbath.

On the first Sabbath, God rested from His work of physical creation, but He did the work of creating the Sabbath, blessing and sanctifying it [Genesis 2:2-3; Mark 2:27].

The weekly Sabbaths and the annual Sabbaths were proclaimed to be "holy convocations"—commanded assemblies for the purpose of gathering to hear God's word taught, and for congregational worship [Leviticus 23:2-4].

This includes the "work" required to travel to the place of assembly, and to listen, learn and participate in the worship service. Those commissioned to teach did the work of reading and explaining God's word.

On such occasions, people customarily did the work of eating and drinking, sharing and rejoicing in the holy day and in the truth of God's word [Nehemiah 8:1-12].

Other work implicit in the command was done, too: even on the most solemn day of the year—the Day of Atonement—the priests did the work of slaying animals and offering sacrifices before God, according to the requirements of the law that is stated in Leviticus 16.

The work of honouring and worshipping God is not forbidden on the Sabbath. Indeed, it is the object of the Sabbath. That is why the priests could work on the Sabbath and not be guilty. Their work was a necessary part of the congregational Sabbath duty of honouring and serving God.

It was, in that sense, not their work but God's work that was being done. On a Sabbath day early in His ministry, Yeshua announced in summary form the work He had been sent to perform. **His work was preaching the gospel, healing, both physically and spiritually and liberating from oppression** [Luke 4:18-19]. The works Yeshua did were not His works, but God's works, which He had been sent to perform [John 4:34; 9:4; 17:4]. Healing was an integral part of Messiah's ministry.

In perfect harmony with what the Sabbath rest pictures—and with the gospel message—Yeshua's healings typified the physical and spiritual healings that Messiah will perform during the Millennium, when the Kingdom of God is established on the earth [Isaiah 35:5-6; 57:16-20; Jeremiah 30:10, 17; Ezekiel 47:8-10].

When Yeshua healed on the Sabbath, He was not breaking the Sabbath, but fulfilling it, because one is not at rest when afflicted, oppressed and bound by disease or infirmity. As many scriptures show, God delights in redeeming and restoring the afflicted, and giving them the rest exemplified by His Sabbath.

God "hears the cry of the afflicted. When he gives quietness [rest], who then can make trouble?" [Job 34:28-29]. Bound by their false traditions, the Pharisees did try to make trouble for the Messiah, condemning Him for giving those whom He healed rest from their afflictions.

Those who say Yeshua did actually break the Sabbath are agreeing with Messiah's enemies—His accusers—that Yeshua's miraculous works of healing were a breach of the Sabbath law. They are agreeing with Yeshua's accusers that He was a Sabbath-breaker.

To be consistent, they must also agree with the Pharisees when they said of Messiah: "We know that this man is a sinner" [John 9:24].

The blind man who had been healed knew better than that, saying that "we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him" [John 9:31].

When Yeshua healed on the Sabbath, He was not violating the law of God. By His actions, He demonstrated the true application of God's laws—rather than Pharisaic traditions—that **"it is lawful to do good on the Sabbath"** [Matthew 12:12].

The "law" that Yeshua violated was a man-made rule that was itself against the principles of God's law. We must remember, Had Yeshua the Messiah actually broken the Sabbath, He would have been sinning. But the Scripture says that He "committed no sin" [1 Peter 2:22].

Had He sinned, He could not be our Savior. But He, being undefiled and separate from sinners, offered Himself without spot and without blemish to God for our redemption [Hebrews 7:26; 9:14; 1 Peter 1:18-19].

No, Yeshua did not break the Sabbath. He spent the Sabbath preaching, teaching, healing, honouring God and doing the good work of His ministry—the work of

God. The record of Scripture is that Yeshua kept the Sabbath faithfully, as God intended it to be kept.

In doing so, He set us an example. "He who says he abides in Him ought himself also to walk just as He walked" [1 John 2:6].

Therefore, far from annulling the Sabbath, Yeshua demonstrated that the Sabbath is an appropriate time to give aid and comfort to those in need. The Sabbath command didn't instruct people on what they were to do on that day, just what they were not to do. Yeshua clarified what was acceptable to God.

It is lawful [within God's law] to do good on the Sabbath, He declared [Matthew 12:12]. Yeshua's approach was that when an opportunity to relieve suffering presents itself, the opportunity should be taken. God's Sabbath command was never intended to prohibit doing good on that day.

Yeshua well knew the heart and core of God's law: "You shall love your neighbour as yourself" [Leviticus 19:18]. Both James and Paul understood that love was the intent and fulfilment of God's law [James 2:8; Galatians 5:14].

Moreover, Yeshua did it to demonstrate "*the powers of the world to come*" [Hebrews 2:3-5; Hebrews 6:4-6]. The Old Testament prophesied that when Israel's God would come, the lame man would leap, the mute would sing, the blind would see, and the deaf would hear [Isaiah 35:4-6]. When Israel's Messiah would come, there would be no unclean spirits in Israel's land [Zechariah 13:1-2].

By performing the healing miracles, especially on the Sabbath, Yeshua the Messiah was fulfilling what the Old Testament had predicted all the way back to the Creation Week! There will be no sickness or suffering in the kingdom when Messiah returns to Earth at His Next Coming [Isaiah 11:6-9; Isaiah 33:23-24; Isaiah 35:3-6; James 5:14-16]. God will cause the evil spirits to pass from the land of Israel [Zechariah 13:1-2]—during the Millennial Reign of Messiah, Satan will be bound in the bottomless pit [Revelation 20:1-3, 7].

By performing those miracles, Messiah was showing Israel the healing and forgiveness that would take place in His millennial kingdom! Moreover, the Jews needed signs and wonders before they would believe God, and Messiah's miracles taught Israel what He was going to do with them [Exodus 4:1-8; John 4:48; 1 Corinthians 1:22]. Now we know why the Lord Yeshua the Messiah healed on the Sabbath.

3.9 The Messiah Preached the Everlasting Gospel through His Thoughts, Words and Actions

Gospel, or *Godspell*, is an Old English word that means Good News, itself a translation of the original Greek εὐαγγέλιον. So, what is the Good News that the humankind is waiting for? In Matthew 6:5-15 and Luke 11:1-13, Yeshua taught his disciples how to pray. Specifically in Matthew 6:9-10 and Luke 11:2 he says, Our Father, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven.

The Everlasting Gospel or The Good News is that the Kingdom of God is coming to the earth to be established forever as it is in heaven. God himself will be here ruling in righteousness and love, so that all nations can live and prosper without fear in a perfectly clean world. No wars, death, sorrow or sickness to plague mankind ever again.

This Gospel places man in communication with God, his Heavenly Father; this Gospel brings life and immortality to light; this Gospel is proclaimed in the interest of all men in all parts of the earth.

As the Gospel is a principle that emanates from God, like its author it is the same yesterday, today, and for ever, eternal and unchangeable. God ordained it before this world rolled into existence, for the salvation of the human race.

It has been in the mind of God, and as often as developed it has been manifested as an eternal, unchangeable, undeviating plan by which to save, bless, exalt and dignify man.

This same Gospel was preached to Seth [Genesis 4:26], and to all the antediluvian that is before the Flood Patriarchs, and they ministered under its authority. By its power, as we have already shown, Enoch and his people were translated. Of Noah it is written in 2 Peter 2:5 who was a preacher of the same Gospel or righteousness.

It was this same Gospel that Yeshua the Messiah commanded His disciples to preach, when "he said unto them, Go ye into all the world, and **preach the gospel** to every creature [Matthew 28:19; Mark 16:15].

With us the gospel is the alpha and omega, the beginning and the end. It is interwoven with all our interests, happiness, and enjoyment, whether in this life or that which is to come.

The gospel that is everlasting is that which all in heaven and on earth are commanded to do: to fear God, give him the glory, and worship him [Revelation 14:7].

All who do so are blessed; their portion is good indeed! All heaven's angels have been doing that, in the very presence of their Creator, in eternity past, and will continue to do so to all eternity future.

The command of the gospel that is fearing, glorifying and worshiping God, is obeyed by all in heaven - joyfully and willingly - for eternity, hence it is the everlasting good news.

The Kingdom of God is coming on earth through Yeshua the Messiah. God is our Father, and Yeshua the Messiah a medium of communication has been opened between God and us [John 14:6].

And inasmuch as we live in Yeshua the Messiah, we shall be prepared at all times to receive blessings at his hands, and learn to understand correct principles in regard to our salvation as individuals, and the salvation of the human family.

The Messiah claimed he was the bringer of the Kingdom of God to earth [Luke 10:9; Luke 11:20; Luke 17:21]. He died on the cross for us so that we can be with God. Then he rose

from the dead to prove that he is who he said he was. He loves and wants us so much that he's willing for himself to be separated from God so that we can be with him. If you know and experience this love, it will completely change you.

As stated in John 1:28, after baptism in Bethabara beyond Jordan, Yeshua being tempted and fasted for forty days and forty nights. After this Yeshua started His earthly ministry in Galilee, and initially made his base at Capernaum [Matthew 4:12-13; Mark 1:14; Luke 4:14].

However, when the turn of Yeshua's family come to represent the Torah and Half Torah portions in the synagogue of Nazareth, Yeshua came from Capernaum to Nazareth to discharge the responsibility of the family. His family was assigned to keep the Half Torah portions of prophet Isaiah.

On the same day in the synagogue of Nazareth, by His words and His actions both, Yeshua declared that He was the Messiah. But people of Nazareth didn't accept Him [Luke 4:16-28]. They rose up, and thrust Him out of the city, and led Him unto the brow of the hill where on their city was built, that they might cast Him down head long [Luke 4:29].

Mark calls the controlling idea of his book, the *Gospel*. Gospel means *good news, intelligence, and information* about the life and teachings of Yeshua the Messiah. Mark summarizes the theme of his book in Mark 1:14-15 saying *Yeshua came. . . preaching the Gospel of the kingdom of God*. According to Mark, the good news is the Kingdom of God. During his earthly life, the Messiah preached the Gospel through his thoughts, words and actions.

John the Baptist preached the Gospel by saying, Repent ye: for the kingdom of heaven is at hand [Matthew 3:2], and was baptizing people in river of Jordan, of repentance for the remission of sins [Matthew 3:6; Mark 1:4-5; John 1:22-31].

When John the Baptist was cast into prison, Yeshua left Nazareth and departed to Galilee, and dwelt in Capernaum [Matthew 4:12-13; Mark 1:14; Luke 4:14-15; John 1:43]. From that time Yeshua began to preach the gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel [Matthew 4:17; Mark 1:14-15].

Moreover, Yeshua said, Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God [John 3:5-8; Ezekiel 36:25-27].

It was this same Gospel that the crucified Redeemer, Yeshua the Messiah commanded His disciples to preach, when he said unto them, Go ye into all the world, and **preach the gospel** to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned [Matthew 28:19-20; Mark 16:15-16].

On the day of Pentecost, Apostle Peter, in answer to the cry of the believing multitude said, Repent and be baptized, every one of you, in the name of Yeshua the Messiah, for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call [Acts 2:37-39].

3.10 Whoever denies Me before men, I will also deny him before My Father

3.10.1 Background

We read in Matthew 10:32-33 and Mark 8:38, “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”

Second Timothy 2:12 makes it clear that, “If we suffer, we shall also reign with him: if we deny him, he also will deny us.” **To deny Messiah means to reject Him and His claim to be the Son of God and saviour of all those who believe in Him.** This denial is a life-long denial, where there is no repentance and no acceptance of the Lord Yeshua the Messiah.

To those whose lives deny the Lord, the Lord will also say to them one day, **“I never knew you: depart from me, ye that work iniquity”** as we read in Matthew 7:23. If we live lives in denial of who Messiah is and what He has done, He certainly will deny us before His Father. However, if we trust Messiah as our saviour, and seek to glorify Him on the earth, He will confess us before His Father.

If persecution or the threat of persecution makes us draw back from speaking and preaching God’s word, then in some measure Satan has won a victory. His threat of persecution may not have succeeded in harming us, but in holding back the work of the Word of God.

When a person took a cross in Yeshua’s day, it was for one reason: to die. The ancient Roman cross did not negotiate, did not compromise, and did not make deals. There was no looking back when you took up your cross, and your only hope was in resurrection life.

Yeshua promised His persecuted followers that the truth of their honourable sacrifice would be known, even if the persecutors did their best to hide it among the pages of history. God would reveal all and justify His servants and reveal the crime of those who thought they had hidden it.

3.10.2 Context

In order to understand Matthew 10:32-33 and Mark 8:38, we need to look at the larger context of these verses. Here are the verses surrounding Matthew 10:32-33 and Mark 8:38:

Mathew 10: 28-42	Mark 8: 27-38
Yeshua said, ^[28] And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. ^[29] Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. ^[30] But the very hairs of your head are all numbered. ^[31] Fear ye not therefore, ye are of more value than many sparrows. ^[32] Whosoever therefore shall confess me before men, him will I	^[27] And Yeshua went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? ^[28] And they answered, John the Baptist; but some say, Elias; and others, One of the prophets. ^[29] And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Messiah. ^[30] And he charged them that they

Mathew 10: 28-42

confess also before my Father which is in heaven. ^[33] **But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.** ^[34] Think not that I am come to send peace on earth: I came not to send peace, but a sword. ^[35] For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. ^[36] And a man's foes shall be they of his own household. ^[37] **He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.** ^[38] **And he that taketh not his cross, and followeth after me, is not worthy of me.** ^[39] He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. ^[40] He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. ^[41] He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. ^[42] **And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.**

Mark 8: 27-38

should tell no man of him. ^[31] And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. ^[32] And he spake that saying openly. And Peter took him and began to rebuke him. ^[33] But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men. ^[34] And when he had called the people unto him with his disciples also, he said unto them, **Whosoever will come after me, let him deny himself, and take up his cross, and follow me.** ^[35] For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. ^[36] For what shall it profit a man, if he shall gain the whole world, and lose his own soul? ^[37] Or what shall a man give in exchange for his soul? ^[38] **Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.**

The context clearly shows that Yeshua was revealing His disciples about him being the Messiah (Jews long awaited Messiah); and what was going to happen with Him in coming days. He was instructing His disciples about principles of discipleship, not justification. He warned them that men would persecute and possibly even kill them. Yet, they were not to be afraid.

The context is acknowledging the Lord before others. **The overall principle is that one's actions has rewards or consequences.** When one is under religious persecution or duress, a believer may and can renounce or deny Yeshua as Saviour and Lord and or to pledge allegiance to another deity or king. That person faces a decision to either save his physical life by renouncing Yeshua on earth or by affirming one's faith despite the threat of death.

A person may love his life, family and or possessions more than God, the kingdom of God, and the rewards of the kingdom. Yeshua declares that those who place self, family, or possession is not worthy of him. Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

Death comes to everyone whether sooner or later. If a person denies the Lord and thinks that he has prolong his life, family or possession may live with guilt when he sees others dying for Yeshua. What will that person say to Yeshua when he stands before him?

Yeshua is encouraging his followers that they should not fear those who can kill the body but can't kill the spirit. There is one who can kill both the soul and the body, that is God.

He encourages his followers that if they are not ashamed of being identified as a follower of Yeshua, God will reward each person for their action. "And if anyone gives even a cup of cold water to one of these little ones because he is my disciple. I tell you the truth, he will certainly not lose his reward."

Thus, one can't expect Yeshua to praise a person who refuses to identify himself as a follower of Yeshua. That person was ashamed of admitting that he is a follower and thus Yeshua will be ashamed of calling him a follower of Yeshua. The action is renouncing before others on earth.

There is no indication that person renounces Yeshua in heaven. The passage is clear that there is a denial or renouncing of that person before the Father in heaven. The question is renouncing the person as to a loss of salvation or the person's action as to the absence of rewards.

3.10.3 Meaning of Matthew 10:32-33 and Mark 8:38

Why not to deny? Because:

1. We are bound for heaven no matter what pain we might experience here (Luke 10:20; John 13:10).
2. We would be rewarded in heaven for any suffering we endured here for Yeshua's sake.

Earlier in Matthew chapters Yeshua is recorded as having taught His disciples that their reward in heaven would be great if they suffered persecution on account of Him (Matthew 5:11-12). Getting into heaven is not a reward for suffering. It is a gift freely received by faith alone in Messiah alone.

However, Yeshua also said, not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. (Matthew 7:21) We notice in Matthew 10 immediately after the verses in question that Yeshua spoke of being "worthy of Me" by willingly suffering for confessing Him. This is clearly a rewards idea.

No one is worthy of Messiah in terms of entrance into the kingdom. We are all unworthy. However, there is a common New Testament teaching that by serving Messiah faithfully now we can in a sense become worthy to be a co-ruler with Him in His kingdom (2 Thessalonian 1:5; 2 Timothy 2:12; 1 Peter 2:19; 4:13; Revelation 2:26; 3:4-5, 21).

We also notice that verses 41 and 42 of Matthew 10 deal with the idea of rewards for faithfulness. Giving food, shelter, and financial help to one of God's true spokesmen means that we will share in his ministry and his reward (Matthew 10:41). Giving even a cup of cold water in Yeshua's name is rewardable (Matthew 10: 42).

Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me. (Luke 10:16) Clearly, then, confessing Messiah, especially when persecution is likely to result, is very rewardable. Yeshua is talking about rewards for faithfulness, not redemption for faithfulness.

What, then, did Yeshua mean in Mathew 10: 32-33 and Mark 8: 38 when He said that He would confess before the Father those who confessed Him and deny before the Father those who denied Him? He meant simply that. At the place where disciples are to be judged, the Judgment Seat of Messiah.

Yeshua will praise or confess before the Father those who consistently by their words and deeds confessed Him before men. However, disciples who failed to consistently confess Him before men by their words and deeds will find that He will deny him something before the Father.

What? Rewards. He will deny faithless disciples' treasure in heaven and / or the privilege of ruling with Him. (Luke 19:11-26; 1 Corinthians 3:10-15; 9:24-27; 2 Corinthians 5:10; 1 John 2:28)

There is a verse which is conceptually parallel to this one, 2 Timothy 2:12. The verses on either side of it strongly assert eternal security. However, verse 12 shows that ruling with Messiah is not guaranteed for every believer. If we endure in confessing Messiah in our words and deeds, we will reign with Him. If we deny Him by our words and deeds, He will deny us that privilege.

The context of 2 Timothy 2:12 makes it clear that what Yeshua will deny faithless disciples is ruling with Him, not kingdom entrance. (2 Timothy 2:13 "If we are faithless, He remains faithful for He cannot deny Himself.").

Moreover, Peter warns us in 2 Peter 2:1, But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves.

3.10.4 Conclusion

They profess to know God, but by their deeds they deny Him, being detestable and disobedient and worthless for any good deed. (Titus 1:16) Here is a powerful passage. Therefore, do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God (2 Timothy 1:8).

If we deny Messiah by our words and deeds, He will deny us the opportunity to reign with Him. John says in 1 John 2:22-23, "**Who is the liar but the one who denies that Yeshua is the Messiah? This is the anti-Messiah, the one who denies the Father and the Son. Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also**".

Confessing Messiah may lead to persecution and loss now, but ultimately it leads to blessings and gain forever. Oh, how long we to please Him and have Him confess us before the Father! What a day of rejoicing that would be!

3.11 The Greatest Service

There are many ways of helping people: by charity, giving food, clothes, alms, serving them personally, looking after them, working in hospitals, nursing them, et cetera; but all this is physical help. It does good to the doer, but at the same time places one under an obligation within the process of evolution.

Why? For instance, I have no food and am starving. I come to you and ask for food; you give me, I eat and am satisfied. This is very subtle. What happens is you save me from starvation, and if you feel you have done a good turn, your ego is fed, and I automatically get the mental impression of being helped, which I must repay to you in some way or the other.

The selfless service demands two things which are very difficult to do. Help others, serve others, but in a way in which you are, not even for a moment, conscious of having helped or served them.

This is possible only if you forget yourself one hundred percent and become lost in the service. That is why it's said the only way to help human beings is not just tending to their physical needs, but to give them spiritual upliftment, making them know that the purpose of life is knowing God in perfect honesty, not by hearsay or hearing.

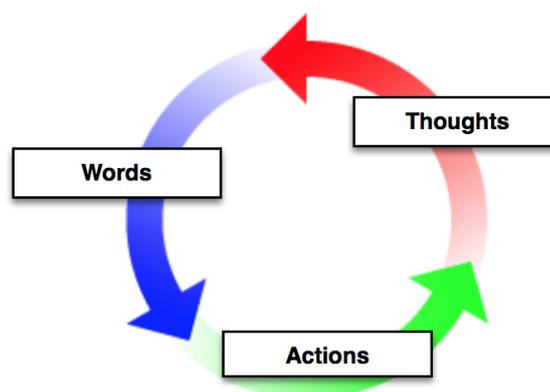
So you feel the need to do something for the needy, for others. Help others; that is very good indeed. But unless you know how to do it, there is always a chance of getting into a mess.

We as human beings have a tendency of thinking a lot in one go. But we must recognise our limitations too. Since we live in a physical world and have been provided with a physical body, so we think physical.

We forget that we have divine powers and when we think of divine powers, we can do service beyond our limits. We as human beings have forgotten that our actual entity or our own self and our actual powers exist in the soul.

The more we are silent, the more we are able to recognise ourselves and the more we understand the method to use our divine powers. Whenever any disaster takes place, we all are under the grip of fear and we run here and there to save ourselves.

However, when we use our divine powers, we can save ourselves, but the method will be different. Using divine powers means going beyond our limitation and not only think of saving ourselves but how we can save others without being able to actually go there.



When we hear or read about people who are in pain and suffering across the world, we help them physically and financially. But we can help only some people and at some time. Our help cannot reach all the people every time.

There are different types of services:

- ***Service through actions*** - contributing our time, skills and talents for the benefit of others or financial contributions is service in action.
- ***Service through words*** - sharing spiritual wisdom, knowledge or experiences and advice is serving through words.
- ***Service through thoughts*** - when praying or meditating consciously radiating vibrations of peace, love and happiness to people and to the world is serving through thoughts. Just by living peace, love and happiness, our vibrations are radiating into the world every moment, even when we are asleep. This service can be done always and can reach out to everyone.

To send pure vibrations or blessings we could set aside a few minutes every morning or do it any time during the day - even while cooking, driving, or walking. We can first choose the person and purpose for sending our blessings.

It could be for a family member who is in pain, for a neighbour, for a stranger about whom we heard or saw, for a city or for an entire country which going through a crisis or for the world. There is no limit on the number of people we can bless and heal; that is the power we have.

We can send blessings either individually or in groups. We can do it as a family, children can do it during their school prayers, or groups of friends or colleagues. Collective vibrations raise the power and results faster.

By being a benevolent soul, we can help the entire man kind to live in peace and harmony by donating good wishes and pure feelings through the positive thoughts created by our mind. The energy of the positive thoughts is such a powerful tool to transform the negative thoughts of human mind and even can conquer the atmosphere.

It teaches us to be a non-self - centred persons by helping the rest without expecting for any rewards, fame or popularity but it's all happens in an incognito way. **Every human soul on earth has the power to solve every problem with the help of divine powers which we get with the intervention of divine authority. There is no way out of saving yourself or the world without the intervention of divine authority and His guidance.**

3.12 Teaching on Wrong and Right kind of Doing Good

3.12.1 Yeshua's warning against doing good to be seen by others

In Mathew 6:1 we read, **Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise, you have no reward from your Father in heaven.**

Charitable deeds are actually the word righteousness. Yeshua tells us to not do righteous things for the sake of display or image. Yeshua has just clearly shown God's righteous standard; perhaps He anticipated the thought: Wouldn't everybody be impressed if I was like that?

So here Yeshua addressed the danger of cultivating an image of righteousness. It is almost impossible to do spiritual things in front of others without thinking what their opinion is of us as we do those things, and how they are thinking better or worse of us as we do what we do.

This does not contradict His previous command to let your light so shine before men. This can be referred in Matthew 5:16. Although Christians are to be seen doing good works, they must not do good works simply to be seen.

The idea is when we do righteous deeds for the attention and applause of men, their attention and applause is our reward. It is much better to receive a reward from your Father in heaven. There are some who say that all that is important is the doing of the deed. How I do it is much less important than the doing of it.

However, God cares about how we do our good works, and with what motive we do them. Yeshua thus begins to deal with three spiritual disciplines: Giving, Prayer, and Fasting. These three were and are the most prominent practical requirements for personal piety in mainstream Christianity.

By being a benevolent soul, we can help the entire man kind to live in peace and harmony by donating good wishes and pure feelings through the positive thoughts created by our mind. The energy of the positive thoughts is such a powerful tool to transform the negative thoughts of human mind and even can conquer the atmosphere.

It teaches us to be a **non-self** - centred persons by helping the rest without expecting for any rewards, fame or popularity but it's all **happens** in an incognito way.

Every human soul on earth has the power to solve every problem with the help of divine powers which we get with the intervention of Divine Authority.

There is no way out of saving yourself or the world without the intervention of divine authority and His guidance.

3.12.2 Examples of the wrong kind of giving and the right kind of giving

In Mathew 6:2-4 we read, **Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward.**

But when you do a charitable deed, do not let your left hand know what your right hand is doing, that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly. When Yeshua was on this world in flesh, it was a custom to draw attention to their giving so they would be known as generous.

Today, people do not sound a trumpet to project the image of generosity, but they still know how to call attention to their giving. There aren't good examples in ancient literature of people actually announcing their giving with the sound of a trumpet.

It may be what Yeshua had in mind was the gifts given during feast times, which were signalled by the blast of a trumpet. These occasions afforded golden opportunities for ostentation. Yet the idea of doing a charitable deed – giving alms and charity – was deeply established in the Jewish mind.

To give alms and to be righteous were one and the same thing. To give alms was to gain merit in the sight of God and was even to win atonement and forgiveness for past sins. Such performers are rightly called hypocrites, because they are actors, acting the part of pious, holy people when they are not.

It is not having a standard that makes someone a hypocrite; it is falsely claiming to live by that standard when you in fact do not, or when you have a double standard that makes one a hypocrite.

Yeshua tells the one who gives so he can hear the applause of others that he should enjoy the applause, because that will be all the reward that he will receive. There will be no reward in heaven for the one who did it for the motive of an earthly reward. It would be better to translate it: They have received payment in full.

Instead, our giving is to be – if it were possible – even hidden from ourselves. Though we cannot really be ignorant about our own giving, we can deny ourselves any indulgent self-congratulation. **Keep the thing so secret that even you yourself are hardly aware that you are doing anything at all praiseworthy.**

Let God be present, and you will have enough of an audience. If someone finds out that we have given something, do we automatically lose our reward? The issue is really a matter of motive. If we give for our own glory, it doesn't matter if no one finds out and we will still have no reward from God.

But if we give for God's glory, it doesn't matter who finds out, because your reward will remain because you gave for the right motive. Yeshua pointed out the great value of doing good deeds for the glory of God. It is much better to receive our return from God, who rewards much more generously and much more openly than men do.

We should ever remember that the eye of the Lord is upon us, and that he sees not only the act, but also every motive that led to it. We should not miss the strength of the promise – these things done the right way will certainly be rewarded. We can be sure of that, even when it doesn't feel like it.

3.13 Teaching on Wrong and Right kind of Prayer

3.13.1 Examples of the wrong kind of prayer and the right kind of prayer

In Mathew 6:5-6 we read, **And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly.**

Yeshua assumed that His disciples would give, so He told them the right way to give [Matthew 6:1-4]. He also assumed that His disciples would pray, and it was important that they not pray in the same manner as the hypocrites.

There are no dumb children in God's house; the least he hath can ask him blessing. All are not alike gifted, but every godly man prayeth unto thee, saith David [Psalm 32:6]. When Yeshua was on this world in flesh, there were two main places where a Jew might pray in a hypocritical manner. They might pray at the synagogue at the time of public prayer, or on the street at the appointed times of prayer that is at 9 a.m., noon, and 3 p.m.

In synagogue worship someone from the congregation might be asked to pray publicly, standing in front of the ark. Prayer was not normally practiced at the street corners, but...one who strictly observed the afternoon hour of prayer could deliberately time his movements to bring him to the most public place at the appropriate time.

These hypocrites prayed not to be heard by God, but to be seen by men. This is a common fault in public prayer today, when people pray to impress or teach others instead of genuinely pouring out their hearts before God. Such prayers are an insult to God. Again, those praying to be seen of men have their reward, and they should enjoy it in full – because that is all they will receive.

There is no reward in heaven for such prayers. Rather, we should meet with God in our room or “closet”. The idea is of a private place where we can impress no one except God. Yeshua certainly did not prohibit public prayer, but our prayers should always be directed to God and not towards man.

3.13.2 Yeshua taught the right way to pray

In Matthew 6:7-8 we read, **And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words. Therefore, do not be like them. For your Father knows the things you have need of before you ask Him.**

The right kind of prayer does not use vain repetitions, which is any and all prayer which is mostly words and no meaning; all lips and no mind or heart. One can pray long – but to the wrong god.

In 1 Kings 18:26 the prophets of Baal cried out, **O Baal answer us for half the day.** In Acts 19:34 a mob in Ephesus shouted, **Great is Artemis of the Ephesians for two hours.**

The true God isn't impressed by the length or eloquence of our prayers, but the heart.

Prayer requires more of the heart than of the tongue. The eloquence of prayer consists in the fervency of desire, and the simplicity of faith. When we try to impress God with our many words, we deny that God is a loving, yet holy Father.

Instead, we should follow the counsel of Ecclesiastes 5:2: **God is in heaven, and you are on earth; therefore, let your words be few.**

Christians' prayers are measured by weight, and not by length. We don't pray to tell God things that He didn't know before we told Him. We pray to commune with and appeal to a loving God who wants us to bring every need and worry before His throne.

Prayer is not designed to inform God, but to give man a sight of his misery; to humble his heart, to excite his desire, to inflame his faith, to animate his hope, to raise his soul from earth to heaven, and to put him in mind that there is his Father, his country, and inheritance.

3.13.3 Yeshua gave the Model Prayer

In Matthew 6:9-13 we read, **In this manner, therefore, pray: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation but deliver us from the evil. Thine is the kingdom, and the power, and the glory, for ever, Amen.**

The right kind of prayer comes to God as a Father in heaven. It rightly recognizes whom we pray to, coming with a privileged title that demonstrates a privileged relationship. It was very unusual for the Jews of that day to call God "Father" because it was considered too intimate. It is true that God is the mighty sovereign of the universe who created, governs, and will judge all things – but He is also to us a Father. He is our Father, but He is our Father in heaven.

When we say, in heaven, we remember God's holiness and glory. This is a prayer focused on community; Yeshua said, Our Father and not My Father. The whole prayer is social. The singular pronoun is absent. Man enters the presence of the Father, and then prays as one of the great family.

There is no evidence of anyone before Yeshua using this term to address God. The right kind of prayer has a passion for God's glory and agenda. **His name, kingdom and will** have the top priority. Everyone wants to guard their own name and reputation, but we must resist the tendency to protect and promote ourselves first and instead put God's name, kingdom and will first.

Yeshua wanted us to pray with the desire that the will of God would be done on earth as it is in heaven. In heaven there is no disobedience and no obstacles to God's will; on earth there is disobedience and at least apparent obstacles to His will. The citizens of Yeshua the Messiah's kingdom will want to see His will done as freely on earth as it is in heaven.

A man can say, Your will be done in different ways and moods. One might rightly wonder why God wants us to pray that His will would be done, as if He were not able to

accomplish it Himself. God is more than able to do His will without our prayer or cooperation; yet He invites the participation of our prayers, our heart, and our actions in seeing His will be done on earth as it is in heaven.

The right kind of prayer will freely bring its own needs to God. This will include needs for daily provision, forgiveness, and strength in the face of temptation. When Yeshua spoke of bread, He meant real bread, as in the sense of daily provisions.

God does care about everyday things, and we should pray about them. The prayer is for our needs, not our greed. It is for one day at a time, reflecting the precarious lifestyle of many first-century workers who were paid one day at a time and for whom a few days' illness could spell tragedy.

Sin is represented here under the notion of a debt, and as our sins are many, they are called here debts. God made man that he might live to his glory and gave him a law to walk by; and if, when he does anything that tends not to glorify God, he contracts a debt with Divine Justice.

Temptation literally means a test, not always a solicitation to do evil. God has promised to keep us from any testing that is greater than what we can handle [1 Corinthians 10:13]. God, while he does not 'tempt' men to do evil [James 1:13], does allow his children to pass through periods of testing.

But disciples, aware of their weakness, should not desire such testing, and should pray to be spared exposure to such situations in which they are vulnerable. If we truly pray, lead us not into temptation, it will be lived out in several ways.

Yeshua gave His disciples a model for prayer, prayer marked by close relationship, reverence, submission, and trust and dependence. Since Luke 11:2-4 has much the same material, it is reasonable to believe that this was not the only time Yeshua taught His disciples on this subject.

In contrast with ostentatious prayer or thoughtless prayer, Yeshua gives his disciples a model. But it is only a model: **This is how Not what you should pray.**

3.14 The Perfect and Faultless Sacrificial Lamb of God

In the Old Testament era, animal sacrifice and offerings played a very important role in the Jewish religious life and sacrificial system. Some of the examples can be found in Exodus 29:39-42; and Leviticus 4:35; 23:19.

In fact, the whole sacrificial system established by God in the Old Testament set the stage for the coming of the Messiah, who is the perfect sacrifice God would provide as atonement for the sins of His people [Romans 8:3; Hebrews 10].

The Jews are familiar with the Old Testament prophets - Jeremiah and Isaiah, who foretold the coming of One who would be brought like a lamb led to the slaughter [Jeremiah 11:19; Isaiah 53:7], and whose sufferings and sacrifice would provide redemption for Israel.

Of course, that person was none other than the **Messiah - the Lamb of God**.

When John the Baptist, a priest from the Levitical line referred to Yeshua in John 1:19 as the **Lamb of God who takes away the sin of the world**, the Jews who heard him might have immediately thought of any one of several important sacrifices.

The priests identified the lambs for sacrifice. John the Baptist, who had authority through his priestly bloodline, announced Yeshua's identity to the world.

Yeshua is called the Lamb of God in John 1:29; and John 1:36, the Old Testament, which contains prophecies concerning the coming of Messiah as a **guilt offering** [Isaiah 53:10].

Apostle Paul states in 1 Corinthians 5:7, **Our paschal lamb, Messiah, has been sacrificed**. Yeshua's death on the cross was the Passover from death to life for himself and for all of us. By his blood we are saved from death. Yeshua made it possible for us to break out of the slavery of sin and death. He gave us the hope of reaching our promised land, heaven.

3.14.1 Birth Place of the Sacrificial Lambs

Yeshua was born in Bethlehem Ephrathah, a small town, about five miles southwest of Jerusalem—a place the prophet Micah foretold for the Messiah's birth [Micah 5:2; Matthew 2:6; Luke 2:4-7; John 7:42]. Sources says the location was in northern Bethlehem in Migdol Eder, a watchtower with a space underneath used during the lambing season.

This aligns with Micah 4:8 and fitting for the Lamb of God to be born where sacrificial lambs were born. It was in practice that the Levites or priests raised sacrificial lambs in the special fields of Bethlehem, and they sacrificed lambs in the temple.

3.14.2 Bringing the Sacrificial Lambs through the Eastern Gate

It was in practice that all the sacrificial lambs for the Passover came from special fields in the town of Bethlehem, located about five miles south of Jerusalem. The High Priest would go down from Jerusalem to Bethlehem and find a perfect lamb- pure and spotless firstborn.

After selecting the lamb he would carry it back to the city and through the Eastern Gate on the tenth day of the Hebrew month Nissan – four days before the Passover.

The Eastern Gate was not a causeway, but rather marble pillars over which cedar boards had been laid, used by the High Priest and his entourage. This gate, known as the **Shushan Gate**, was not used by the masses to enter the Temple Mount, but reserved only for the High Priest and all those that aided him when taking out the sacrificial animals and offerings.

As High Priest would carry the lamb through the Temple area on the tenth day of Nissan that is four days before the Passover, the people would gather with palm branches and sing praises to the Lord. They would shout, **Hosanna to the lamb of God who has come to take our sins away!**

This explains why the crowd was at the Eastern Gate, their palm branches in hand, when Yeshua entered. As foretold by Isaiah in Isaiah 62:11; Zechariah in Zechariah 9:9; and recorded by Matthew in Matthew 21:7-12; Mark 11: 7-10; Luke 19:35-44; and John 12:14-15, Yeshua entered through the Eastern Gate sitting upon an ass, and a colt the foal of an ass after the High Priest who carried the sacrificial lamb of Passover.

In fact, Matthew in Matthew 21; Mark in Mark 11; Luke in Luke 19; and John in John 12 tell that the crowd actually met Yeshua on the road as He was approaching the city. They also add that the crowd went out to meet Yeshua because they had heard that Yeshua had performed the Messianic sign of raising Lazarus after four days in the grave [John 12:18].

After the firstborn sacrificial lamb was selected by the High Priest and carried through the Eastern Gate it was tied to the entrance of the Temple for all to inspect it.

They had to make sure that it was without blemish, that is perfect and faultless. This would continue for four days until the twilight hours leading up to Passover.

In similar way, Yeshua, the firstborn Son of God was also selected, examined or inspected by all for a period of four days. He was examined by the High Priest, Sanhedrin, Pharisees, Sadducees, and others.

He was seen by Pontius Pilate and then was sent to Herod, who found no fault with Him, so He was sent back to Pilate. After four days and after Yeshua was tied to the entrance of the Temple, so to speak, Pilate declared, **I can find no fault with this man.** Yeshua, the perfect Lamb of God, was declared worthy to be the Passover Lamb.

Yeshua was without spot or blemish. Spotless means pure and blameless. Physically, we see it as without sickness, disease, or skin spots. His skin was clean and clear from any disease of blemishes. Spiritually, it means without blame, and harmless. He didn't harm anyone and always spoke God's Word.

3.14.3 The Passover Lamb was Slain

The Gospel of John clearly compares Yeshua to the Passover lamb by saying that Yeshua was crucified the same day that the Passover lambs were being killed in the Temple [John 19:31].

The sacrifices occurred in the morning and evening. These times coincide with our clocks at the times of 9 am and 3 pm. By 3 pm, the Passover lambs were killed. Remember, 1 lamb per family, so there was a lot of sacrificing going on. At 3 pm, the Lamb that the High Priest had chosen from Bethlehem – the Lamb for the nation – was sacrificed and presented to the people.

And one of the priests ascended the steps that led to the top of the walls of the Temple Mount, stand at the top of the southeast corner and at 3pm, he did blow the shofar in a specific series of blasts. This represented the voice of God declaring that His Passover Lamb had been sacrificed and announce the end of the feast.

Yeshua was placed on the cross at 9 am, the time of the morning sacrifice. He bowed His head and gave up the ghost at the time of the evening sacrifice. Not far from the Temple

Mount, the crucified Yeshua at Calvary, actually the part of Mount Moriah, would have heard the shofar blasts. The sound of the shofar meant that the sacrifice had been completed; life had been secured; and Yeshua cried out, **It is finished**, and passed into His Father's presence.

The sun was covered from noon until 3 pm, then Yeshua bowed His head and gave up the ghost.

The veil of the Temple was rent in two from the top to the bottom; and the earth did quack, and the rocks rent [Matthew 27; Mark 15; Luke 23; and John 19]. In both biblical and modern times, if a Jewish father lost his firstborn son, he would tear his robe as a sign of grief and mourning.

Due to Passover, a pilgrim feast, the temple was overflowing with people and activity. Only the priests would be inside the actual Temple building, in the Holy Place, which was separated from the Holy of Holies by a thick curtain or veil. They were worshiping God in the Temple, the Temple veil was torn in two before their very eyes, revealing the Holy of Holies where God's presence dwelt.

The Glory of God was exposed. They saw into the place where only the High Priest could go. God had just torn His robe because His Son had died! And in doing this, God had indicated that the way into His presence is now open for all because of the death of His Son [Hebrews 10:19-22].

We know that the Lamb's bones were not to be broken; none of Yeshua's bones were broken. Yeshua fulfilled every instruction from Exodus 12. Every one!

3.14.4 Sins are forgiven and removed by the blood of Yeshua the Messiah

Moreover, on the Day of Attonement Jews had a practice the first sacrifice was a sin offering of a bullock for the High Priest and his family. The next sacrifice was for the people of Israel. There was a ceremony that involved two goats. The goats were brought in before the High Priest and lots were cast to decide the order of the sacrifice of each goat [Leviticus 16:6-9].

The golden lots had inscriptions on them. One said, **For Adonai** that is for the Lord, and the other was marked: **For Azazel**. There have been different interpretations for the meaning of **Azazel**, but it's generally agreed that it is a reference to Satan.

The goat on which the lot of Adonai fell was immediately sacrificed on behalf of the people. The goat on which the lot of Azazel fell was marked with a scarlet strip of wool that was tied around its horns.

At this point the High Priest would place his hands upon the head of the goat marked for Azazel and symbolically transfer the sins of the people to the goat. Following this, the goat was then released into the wilderness, thus carrying away the sins of the people [Leviticus 16:20-22].

The ancient practice gives us our modern term **scapegoat**, referring to one who is chosen to accept the blame of others. It's interesting that the goat was released into the desert and not into any other place. In ancient Israel, it was believed by the people that the desert was inhabited by demons and even Satan himself.

Initially the goat was released into the desert. This practice was later revised because occasionally the goat would wander into a neighbouring town or city. In order to prevent this from happening, the rabbis introduced another practice into the Yom Kippur tradition.

Instead of releasing the goat into the desert, they actually brought the goat to the edge of a cliff and threw it off the cliff backward to ensure the act was complete. Before the priest would push the goat backward, he would tear off a portion of the scarlet strip of wool that was tied around one of its horns.

Ancient Jewish literature records a most phenomenal event. It was said that the piece of scarlet wool that the priest held in his hand would turn white as the goat fell. This was a sign to the people that their sins had in fact been forgiven and removed for another year. Consider the similarity of this concept with what is written in Isaiah 1:18.

This practice was carried on for hundreds of years by the priests and brought great comfort and solace to the people. Amazingly, ancient Jewish literature records that the scarlet piece of wool stopped turning white after the death and resurrection of Yeshua the Messiah.

We know now that it is not by the blood of animals that we have forgiveness of sins because Messiah – who is God's Passover Lamb – has been slain for us. In ancient days, the blood of animals only covered the sins of the people and had to be repeated year after year, but Messiah died once for all. The Bible speaks clearly about this in Hebrews 10:1-14.

3.15 Why the change from Hosanna to Crucify Him?

What a difference a week makes! Within a week, the people have gone from shouting "Hosanna" to shouting, "Crucify him!" **Matthew 21:8-9** (including Mark 11: 8-9; Luke 19:37-38; John 12:12-13) articulates "A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road. The crowds that went ahead of him and those that followed shouted,

"Hosanna to the Son of David!"

"Blessed is he who comes in the name of the Lord!"

"Hosanna in the highest!"

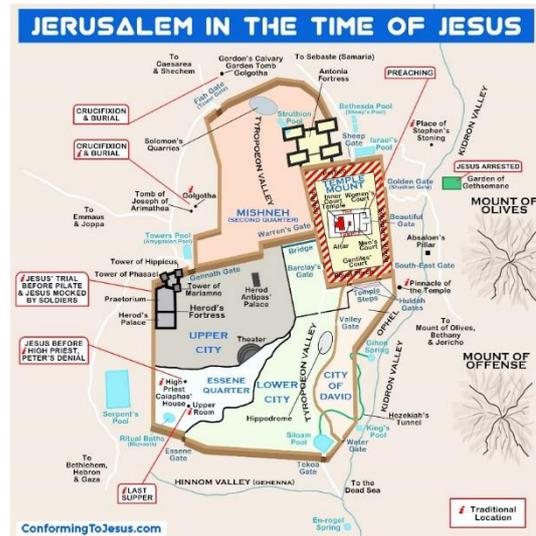
However, in next 3-4 days of this event we also hear "What shall I do, then, with Yeshua who is called Messiah?" Pilate asked. They all answered, "Crucify him!" "Why? What crime has he committed?" asked Pilate. But they shouted all the louder, "Crucify him!" (Matthew 27:22-23; Mark 15: 13-14; Luke 23: 18-24; John 19: 6, 15)

3.15.1 Background

During the reign of Herod the Great (37-4 B.C.), who ruled over Israel (now called Judea) as a Roman client king, Jerusalem underwent a complete make-over through the king's numerous building projects, including the expansion of the Second Temple, that is referred to as Herod's Temple, the construction of palaces and citadels, a theatre, a hippodrome and bridges and the development of water supplies for the city.

While Yeshua was on the earth in the flesh, Jerusalem's population estimated to be around 65,000, which more than tripled each Passover because of pilgrims, the merchants they attracted, and the soldiers with which Rome managed these crowds.

In the 33 years of his reign, Herod transformed the city to gain some acceptance and support by the population, as he was not Jewish by birth, but was an Edomite, a descendent of Esau, and his family had converted to the Jewish faith. He also aimed at gaining the support of the Roman authorities by remodelling the city with a Roman design and lifestyle in mind, as the construction of a theatre and of a hippodrome built like a Roman circus demonstrates, in addition to the Antonia fortress, which was a military barracks named after his patron Mark Anthony.



The Antonia fortress was part of the Temple complex, located just northwest of the Temple area, and was Herod's palace fortress. This might have been, according to some, the place Yeshua may have been put on trial before Pontius Pilate.

The Antonia fortress was connected with the court of the gentiles and thus the Temple, through a stairway and an underground passageway. The main stairs leading up to the gates, through which the Israelites passed to go up the steps to the Temple Mount and to the court of the gentiles, were located on the south side.

According to Biblical Law, who could walk up these stairs and be admitted into the Temple of God? **Psalms 24:3-4** says, "Who may ascend into the Hill of the Lord? Or who may stand in His Holy Place? He who has clean hands and a pure heart, who has not lifted up his soul to an idol, nor sworn deceitfully." According to Biblical Law, what could they expect in return?

Further **Psalms 24:5-6** reveals, "He shall receive blessing from the Lord, and righteousness from the God of his salvation. This is Jacob, the generation of those who seek Him, who seek Your (God's) face. Selah!" In the gentile's court is where money changers stood, and animals were sold. This was also the place of Yeshua's cleansing of the Temple.

Matthew 21:12-13 (including Mark 11: 15-17; Luke 19: 45-46; John 2: 15-17)- "Yeshua went into the Temple of God and drove out all those who bought and sold in the Temple and overturned the tables of the money changers and the seats of those who sold doves. And He said to them, 'It is written, My House shall be called a House of Prayer, but you have made it a den of thieves'."

The Second Temple was the Jewish holy temple which stood on the Temple Mount in Jerusalem during the Second Temple period, between 516 BCE and 70 CE. It replaced Solomon's Temple, which was destroyed by the Neo-Babylonian Empire in 586 BCE, when Jerusalem was conquered.

Herod's Temple as imagined in the Holyland Model of Jerusalem. It is currently situated adjacent to the Shrine of the Book exhibit at the Israel Museum, Jerusalem. Around 20 BCE, the building was renovated and expanded by Herod the Great, and became known as Herod's Temple.

It was destroyed by the Romans in 70 CE during the Siege of Jerusalem. During the Bar Kokhba revolt against the Romans in 132–135 CE, Simon bar Kokhba and Rabbi Akiva wanted to rebuild the Temple, but bar Kokhba's revolt failed and the Jews were banned from Jerusalem (except for Tisha B'Av) by the Roman Empire.

The emperor Julian allowed to have the Temple rebuilt but the Galilee earthquake of 363 ended all attempts ever since. After the Muslim conquest of Jerusalem in the 7th century, Umayyad Caliph Abd al-Malik ibn Marwan ordered the construction of an Islamic shrine, the Dome of the Rock, on the Temple Mount.

The shrine has stood on the mount since 691 CE; the al-Aqsa Mosque, from roughly the same period, also stands in what used to be the Temple courtyard.

3.15.2 Triumphal Entry to Jerusalem

In Matthew 19 (including Mark 10) we find Yeshua way north of Jerusalem, in Galilee, his home turf so to speak. This was where Yeshua had grown up, based his ministry, and performed most of his miracles. Like most others he starts to make his way south to celebrate the Passover in Jerusalem.

First, he heads down to Judea, to the far side of the Jordan (possibly on the route that skirted Samaria.) He crosses back over the Jordan into Jericho, which we find him leaving in Matthew 20. He arrives at Bethpage and Bethany which he makes as his headquarters for Passover week (Matthew 21 & 26; Mark 14 & John 12).

Jerusalem was filled with pilgrims, and Yeshua did what many others did who lived outside the immediate area, they slept in the towns surrounding Jerusalem, and then came into Jerusalem for the events of each day.

In Jerusalem awaits the political elite, the leaders of the temple, who are quite happy with their lifestyle and the degree of autonomy that they have under Roman rule. Someone who might upset their appellation would need to be dealt with quickly.

Six days before the Passover, Yeshua went Bethany, the home of Lazarus, the man he had raised from death. A large number of people heard that Yeshua was in Bethany, so they went there, not only because of Yeshua but also to see Lazarus, whom Yeshua had raised from death. Moreover, during this period he had also healed a blind beggar named Bartimaeus son of Timaeus (Matthew 20:29-34; Luke 18:35-43; Mark 10: 46-52).

The next day the large crowd that had come to the Passover Festival heard, that Yeshua was coming to Jerusalem. **In Matthew 21:1-11** (including Mark 11: 1-11; Luke 19:28-40

and John 12: 12-19) we read [*As they approached Jerusalem and came to Bethphage on the Mount of Olives, Yeshua sent two disciples, saying to them, "Go to the village ahead of you, and at once you will find a donkey tied there, with her colt by her. Untie them and bring them to me. If anyone says anything to you, say that the Lord needs them, and he will send them right away."* This took place to fulfil what was spoken through the prophet: "*Say to Daughter Zion, See, your king comes to you, gentle and riding on a donkey, and on a colt, the foal of a donkey.*" The disciples went and did as Yeshua had instructed them. They brought the donkey and the colt and placed their cloaks on them for Yeshua to sit on].

When people saw Yeshua rode on a donkey, they took branches of palm-trees and went out to meet him. A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road. The crowds that went ahead of him and those that followed shouted,

"Hosanna to the Son of David!"

"Blessed is he who comes in the name of the Lord!"

"Hosanna in the highest!"

The word *hosanna* comes from a Hebrew word meaning "save now" or "save us, we pray." The first word of Psalm 118:25 is *howosiah-na*, translated "Save us!" and the crowd's use of this word at the triumphal entry was significant—especially as they waved palm branches. By saying "*hosanna*" as Yeshua passed through the gates of Jerusalem and referring to David and David's kingdom, the Jews were acknowledging Yeshua as their Messiah.

The Jews had been waiting a long time for the fulfilment of the Davidic Covenant (2 Samuel 7; 1 Chronicles 17:11–14; 2 Chronicles 6:16), and their shouts of "*hosanna in the highest*" indicated the hope that their Messiah had finally come to set up God's kingdom then and there (see Luke 19:11).

By saying "in the highest," the crowd was invoking heaven's blessing on them and the salvation that the Messiah was bringing. The phrase also echoes the song of the angels in Luke 2:14: "Glory to God in the highest". To paraphrase the shouts of the crowd: "Save us, our Messiah, who comes to fulfil God's mission! Save us, we beseech you, as you take your rightful throne and extend heaven's salvation to us!"

And when he entered Jerusalem, the whole city was stirred up, saying, "Who is this?" And the crowds said, "This is the prophet Yeshua, from Nazareth of Galilee." So when Yeshua has his triumphal entry into Jerusalem that we read about in Matthew 21 Mark 11; Luke 19 and John 12 he was surrounded by his supporters from the north.

They had also camped outside the city and were also coming in for the day. Sadly, the salvation that the people of Jerusalem wanted that day was political, not spiritual. They were only interested in a temporary, worldly fulfilment of the messianic prophecies. They chose not to see the prophecies that said the Messiah would be "a man of sorrows" who would bear the griefs of His people and be crushed for their sins.

His oppression and death were clearly predicted in Isaiah 53. Yes, Yeshua was the Messiah they had been waiting for, and He accepted their shouts of "hosanna in the highest." He was truly Immanuel, God with us (Isaiah 7:14).

3.15.3 Post Triumphal Entry to Jerusalem Events

So, after triumph entry to Jerusalem what did Yeshua do? As expected by the crowd, Yeshua was supposed to enter the Antonia fortress, which was a military barracks and fight against the Roman army, free the Jews from Roman rule & atrocities and establish His Kingdom.

But Yeshua didn't fulfil their above stated expectations. He turned towards the gentile's court (towards the Temple) where money changers stood, and animals were sold; and did the cleansing of the Temple. He drove out all those who were buying and selling in the temple (Matthew 21:12-17; Mark 11: 15-19; Luke 19:45-48; John 2:13-22).

He drove out the money changers and sellers from the temple, directly challenged the leadership of the temple. He also spoke about the destruction of Jerusalem as well as the Temple, then he headed back to Bethany for the night.

He came back in the next morning, cursed the fig tree on the way in (Matthew 21:18-19; Mark 11: 12-14), and then spent the day telling parables that insulted the chief priests and pharisees. It is then that they decided to arrest him (Matthew 21:45-46; Mark 12: 11-12; Luke 22: 1-2).

Note that the passage says that they were afraid to arrest him because of the crowd. Messiah continued to clash with the teachers of the law and the pharisees in Matthew 22 & 23 (including Mark 12 & 13; Luke 20 & 21; John 8 & 9). Yeshua continues to teach in Matthew 24 & 25 and headed back to Bethany where we find him again in Matthew 26.

Meanwhile the chief priests and elders met to plot against Yeshua. Then the chief priests and the elders of the people assembled in the palace of the high priest, whose name was Caiaphas, and they plotted to arrest Yeshua in some sly way and kill him. "But not during the Feast," they said, "or there may be a riot among the people." (Matthew 26: 3-5; Mark 14:1-2; Luke 22: 1-2; John 11: 45-53).

Here we notice that the plot involved getting Yeshua away from his followers. That is the ones who camped outside the city.

Yeshua came back into town to pray on the Mount of Olives at night. It was at the Garden of Gethsemane that he was arrested at night (Matthew 26:47; Mark 14:43; Luke 22: 47; John 18: 3). Yeshua himself commented that he was in the temple all day, why didn't they arrest him then? Why, because his supporters were all in the temple area during the day!

He was immediately taken before the Sanhedrin (the Jewish court or assemblies of either 23 or 71 elders, appointed to sit as a tribunal in every city in the ancient land of Israel) for his first trial.

In the Second Temple Period, the Great Sanhedrin met in the Temple in Jerusalem, in a building called the Hall of Hewn Stones. Again, this was still in the middle of the night, and the Sanhedrin had gathered for the express purpose of getting rid of Yeshua.

The arrest and trial of Yeshua were conducted at night, when most people were asleep. The Jewish leadership needed Judas so they could arrest Yeshua when He was isolated.

Matthew 27 (including Mark 15; John 18:28) opens by saying that “early in the morning” he was taken before Pilate.

It was when he was before Pilate that the crowd shouted, “crucify him”. This was not the same crowd that shouted “Hosanna”. The “Hosanna” crowd were still camped outside the city or making their way in.

The “Crucify crowd” was made up of the priests, elders, and pharisees, and those that they had assembled, who wanted nothing to do with Yeshua and just want him out of the way.

Pilate’s public court, Praetorium was just outside the walls of Herod’s Palace and west of the temple, and next to the residential neighbourhoods of the priests and high-born. His public court was on unholy (to the Jews) ground. This would had been somewhat isolated, as the masses usually entered the temple from the southern entrances.

Moreover, the courtyard at Pilate’s court probably could hold a couple of hundred people, easy for the Pharisees to fill with supporters. And Yeshua was hanging on the cross by 9 O’clock in the morning (Mark 15:25).

In an age before alarm clocks, daylight savings, microwave ovens, or any ovens, most of the city (most of the pilgrims at least) was probably just getting out of their homes and not looking to see who the Romans were executing that day. Most of the “Hosanna crowd” found him on the way to the Calvary for crucifixion or after his crucifixion.

So why the change in the crowd? Two different crowds... The second crowd planted at a time when the first crowd could not be there. Remember, more than 3,000 people were added to the Christianity less than 2 months after Yeshua’s death, this at a time when a big city would be between 5,000 and 10,000.

So, Yeshua’s arrest and trial were kept secret, after all the Jewish leaders had ample opportunity to arrest Yeshua publicly but feared the crowds (Mathew 26: 4-5; Mark 11:18; Luke 19: 47-48; John 12: 10-11).

3.16 My God, My God, Why have You Forsaken Me?

If we look at the intricacy of the drama of the events of Yeshua’s crucifixion, we see that some amazing things took place so that Old Testament prophetic utterances were fulfilled to the minutest detail.

God inspired Old Testament prophets hundreds of years prior to Yeshua’s life to predict details of his life and death so that we can know that this was all in the plan of God. Prophetic fulfilment is like having a Divine signature on these events of Good Friday since no human can know the future like this.

Yeshua, through the pens of the Gospel writers, argued that these similarities were prophetic.

THE BOOKS OF THE BIBLE	PROPHECIES AND FULFILMENT
<p>Psalm 22; 32:20 & 69:21 - written 1000 BC</p>	<p>[1] My God, my God, why have you forsaken me? Why are you so far from saving me, so far from my cries of anguish? [2] My God, I cry out by day, but you do not answer, by night, but I find no rest... [7] All who see me mock me; they hurl insults, shaking their heads. [8] "He trusts in the Lord," they say, "let the Lord rescue him. Let him deliver him, since he delights in him." [9] Yet you brought me out of the womb; you made me trust in you, even at my mother's breast. [10] From birth I was cast on you; from my mother's womb you have been my God. [11] Do not be far from me, for trouble is near and there is no one to help. [12] Many bulls surround me; strong bulls of Bashan encircle me. [13] Roaring lions that tear their prey open their mouths wide against me. [14] I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted within me. [15] My mouth is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death. [16] Dogs surround me, a pack of villains encircles me; they pierce my hands and my feet. [17] All my bones are on display; people stare and gloat over me. [18] They divide my clothes among them and cast lots for my garment.</p> <p>(Psalm 34:20) "Many are the afflictions of the just man; but the Lord delivers him from all of them. He guards all his bones: not even one of them shall be broken".</p> <p>(Psalm 69:21) "And they gave me gall for my food, and in my thirst, they gave me vinegar to drink".</p>
<p>Isaiah 53 - written 740 - 686 BC</p>	<p>"He had no form or comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely, he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed"</p>
<p>Daniel 9:26 - written 606 BC</p>	<p>[26] And at the end of that time God's chosen leader will be killed unjustly.</p>
<p>Zachariah 12:10 - written 520 - 518 BC</p>	<p>[10] "And they shall look upon me whom they have pierced; and they shall mourn for him as one mourneth for an only son; and they shall grieve over him, as the manner is to grieve for the death of the firstborn"</p>
<p>The Wisdom of Solomon or Book of Wisdom 2:12-20 written 150 BC</p>	<p>"Let us lie in wait for the just, because he is not for our turn... He boasteth that he hath the knowledge of God, and calleth himself the son of God...and glorieth that he hath God for his father. Let us see then if his words be true... For if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies. Let us examine him by outrages and tortures... Let us condemn him to a most shameful death ... These things they thought, and were deceived, for their own malice blinded them"</p>
<p>Crucifixion details from the Gospels [New Testament]</p>	<p>(Matthew 27: 31-48) ...Then they led him (Yeshua) away to crucify him.... [39] Those who passed by hurled insults at him, shaking their heads [40] and saying, "... save yourself! Come down from the</p>

THE BOOKS OF THE BIBLE	PROPHECIES AND FULFILMENT
	<p>cross, if you are the Son of God!" ^[41]In the same way the chief priests, the teachers of the law and the elders mocked him. ^[42]"He saved others," they said, "but he can't save himself! He's the king of Israel! Let him come down now from the cross, and we will believe in him. ^[43]He trusts in God. Let God rescue him now if he wants him... About the ninth hour Yeshua cried... "My God, My God, why have you forsaken me?" ...^[48] Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a staff, and offered it to Yeshua to drink. Mark15: 16-20 ^[16]The soldiers led Yeshua away... They put a purple robe on him, then twisted together a crown of thorns and set it on him. ^[18]And they began to call out to him, "Hail, king of the Jews!" ^[19]Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him. ^[20]And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him...^[37] With a loud cry, Yeshua breathed his last. (John 19:34) they did not break his legs..., pierced Yeshua's side with a spear, bringing a sudden flow of blood and water....they crucified him... (John 20:25) [Thomas] unless I see the nail marks in his hands ,..."...John 20:23-24 When the soldiers crucified Yeshua, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining...Let's not tear it", they said, "Let's decide by lot who gets it" ...</p>

3.16.1 Some Facts about Yeshua's Crucifixion

1. The Old Testament said that the Messiah would be delivered to the Gentiles ("dogs" or "congregation of the wicked") for judgment (Psalm 22:16). It just so happened in the course of history that Yeshua was put on trial during a time of Roman occupation of Palestine. The Romans allowed a certain amount of home rule by their conquered vassals, but they did not permit the death penalty to be imposed by the local rulers, so the Jews did not have the authority to put Messiah to death. The only thing they could do was to meet in council and take Yeshua to Pontius Pilate, the Roman governor, asking him to carry out the execution. So, Yeshua was delivered from His own people to the Gentiles—those who were "outside the camp." He was delivered into the hands of pagans who dwelt outside the arena in which the face of God shone, outside the circle of the light of His countenance.
2. The site of Yeshua's execution was outside Jerusalem. Once He was judged by the Gentiles and condemned to be executed, He was led out of the fortress, onto the *Via Dolorosa*, and outside the walls of the city. Just as the scapegoat was driven outside the camp, Yeshua was taken outside Zion, outside the holy city where the presence of God was concentrated. He was sent into the outer darkness.
3. Whereas the Jews did their executions by stoning, the Romans did them by crucifixion. That determined the method of Yeshua's death: He would hang on a tree - a cross made of wood. The Bible doesn't say, "Cursed is everyone who is stoned." It says, "Cursed is everyone who hangs on a tree."

4. When Yeshua was put on the cross, there was an astronomical perturbation. In the middle of the afternoon, it became dark. Darkness descended on the land. By some method, perhaps by an eclipse, the sun was blotted out. It was as if God had veiled the light of His countenance. In the midst of the intensity of this darkness, Yeshua cried out, **“My God, My God, why have You forsaken Me?”** This was one of the most striking utterances that came from the lips of Yeshua while He was on the cross, and there have been all kinds of interpretations of it. Albert Schweitzer looked at that cry and said it was proof positive that Yeshua died in disillusionment. According to Schweitzer, Yeshua had expectations that God would deliver Him, but God let Him down in the final moments, so Yeshua died as a disillusioned, tragic Shakespearean hero. Others have noticed that these words are found verbatim in Psalm 22, and they conclude that Yeshua was identifying Himself with the Suffering Servant of Psalm 22 and was reciting poetry at His death. But that misses all the indications—Yeshua’s executioners, the place of His execution, the manner of His execution, the darkness that fell—that so clearly tell us that Yeshua cried out to His Father because He actually had been forsaken.
5. The sign of the old covenant was circumcision. This cutting of the foreskin had two significances, one positive and one negative, corresponding to the two sanctions. On the positive side, the cutting of the foreskin symbolized that God was cutting out a group of people from the rest, separating them, setting them apart to be a holy nation. The negative aspect was that the Jew who underwent circumcision was saying, “Oh, God, if I fail to keep every one of the terms of this covenant, may I be cut off from You, cut off from Your presence, cut off from the light of Your countenance, cut off from Your blessedness, just as I have now ritually cut off the foreskin of my flesh.” The cross was the supreme circumcision. When Yeshua took the curse on Himself and so identified with our sin that He became a curse, God cut Him off, and justly so. At the moment when Messiah took on Himself the sin of the world, His figure on the cross was the most grotesque, most obscene mass of concentrated sin in the history of the world. God is too holy to look on iniquity, so when Messiah hung on the cross, the Father, as it were, turned His back. He averted His face and He cut off His Son. Yeshua, Who, touching His human nature, had been in a perfect, blessed relationship with God throughout His ministry, now bore the sin of God’s people, and so He was forsaken by God.
6. Imagine how agonizing that was for Messiah. Thomas Aquinas argued that throughout His earthly ministry, Yeshua remained in a constant state of intimate communion with His Father. Aquinas speculated that the Beatific Vision, the vision of the unveiled glory of God, was something Yeshua had enjoyed every minute of His life until the cross, when the light was turned off. The world was plunged into darkness, and Messiah was exposed to the curse of the wrath of God. To experience the curse, according to Jewish categories, was to experience what it means to be forsaken.
7. Finally, Yeshua said, **“It is finished!”** (John 19:30b). What was finished? His life? The pain of the nails? No. The lights had come back on; God’s countenance had turned back. So Yeshua could say, **“Father, into Your hands I commit My spirit”** (Luke 23:46b). The hard reality is this: if Yeshua was not forsaken on the cross, we are still in our sins. We have no redemption, no salvation. The whole point of the cross was for Yeshua to bear our sins and bear the sanctions of the covenant. In order to do that, He had to be forsaken. Yeshua submitted Himself to His Father’s

will and endured the curse, that we, His people, might experience the ultimate blessedness.

3.16.2 Conclusion

But besides Psalm 34:20 and Psalm 69:21, Psalm 22 does not end at versus 18 in the table above – it continues seamlessly on. Note here how triumphant the mood is at the end – after the person is dead! Psalm 22:26-31 says, ^[26] *The poor will eat and be satisfied; they who seek the LORD will praise him— may your hearts live forever!* ^[27] *All the ends of the earth will remember and turn to the LORD, and all the families of the nations will bow down before him,* ^[28] *for dominion belongs to the LORD and he rules over the nations.* ^[29] *All the rich of the earth will feast and worship; all who go down to the dust will kneel before him— those who cannot keep themselves alive.* ^[30] *Posterity will serve him; future generations will be told about the Lord.* ^[31] *They will proclaim his righteousness to a people yet unborn— for he has done it.*

Notice that this is not talking at all about details of the events of this person's death. That was dealt with in the first section of the Psalm. The psalmist is now addressing the impact of that person's death on 'posterity' and 'future generations' (Psalm 22: 30). That is us living 2000 years later.

He tells us that 'posterity' which follows this 'pierced' man who died such a horrible death will 'serve' him and be 'told about him'. Psalm 22: 27 predicts the geographic scope of the impact – it will go to the 'ends of the earth' and among 'all families of nations' and cause them to 'turn to the LORD'.

Psalm 22: 29 indicates how 'those who cannot keep themselves alive' (since we all die would that not be all of us?) will one day kneel before him. The righteousness of this man will be proclaimed to people who were not yet alive (the 'yet unborn') at the time of his death.

One could not make a better prediction of the subsequent legacy of the death of Yeshua than Psalm 22 does. Two thousand years after Yeshua amid global Good Friday celebrations highlight the worldwide impact of Yeshua's death, fulfilling the conclusion of Psalm 22 as uncannily as the earlier verses predicted the details of his death.

Who else in world history can even make a claim that details of his death as well as the legacy of his life into the distant future would be predicted 1000 years before he lived?

3.17 Death of Messiah: Redemption and Life to the Church

We should never presume that God's purpose is merely to save us from hell that we may enjoy the blessings of heaven. We need to note the **relationship between redemption and creation**. The desire of God's heart is expressed in creation. God's goal, God's plan, and God's predetermined will are all made known in His creation.

The place of redemption cannot be higher than that of creation. Redemption recovers what God did not obtain through creation. Redemption does not bring anything new to us; it is only restoring us what is already ours.

God through redemption achieves His purpose in creation. Redemption is related to us; it benefits us by saving us and bringing us eternal life. But creation is related to God and God's work.

We must remember that God intends for man to follow His Son in the exercise of His authority on the earth. God wants to accomplish something, but He will not do it Himself. He wants us to do it. When we have done it, then God will have attained his purpose.

God desires to obtain a group of men who do His work here on earth, that God may rule on earth through man. There are two distinct aspects in the death of Messiah, the Bible uses to different substances to testify them.

Blood is used for redemption and water is used for the non-redemptive aspect...and water testifies the Lord Himself as Life [John 19:34]. John 20 is not a chapter dealing with redemption. This is a matter of **imparting life [John 20:17]**.

Moreover, the commission of church is twofold: to testify the salvation of Messiah and to testify the triumph of Messiah. On the one hand, the church is to bring benefit to man, and on other hand it is to cause Satan to suffer loss. In creation, God had a purpose, and this purpose was to gain man- man with authority to rule over the earth. Only the realisation of this purpose could satisfy God's heart.

3.17.1 Redemption verses Life to the Church

BLOOD versus WATER

Wherever **blood** is mentioned, **redemption** is involved...and **blood is for redemption [Hebrews 9:22].** *Indeed, according to the Law almost everything is purified by blood, and sins are forgiven only if blood is poured out.*

Throughout the whole Bible, the **word blood** is mentioned more than 400 times, but in Genesis 2 **there is no mentions of blood** because in creation the matter of redemption was not at issue. **Water testifies the Lord Himself as Life [John 19:34].** John 20 is not a chapter dealing with redemption. This is a matter of **imparting life [John 20:17]**.

SIN versus LOVE

Romans 3:25; Hebrews 10:10; 13:11-12 reveal that the death and mediatorial role of Messiah whose **sacrificial blood achieves our salvation and sanctification.** Hebrews 9 and 10 give a sustained explanation for the typological significance of the Day of Atonement and the parallel ministry of Messiah.

The roles of Messiah as eternal high priest, perfect animal sacrifice, and his blood's perpetual purging of sin and corruption of the heavenly Tent of Meeting by the sprinkling of his own blood based on the one-time act of his death and ascension into the heavenly throne room of God.

The church in God's forethought has no history of sin. The Eve that God made out of Adam, not out of a redeemed sinner. She was made before sin occurred. In like manner, the church comes out of Messiah; it is not a matter of sinners receiving grace and being saved.

Adam's sleep was not for Eve's redemption; it was so that a rib could be taken out for her creation. Sin had not yet entered the scene that accounts in Genesis 2 and 3. Eve was able to receive life because Adam's slept. In the same manner an aspect of the death of Messiah is for the imparting of life to the Church. Ephesians 5:25 says Husbands, love your wives **just as Messiah loved the church and gave his life for it. *Messiah gave Himself for us because we are the church.***

According the 1 Corinthians 15, Messiah died for our sins. To die for sin deals with the **problem of sin- this is redemption.** Romans 5 speaks of Messiah dying for sinners, is in reference to redemption.

Ephesians 5 says that Messiah loved the church and gave Himself for it. He gave Himself because of love, not because of our sin. This aspect of His death is related to love and has nothing to do with sin. ***To die for sin is one thing, but to die for love is entirely different.***

John 19:31-37 says, Then the Jewish authorities asked Pilate to allow them to break the legs of the men who had been crucified, and to take the bodies down from the crosses. They requested this because it was Friday, and they did not want the bodies to stay on the crosses on the Sabbath, since the coming Sabbath was especially holy.

So, the soldiers went and broke the legs of the first man and then of the other man who had been crucified with Yeshua. But when they came to Yeshua, they saw that he was already dead, so they did not break his legs.

One of the soldiers, however, plunged his spear into Yeshua's side, and at once blood and water poured out. The one who saw this happen has spoken of it, so that you also may believe. What he said is true, and he knows that he speaks the truth. This was done to make the scripture come true: **Not one of his bones will be broken.** And there is another scripture that says, **People will look at him whom they pierced.**

3.17.2 Conclusion

When the Lord Yeshua was resurrected, He imparted His life into us. When we believe in Him, we receive His life. We all became God's sons, and as such, we all belong to God. Because we have this life within us, as men we can be entrusted by God to fulfil His purpose.

Therefore, it says that He will bring many sons into glory. To rule is to be glorified, and to be glorified to rule. When the many sons have obtained authority and restored the earth, then they will be brought triumphantly into glory.

3.18 I am the Way and the Truth and the Life

Many of us are familiar with John 14, where Yeshua tells His disciples that He **is the Way, and the Truth, and the Life.** But what did that saying really mean for them, and what does it mean for us?

The Bible teaches that there is no other way to salvation than through Yeshua the Messiah. Yeshua Himself says in John 14:6, **I am the way, and the truth, and the life. No one comes to the Father except through me.**

He is not a way, as in one of many; He is the way, as in the one and only. No one, regardless of reputation, achievement, special knowledge, or personal holiness, can come to God the Father except through Yeshua. Yeshua is the only way to heaven for several reasons.

Yeshua was **chosen by God** to be the Saviour [1 Peter 2:4]. Yeshua is the only One to have come down from heaven and returned there [John 3:13]. He is the only person to have lived a perfect human life [Hebrews 4:15]. He is the only sacrifice for sin that is recorded in 1 John 2:2; Hebrews 10:26.

He alone fulfilled the Law and the Prophets [Matthew 5:17]. He is the only man to have conquered death forever [Hebrews 2:14-15]. He is the only Mediator between God and man [1 Timothy 2:5]. Paul says in Philippians 2:9, He is the only man whom God has “exalted . . . to the highest place”. Yeshua spoke of Himself as the only way to heaven in several other places besides John 14:6.

He presented Himself as the object of faith in Matthew 7:21-27. He said His words are life in John 6:63. He promised that those who believe in Him will have eternal life [John 3:14-15]. He is the gate of the sheep [John 10:7]; the bread of life in John 6:35; and the resurrection in John 11:25. No one else can rightly claim those titles.

The apostles’ preaching focused on the death and resurrection of the Lord Yeshua. Peter, speaking to the Sanhedrin, clearly proclaimed Yeshua as the only way to heaven: **Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved [Acts 4:12].**

Paul, speaking to the synagogue in Antioch, singled out Yeshua as the Saviour: **I want you to know that through Yeshua the forgiveness of sins is proclaimed to you. Through him everyone who believes is set free from every sin [Acts 13:38-39].**

John, writing to the church at large, specifies the name of Messiah as the basis of our forgiveness: **I am writing to you, dear children, because your sins have been forgiven on account of his name [1 John 2:12].**

No one but Yeshua can forgive sin. Eternal life in heaven is made possible only through Messiah. Yeshua prayed, **Now this is eternal life: that they may know you, the only true God, and Yeshua the Messiah, whom you have sent [John 17:3].**

To receive God’s free gift of salvation, we must look to Yeshua and Yeshua alone. We must trust in Yeshua’s death on the cross as our payment for sin and in His resurrection. Paul says in Romans 3:22, **This righteousness from God comes through faith in Yeshua the Messiah to all who believe.**

At one point in Yeshua’s ministry, many of the crowd were turning their backs on Him and leaving in hopes of finding another saviour. Yeshua asked the Twelve, **Do you want to go away as well? [John 6:67].** Peter’s reply is exactly right: **Lord, to whom shall we go? You have the words of eternal life, and we have believed, and have come to know, that you are the Holy One of God [John 6:68-69].**

Yeshua made the way to go to God with his crucifixion, so he said he is the way. He is the truth because he revealed the truth, that means, he is the Son of God. He is the life because he is giving the eternal life with his flesh and his blood.

3.19 Uniqueness of the Messiah

The truth about Messiah is based primarily on the New Testament documents which have been shown elsewhere to be authentic. The New Testament record, especially the Gospels, is one of the most reliable documents from the ancient world. From these documents we learn that numerous facets of Messiah are absolutely unique.

Christians believe that Yeshua is the unique Son of God in human flesh. However, some unbelievers, who may or may not believe Yeshua existed, do not believe that Yeshua was necessarily a wise or a particularly good man.

Others, such as Muslims, think that Yeshua was a prophet, along with other prophets. Hinduism depicts Messiah as one among many great gurus. Many others hold Messiah as a good human being and a great moral example.

Yeshua went to the territory near the town of Caesarea Philippi, where he asked his disciples, **“Who do people say the Son of Man is?” “Some say John the Baptist,” they answered. “Others say Elijah, while others say Jeremiah or some other prophet.” “What about you?” he asked them. “Who do you say I am?” Simon Peter answered, “You are the Messiah, the Son of the living God.”** (Mathew 16: 13-19; Mark 8: 27-29; Luke 9: 18-20; John 7: 25-31)

In another instance we find similar kind of situation...When Martha heard that Yeshua was coming, she went out to meet him, but Mary stayed in the house. Martha said to Yeshua, “If you had been here, Lord, my brother would not have died! But I know that even now God will give you whatever you ask him for.” “Your brother will rise to life,”

Yeshua told her. “I know,” she replied, “that he will rise to life on the last day.” Yeshua said to her, **“I am the resurrection and the life. Those who believe in me will live, even though they die; and those who live and believe in me will never die.** Do you believe this?” **“Yes, Lord!” she answered. “I do believe that you are the Messiah, the Son of God, who was to come into the world.”** (John 11: 20-27)

The Old Testament, which even the most ardent critic acknowledges was in existence centuries before Messiah, predicted the *where* (Micah 5:2), the *when* (Daniel 9:26), and the *how* (Isaiah 7:14) of Messiah’s entry into the world. He would be born of a woman (Genesis 3:15) from the line of Adam’s son Seth (Genesis 4:26), through Noah’s son Shem (Genesis 9:26–27), and Abraham (Genesis 12:3; 15:5).

He would come through the tribe of Judah (Genesis 49:10) and would be the son of David (2 Samuel 7:12f). The Old Testament predicted that Messiah would die for our sins (Psalm 22; Isaiah 53; Daniel 9:26; Zechariah 12:10) and would rise from the dead (Psalms 2:7; 16:10).

All of these supernatural prophecies were uniquely fulfilled in Yeshua the Messiah. Yeshua lived a miracle-filled and supernaturally empowered existence from his

conception to his ascension. Centuries before his birth he was foretold by supernatural prophecy.

3.19.1 Unique in Conception

Messiah was not only supernaturally anticipated; he was also miraculously conceived. While announcing his virgin conception, Matthew (1:22–23) points to the prophecy of Isaiah (7:14).

Luke records this miraculous inception of human life (Luke 1:26f); Paul alludes to it in Galatians 4:4. Of all human conceptions, Yeshua's stands as unique and miraculous.

3.19.2 Unique in Life

From his very first miracle in Cana of Galilee (John 2:11), Yeshua's ministry was marked by its miracles (John 3:2; Acts 2:22). These were not healings of delusional illnesses, nor were they explainable on natural grounds. They were unique in that they were immediate, always successful, had no known relapses, and healed illnesses that were incurable by medicine, such as persons born blind (John 9).

Yeshua even raised several people from the dead, including Lazarus whose body was already to the point of rotting (John 11:39).

3.19.3 Unique in Death

Events surrounding Messiah's death were miraculous. This included the darkness from noon to 3 p.m. (Mark 15:33) and the earthquake that opened the tombs and rent the temple veil (Matthew 27:51-54). The manner in which he suffered the excruciating torture of crucifixion.

The attitude he maintained toward his mockers and executioners was miraculous, saying, 'Father forgive them, for they do not know what they are doing' (Luke 23:34). The way in which he actually died. As Yeshua said, 'I lay down my life—only to take it up again. No one takes it from me, but I lay it down of my own accord' (John 10:18).

At the very moment of his departure, he was not overcome by death. Rather, he voluntarily dismissed his spirit. 'Yeshua said, 'It is finished.' With that, he bowed his head and gave up his spirit' (John 19:30).

3.19.4 Unique in the Resurrection

The crowning miracle of Yeshua's earthly mission was the resurrection. It was not only predicted in the Old Testament (Psalms 2, 16), but Yeshua himself predicted it from the very beginning of his ministry: He said, 'Destroy this temple, and I will raise it again in three days.' ... But the temple he had spoken of was his body' (John 2:19, 21; Matthew 12:40–42; 17:9).

Yeshua demonstrated the reality of his resurrection in twelve appearances over forty days to more than 500 people.

3.19.5 Unique in the Ascension

Just like his entrance into this world, Yeshua's departure was also miraculous. After commissioning his disciples, 'he was taken up before their very eyes, and a cloud hid him from their sight. They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them' (Acts 1:10). Contrary to the view of some, this was not a 'parable' but a literal bodily ascension into heaven from which he will return in the same literal body to reign in this world (Acts 1:11; Revelation 1:7, 19–20). The great Christian creeds clearly emphasize the miraculous bodily ascension of Messiah.

3.19.6 Unique in Sinlessness

Some of Yeshua's enemies brought false accusations against him, but the verdict of Pilate at his trial has been the verdict of history: 'I find no basis for a charge against this man' (Luke 23:4). A soldier at the cross agreed saying, 'Surely this was a righteous man' (Luke 23:47), and the thief on the cross next to Yeshua said, 'This man has done nothing wrong' (Luke 23:41).

For a description of what those closest to Yeshua thought of his character, Hebrews says that he was tempted as a man 'yet without sinning' (Hebrews 4:15). Yeshua himself once challenged his accusers, 'Which of you convicts me of sin?' (John 8:46), but no one was able to find him guilty of anything.

This being the case, the impeccable character of Messiah gives a double testimony to the truth of his claim. Yeshua's sinlessness was unique.

3.19.7 Yeshua was not born by chance like other human beings.... but He chose to be born ... chose His mother, too.... Virgin Mother

- *Luke 1: 28-38:* The angel came to her and said, "Greetings, you who are highly favoured! The Lord is with you." She was deeply troubled by his words and wondered what kind of greeting this might be. The angel said to her, "Don't be afraid, Mary; God has been gracious to you. **Look! You will become pregnant and give birth to a son, and you will name him Yeshua.** He will be great and will be called the Son of the Most High God. Mary said to the angel, "**I am a virgin. How, then, can this be?**" **The angel answered, "The Holy Spirit will come on you, and the power of the Most High God will overshadow you.** For this reason, the holy one to be born will be called the Son of God. Remember your relative Elizabeth. It is said that she cannot have children, but she is now six months pregnant, even though she is very old. For there is nothing that God cannot do. "I am the Lord's servant," said Mary; "may your word to me be fulfilled." Then the angel left her.
- *Luke 2: 48-50* His parents were astonished when they saw him, and his mother said to him, "Son, why have you done this to us? **Your father and I** have been terribly worried trying to find you." He answered them, "**Why did you have to look for me? Didn't you know that I had to be in my Father's house?**" But they did not understand his answer. *Although his parents never told him about his birth, but he*

knew from childhood that who's his Father and corrected his mother's statement about "Your Father and I" stating that his Father is God not Joseph (the husband of Mary). This incident was happened when Yeshua was 12 years old.

3.19.8 Yeshua knew the purpose of his coming to the earth--- his Birth, Death and Resurrection

- *Mathew 16: 20-28; 17: 22-23; 20: 17-19; Mark 8: 30-38; 9: 1, 30-32; 10: 32-34; Luke 9: 21-27, 43b-45; 18: 31-34; John 3: 14-21; 12: 27-36* Then Yeshua ordered his disciples not to tell anyone that he was the Messiah and all together came in Galilee. From that time on Yeshua began to say plainly to his disciples, **"I must go to Jerusalem and suffer much and be rejected by the elders, the chief priests, and the teachers of the Law. They will condemn him to death and then hand him over to the Gentiles, who will make fun of him, whip him, and crucify him; but three days later he will be raised to life."** Peter took him aside and began to rebuke him. "God forbid it, Lord!" he said. "That must never happen to you!" Yeshua turned around and said to Peter, "Get away from me, Satan! You are an obstacle in my way, because these thoughts of yours don't come from God, but from human nature." Then Yeshua said to his disciples, "If any of you want to come with me, you must forget yourself, carry your cross, and follow me. For if you want to save your own life, you will lose it; but if you lose your life for my sake, you will find it. Will you gain anything if you win the whole world but lose your life? Of course not! There is nothing you can give to regain your life. For the Son of Man is about to come in the glory of his Father with his angels, and then he will reward each one according to his deeds. I assure you that there are some here who will not die until they have seen the Son of Man come as King." **Yeshua had spoken about his suffering, death and resurrection to his disciples for three times- (i) after Peter's declaration about Yeshua as Messiah, (ii) when Yeshua and his disciples were on the way to Galilee, and (iii) when Yeshua and his disciples were on the way to Jerusalem.** But the disciples did not understand any of these things; the meaning of the words was hidden from them, and they did not know what Yeshua was talking about.
- *Luke 4: 16-21* Then Yeshua went to Nazareth, where he had been brought up, and on the Sabbath he went as usual to the synagogue. He stood up to read the Scriptures and was handed the book of the prophet Isaiah. He unrolled the scroll and found the place where it is written, ***"The Spirit of the Lord is upon me, because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed and announce that the time has come when the Lord will save his people."*** Yeshua rolled up the scroll, gave it back to the attendant, and sat down. All the people in the synagogue had their eyes fixed on him, as **he said to them, "This passage of scripture has come true today, as you heard it being read."**

3.19.9 Yeshua claimed himself to be God & King of Israel

- *John 8:53-58* Our father Abraham died; you do not claim to be greater than Abraham, do you? And the prophets also died. Who do you think you are?" Yeshua answered, "If I were to honor myself, that honor would be worth nothing. ***The one who honors me is my Father—the very one you say is your God. You have never known him, but I know him. If I were to say that I do not know him, I would be a liar like you. But I do know him, and I obey his word. Your father Abraham rejoiced that he was to see the time of my coming; he saw it and was glad.***" They said to him, "You are not even fifty years old—and you have seen Abraham?" "I am telling you the truth," Yeshua replied. ***"Before Abraham was born, 'I Am'."*** After Yeshua spoke such a word, what reaction do we see? "The Jews again took up stones that they might stone Him. Yeshua answered them, I have shown you many good works from the Father; for which of these works are you stoning Me? The Jews answered Him, ***We are not stoning You for a good work, but for blasphemy, and because You, being a man, are making Yourself God"*** (*John 10:33*). The Jews understood very well that Yeshua's words meant that He claimed to be God. After hearing these words they wanted to stone Him to death. A claim was made by Yeshua, and an accusation was charged by the Jews, both of which concerned His divinity.
- *John 5: 17-18* Yeshua answered them, "My Father is always working, and I too must work." This saying made the Jewish authorities all the more determined to kill him; not only had he broken the Sabbath law, but ***he had said that God was his own Father and, in this way, had made himself equal with God.***
- In *John 10:30* Yeshua said, ***"The Father and I are one."*** Moreover, in *John 14: 9* Yeshua answered, ***"For a long time I have been with you all; yet you do not know me, Philip? Whoever has seen me has seen the Father. Why, then, do you say, 'Show us the Father'?"***
- At the last judgment, the hour when His release or crucifixion was to be deliberated, He was examined as to who He was. What was His answer? He said that the Son of Man would be seen sitting on the right hand of the Majesty on high, descending on the clouds in glory (*Matthew 26: 64*). Even then He claimed to be God. As a result, He was crucified on the cross.
- *John 1: 1-5* In the beginning ***the Word*** already existed; ***the Word was with God, and the Word was God.*** From the ***very beginning the Word was with God. Through him God made all things; not one thing in all creation was made without him. The Word was the source of life,*** and this life brought light to people. The light shines in the darkness, and the darkness has never put it out.
- Revelation 1: 8; 21: 6-7; 22: 12- 13 "Listen!" says Yeshua. "I am coming soon! I will bring my rewards with me, to give to each one according to what he has done. ***I am the first and the last, the beginning and the end.***"
- Isaiah 44:6 The Lord, who rules and protects Israel, the Lord Almighty, has this to say: ***"I am the first, the last, the only God; there is no other god but me.***
- Isaiah 48:12 The Lord says, "Listen to me, Israel, the people I have called! ***I am God, the first, the last, the only God!***

3.19.10 Yeshua healed people and performed miracles

- **The Wedding in Cana** (John 2: 1-12)
- **Yeshua has Pity for the People and Heals Many People** (Mathew 4: 23-25; 9: 35-38; 15: 29-31; Luke 6: 17-19)
- **Yeshua Heals a Man** (Mathew 8: 1-4; Mark 1: 40-45; Luke 5: 12-16)
- **Yeshua Heals a Roman Officer's Servant** (Mathew 8: 5-13, Luke 7: 1-10)
- **Yeshua Heals an Official's Son** (John 4: 43-54)
- **The Healing at the Pool** (John 5: 1-18)
- **Yeshua Heals Many People** (Mathew 8: 14-17; Mark 1: 29-34; Luke 4: 38-41)
- **Yeshua Heals the Sick in Gennesaret** (Mathew 14: 34-36; Mark 6: 53-56)
- **Yeshua Heals a Crippled Woman on the Sabbath** (Luke 13: 10-17)
- **Yeshua Heals a Sick Man** (Luke 14: 1-6)
- **Yeshua Heals Ten Men** (Luke 17: 11-19)
- **Yeshua Heals a Paralysed Man** (Mathew 9: 1-8; Mark 2: 1-12; Luke 5: 17-26)
- **The Man with a Paralysed Hand** (Mathew 12: 9-14; Mark 3: 1-6; Luke 6: 6-11)
- **Yeshua Heals a Dumb Man** (Mathew 9: 32- 34)
- **Yeshua Heals a Deaf-Mute** (Mark 7: 31-37)
- **Yeshua Heals Two Blind Men** (Mathew 9: 27-31)
- **Yeshua Heals Two Blind Men** (Mathew 20: 29-34; Mark 10: 46-52, Luke 18: 35-43)
- **Yeshua Heals a Dumb and Blind Man** (Mathew 12: 22-32; Mark 3: 20-30; Luke 11: 14-23)
- **Yeshua Heals a Man Born Blind** (John 9: 1-41)
- **Yeshua Heals a Man with Demons** (Mathew 8: 28-34; Mark 5: 1-20; Luke 8: 26-39)
- **Yeshua Heals a Boy with an Evil Spirit** (Mark 9: 17-29; Mathew 17: 14-21; Luke 9: 37-43a)
- **A Woman's Faith on Yeshua Drive the Demon out of her Daughter and Yeshua Heals a Man with an Evil Spirit** (Mark 1: 21-28; Mark 7: 24-30; Luke 4: 31-37)
- **The Return of the Evil Spirit** (Mathew 12: 43-45; Luke 11: 24-26)
- **Yeshua Feeds Five Thousand Men** (Mathew 14: 13-21; Mark 6: 30-44; Luke 9: 10-17; John 6: 1-14)
- **Yeshua Feeds Four Thousand Men** (Mathew 15: 32-39; Mark 8: 1-10)
- **Yeshua Calms a Storm** (Mathew 8: 23-27; Mark 4: 35-41; Luke 8: 22-25)
- **Yeshua Walks on the Water** (Mathew 14: 22-33; Mark 6: 45-52; John 6: 15-21)
- **The Official's Daughter and the Woman Who Touched Yeshua's Cloak** (Mathew 9: 18-26; Mark 5: 21-43; Luke 8: 40-56)
- **Yeshua Raises a Widow's Son** (Luke 7: 11-17)
- **The Death of Lazarus and Brought to Life** (John 11: 1-57, 12: 9-11)
- **The Transfiguration** (Mathew 17: 1-13; Mark 9: 2-13; Luke 9: 28-36)

3.19.11 Yeshua condemned all other religious leaders / founders, gods & goddess of the World

- John 3:16 For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life.
- John 8:24 That is why I told you that you will die in your sins. And you will die in your sins if you do not believe that 'I Am Who I Am'."
- John 14:6 Yeshua answered him, "I am the way, the truth, and the life; no one goes to the Father except by me.
- John 10:9 I am the gate. Those who come in by me will be saved; they will come in and go out and find pasture.
- John 3:36 Whoever believes in the Son has eternal life; whoever disobeys the Son will not have life, but will remain under God's punishment.
- John 6:35 "I am the bread of life," Yeshua told them. "Those who come to me will never be hungry; those who believe in me will never be thirsty.
- John 11:25 Yeshua said to her, "I am the resurrection and the life. Those who believe in me will live, even though they die;
- Acts 4:12 Salvation is to be found through him alone; in all the world there is no one else whom God has given who can save us."
- 1 Timothy 2:5 For there is one God, and there is one who brings God and human beings together, the man Messiah Yeshua.
- Romans 10:9 If you confess that Yeshua is Lord and believe that God raised him from death, you will be saved.
- John 20:28 Thomas answered him, "**My Lord and my God!**"

Isaiah 45:5-12 "I am the Lord; there is no other god. I will give you the strength you need, although you do not know me. I do this so that everyone from one end of the world to the other may know that I am the Lord and that there is no other god. I create both light and darkness; I bring both blessing and disaster. I, the Lord, do all these things. I will send victory from the sky like rain; the earth will open to receive it and will blossom with freedom and justice. I, the Lord, will make this happen." Does a clay pot dare argue with its maker, a pot that is like all the others? Does the clay ask the potter what he is doing? Does the pot complain that its maker has no skill? Do we dare say to our parents, "Why did you make me like this?" The Lord, the holy God of Israel, the one who shapes the future, says: "You have no right to question me about my children or to tell me what I ought to do! I am the one who made the earth and created human beings to live there. By my power I stretched out the heavens; I control the sun, the moon, and the stars.



Samir Stephan Kujur

ABOUT THE WRITER

My name is Samir Stephan Kujur, and it's so nice to meet you! In mid 1970s, I was born and brought up in a Christian family. During foundation years of my life (up to 12th standard of my school years), I was in boarding schools and had the opportunity to be part of well architected and disciplined routine life. During these foundation years, moral and spiritual teachings were engrained in my life through regular practice of meditation, attending daily prayers and Holy Mass, etc. In real sense, I was living in His fellowship and enjoying the sweetness of life. However, from early 1990s to mid 2010s, I was drifted away from Him. I left meditation, stopped praying and attending Holy Mass. I felt like I was living in wilderness ... no peace, no success. It was a difficult period and my life literally became hell. I was in trap of devil and was involved in satanic activities. Although I was born and brought up in a Christian family, I never read the complete 66 Books of the Bible (from Genesis Chapter 1 to Revelation Chapter 22) till the age of my late 30s.

After mid 2010s, once again I started meditating but in different format. It was a combination of Raj Yoga, Reiki and Aura Cleansing and reading the Bible. However, this time I was having lots of questions in my mind. Who am I? What is Soul, Spirit, Holy Spirit and their relationship? Who is God? How could there be the Trinity God? What is the relationship between Father, Son and Holy Spirit? and so on ... Also found lots of differences between the words of God in the Bible and Churches' teachings and liturgical practices. I got confused, but never stopped praying and reading the New Testament, Old Testament (different versions- TEV, NIV, KJV, Urantia Book, etc.), Torah and Quran to some extent.

By the Grace of God, I got the answers of my above questions. My life has changed. I am having so many supernatural experiences in my daily life. Here I am sharing some of them as my testimony:

[1] The Vision of {The Divine Mercy}

After mid-2010, I got several messages in dreams through departed souls of my loved ones, especially from my grandmother, but I didn't believe them because I had no clarity on their messages. Then I prayed, Lord I need a clear message from you. Then on 20th December 2018 around 4:15am to 4:30am, I had the vision, like a short Dream of The Divine Mercy. It was just for a fraction of second. I asked him, Whether I should go to Church or not? He replied, You May Go, then left. No fear or excitement, only plain conversation. I got the confirmation from Him. Now I had no choice to ignore anymore.

[2] The Vision of {The Throne of the Almighty}

Although I got the confirmation from the vision of the Divine Mercy, but my little human brain was not satisfied, I said to myself, it was just for a fraction of second, I didn't see Him properly and He left. I thought, maybe it was my illusion. Now I had another doubt, Is Yeshua God or is just like one of the God's servants? However, I never stopped praying and reading the Bible.

After about 9 and half months of the vision of The Divine Mercy, I had another vision, which was a long Dream. This time it was The Throne of the Almighty. The date of this vision was on September 30, 2019 between 4:15 am and 5:45am and lasted for almost 90 min. Initially, appeared like a bright star at distant on sky. Then, it started coming closure to me, and I show The Throne of the Almighty. It looked like someone is sitting on the throne, but face was invisible. As it was approaching closer to me, The Throne of the Almighty was magnifying with increased brightness, and at one point it approached next to me with magnified multifold and brightness, which was impossible for me to see it from my opened eyes. However, this brightness had no heat or temperature, but had very pleasant or bliss feeling.

After this vision, the LORD revealed my future task that is His Will to be fulfilled through me on this earth. They are related to: spread the Good News across the globe, perform one of the similar type of roles of Prophet Elijah, praying for needy souls, especially who are in captivity of evil spirits, revealing the messages of salvation, always remain in his fellowship and walk with Him.

Establishing the blog sites, youtube channels, writing books and articles are some of the baby steps I have taken to fulfil God's Will.

[3] The Dream of The Rapture Event

After 9 months of the vision of The Throne of the Almighty, I had a dream, which was a short Dream. This time it was The Rapture Event. The date of this dream was on June 27, 2020 between 3:30 am and 4:00 am and lasted for about 10-15 minutes. I saw that some human beings went up in the clouds to meet Yeshua. In night, He appeared in the clouds of heaven with power and great glory, the scene was almost same as described by Apostle Paul in 1 Thessalonians 4:16-17. Yeshua descended from Heaven to receive His people with open hands. As the Scriptures state, there was no light of SUN, MOON or STARS, it was the brightness of His presence. It was a beautiful revelation to me and had bliss feelings. In the dream there were two groups of humankind. The people of one group, who went up in the clouds to meet Yeshua and their earthly

bodies were transformed in to glorified bodies, also known as celestial bodies that happened in fraction of a second as mentioned in First Corinthians 15:51-52, and were shining very bright in the presence of Yeshua, and the other group of people remained on the earth to face consequences of The Great Tribulation. Luckily by the GRACE of GOD, I saw myself being in the group of people who went up in clouds to meet Yeshua, but I do remember one of my relatives was among the people in the other group. Then the alarm clock rang at 4:00 am.

Initially I thought it was about the second coming of Yeshua and His 1000-years reign on Earth, but The Holy Spirit revealed me that it was about the Rapture Event that will take place in the pre- tribulation period.

[4] & [5] The Short Vision and The Gift of Tongues

After 5 and half months that is about 163 days of the short dream of The Rapture, I received The Gift of Tongues. This time it was The Gift of the Holy Spirit. The date of receiving the gift was on December 08, 2020, between 12:50 am and 1:20 am. On December 07, 2020, around 8:00pm, I was having an in-depth Bible study and reflecting on The Rapture events. In between I had a short vision. I was taken away about 15-20 minutes from my natural state, but I could not recall what had happened to me during this short period. I felt like I slept for a while. I do recall that immediate before this event neither I was feeling tired nor sleepy. It transpired all of a sudden and when my eyes opened, I was very much afresh; as nothing had happened to me. There was no sign of feeling a sleep at all. Immediately, I tried to recall what had happened to me but couldn't recall any supernatural sign. I can say that I was taken away for 15-20 minutes from my natural state. Then without wasting my time in thinking about this, I continued my study and reflections on the Rapture related events mentioned in the Bible. Once the study was over around 11:00pm to 11:15 pm, I started to watch an youtube video on "HOW CAN I BE FILLED WITH THE HOLY SPIRIT" which was made by Rev. Amit Christian, an Evangelical Bible preacher from India. At the end of the message, he said that those who want to receive "THE GIFTS OF THE HOLY SPIRIT", please stand up. He emphasised that it's not a compulsion, and requested only those who really want the gift voluntarily. I knelt down and started praying with the preacher, and all of a sudden, my tongue started praying in unknown heavenly language. My tongue was not in my control, and this was the very first prayer in my life, as I remember that I prayed in the spirit.

[6] Supernatural Experience and the Dream of Angels

After 4 months that is about 124 days of The Gift of Tongues, I had another supernatural experience in my life and had a dream of heavenly beings. This time it was The Angels. The date of this event was on April 12, 2021, between 7:25am and 8:00am and a dream around 11:00pm and 12:00pm on the same date. On April 11, 2021, my wife and I handed over our all household items to Packers & Movers team for its shifting from Delhi to Odisha, and on April 12, 2021, early morning we handed over the keys of rented house to the house owner, went on main road and started to wait auto taxi to drop us to the railway station. It took us about 30 minutes to get an auto taxi that is 3 wheeler and we had left only 35 minutes time to reach the railway station and board the train. We were also carrying about 6-7 heavy luggage with us, and within this 35 minutes we had to reach, go through the special checking

procedure at station. The special checking procedure was made compulsory due to COVID, and rush towards the platform number 5 and board the train.

Practically it was impossible in next 35 minutes, until and unless the train gets delayed, or some supernatural miracle happens. We started at 7:25am from Katwaria Sarai, which is Near IIT, Delhi and the train was scheduled to depart at 8:00am from Anand Vihar Railway station. The distance between Katwaria Sarai and Anand Vihar Railway station is about 24km, which takes around 45 -60min by auto taxi. In auto both of us, my wife and I kept mum for almost 30 minutes. We had no options left with us, except to remember and surrender everything to God. We prayed to God individually. I prayed Him, and said "Lord this is your plan that we should leave Delhi, and now we are in your hands...please take care of us", whereas my wife prayed, and said "Lord let us not miss the train". We don't know how it happened, but we reached station at 7:50am that is in 25 minutes. A coolie with luggage carrier cart was waiting to receive us at railway station. He asked the name of the train, kept our luggage in the cart and said us to follow him. We kept running after him, no one asked or stopped us to check the ticket or scan the luggage at entrance, and by 7:55am we were at platform number 5 next to the coach of our reserved berths. He also helped us to get in our luggage in the train. Then I thanked him and paid the agreed labor fee of Indian Rupee 400. He smiled and left. We kept the luggage and took our respective berths, and within 1 minute train left the station. The train was on time and left the platform exactly at 8:00am...Wow! what a miracle...We thanked God for the superb plan.

Around 9:00pm we had our dinner and went back to our respective berths. I took the upper berth. I read some chapters from the Bible, prayed in heavenly tongue and slept. Around 11:00pm to 12:00pm I had a dream. In the dream I was standing with a small group of people in an unknown place. All of a sudden something like a sea of glass as mentioned in the Revelation 4:6; 15:2 spread across the ground. It looked like a still calm sea water surface.

In my right side at the end of the sea I saw a marvelous City or may be a Great Throne. At once I stepped down on the sea and walked on the water like Peter did in Matthew 14:29. I do remember that I was not afraid of walking on the water surface, but after few steps I started sinking similar to Peter had in Matthew 14:30. I didn't cry as Peter did, and within no time water came upto the level of my waist. Then I saw three angels came on motor boat. Their garments were pure white, I can realise that they were not of this world because they were in their celestial bodies, and one of them stretched forth his hand and caught me as Yeshua did to Peter in Matthew 14:31, and took me with them into the boat.

[7] The Short Vision of Heaven

After 2 and half months that is about 76 days of Dream of Angles, I had another short vision. This time it was vision of Heaven. The date of this vision was on June 28, 2021, between 3:40am and 3:50am. It was just for a fraction of second. I saw on clouds opening of Heaven. It was not merely the clouds parting or appearing something on clouds, but opening of Heaven as mentioned in Ezekiel 1:1; Mark 1:10; Acts 7:56 and Revelation 4:1.

The vision was similar to Prophet Micaiah as recorded in 1 Kings 22:19, it says, I saw the LORD sitting on His Throne, and all the host of heaven standing by Him on His right hand and on His left. The vision was amazing and beyond the human imagination. There is nothing on this world that can be used to compare this. When I had this vision, at once my spirit started praising LORD in heavenly language and I got up.

[8] The Short Vision of Heaven and Fall of Satan

After 3 months that is about 84 days of The Short Vision of Heaven, I had another short vision. This time it was again the Vision of Heaven and Fall of Satan. The date of this vision was on September 20, 2021, between 1:10am and 1:15am and on September 21, 2021, around 12:10am. On September 20, 2021, I saw on clouds opening of Heaven. The opening of Heaven was similar to my earlier vision of June 28, 2021, and I saw the LORD sitting on His Throne, and all the host of Heaven standing by Him on His right hand and on His left. All the host of Heaven were praising the LORD in the same manner as mentioned in Revelation 12:10 which says, And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

I also saw the Satan and his angels falling down from heaven as mentioned in Revelation 12:8-9, it says, neither was their place found anymore in heaven. He was cast out unto the earth, and his angels were cast out with him; and said by Yeshua in Luke chapter 10 verse 18 which says, And he said unto them, I beheld Satan as lightning fall from heaven.

And I saw the earth became dark as mentioned in Isaiah 13:10; Joel 2:10; Matthew 24:29; Revelation 6:12 and Revelation 8:12 which say, the sun be darkened, and the moon shall not give her light, and star shall withdraw their shining. Then my wife put on the fan, and my vision discontinued, and I came back to my natural realm. Once again, on September 21, 2021, I saw the LORD sitting on His Throne, and all the host of Heaven standing by Him on His right hand and on His left. All the host of Heaven were praising the LORD. However, this time the scene in Heaven as well as tone of praise was different from the vision of September 20, 2021. It was something similar to the Alleluia! as mentioned in Revelation 19:1-8, and Psalm 118:24 that says, This is the day which the Lord hath made; we will rejoice and be glad in it.

[9] The Short Vision of Heaven

After 2 months [61 days] of the Vision of Heaven and Fall of Satan, once again I had a similar short Vision of Heaven that I had on 28th June 2021. The date of this vision was on 22nd November 2021 between 3:20am – 3:21am. It was just for a fraction of second. I saw on clouds opening of Heaven. It was not merely the clouds parting or appearing something on clouds, but opening of Heaven as mentioned in Ezekiel 1:1; Mark 1:10; Acts 7:56 and Revelation 4:1.

On 21st November 2021, I was in a journey from Jharsuguda (Odisha) to Ujjain (Madhya Pradesh). This was also the first day, I started to read entire 150 Chapters of the Psalms on daily basis (divided in three sections – morning, afternoon and evening as our ancestors in faith did in the early days). Morning and afternoon readings I

completed on the way, but the last section I completed in the hotel before going to bed.

The vision was again similar to Prophet Micaiah as recorded in 1 Kings 22:19, "I saw the LORD sitting on His Throne, and all the host of heaven standing by Him on His right hand and on His left." The vision was amazing and beyond the human imagination. When I had this vision, at once my spirit started praising LORD in heavenly language and I got up.

[10] Confirmation Dream to Observe Sabbath

There are different opinions among the believer in Yeshua to observe Sabbath [some say yes, and others say no] and the day [some say on Saturday, and others say on Sunday] of its observance. In second half of the year 2019 i.e. in August- September, I started to observe Sabbath on seventh day of the week [i.e. Friday Evening to Saturday Evening as Jewish Community and some Christian denominations observe it]. I was convinced to observe it by referring the scriptures, right from the Genesis [Genesis 2:2-3] to the Book of Revelation [Revelation 22:14]. On 27th January 2022, Lord confirmed me in a dream to observe it. I had a dream of a long pending [it was of pre 1990s] under-construction Protestant Church in my village. Children were playing in the ground next to the church, and I saw a big cross at the top of the Church's main entrance gate. The cross was not fixed straight at the top as usual we see on church buildings but elevated at an angle of between 60-90 degree against the wall of the main building, and on the cross I saw the word written "SABBATH".

[11] The Next Level of Gift of Tongues – Singing in Tongues

After receiving the Gift of Tongues on 8th December 2020, I completely stopped using the traditional Catholic Prayers that I had learnt from my childhood. I also found the reference in Matthew 6:7 which emphasises to avoid using vain repetitions, Since then, at least 3 times in a day [Psalm 55:17; Daniel 6:10, 13; also Apostles & early church prayer timing were third hour (Acts 2:15), six hour (Acts 10:9), and ninth hour (Acts 3:1), however there are evidences in the Bible that Yeshua prayed more than 5 times in a day], I am praying in tongues and practicing my personal conversation with God [Ephesians 6:18-19]. Now it's almost 18 months, but hardly a day went by that I missed praying in tongues. At the conclusion of the last Sabbath [i.e. on Saturday, July 02, 2022], God blessed me with the next level of Gift of Tongues, i.e. Singing in Tongues [Romans 14:17; 15:13; 1 Corinthians 14:15; Ephesians 5:18-19; Colossians 3:16; Jude 1:20]

As usual I was observing the 4th Commandment as spelt out in the Bible [Exodus 20:8-11; Deuteronomy 5:12-15; and several other places]. On Saturday, in the conclusion hours of the Sabbath (at around 5:30pm), I started watching an episode of Sid Roth's "Its Supernatural", where a Jewish lady, Ms. Janie DuVall was sharing her testimony about "the Gift of Tongues" and at around 6:10pm, she started singing in unknown languages. All of a sudden, my spirit also started singing in unknown tongues. It lasted for about 3-4 minutes. Then I concluded the Sabbath observance at around 7:00pm-7:15pm with prayer, singing and scripture reading. Praise the Lord!

[12] The Dream of Seven Angels

On Friday, June 16, 2023 evening we that is my wife and I welcomed the Sabbath and did attend the online vesper services. After dinner I went to bed. And around mid-

night I had a dream. In dream, I saw seven angels dressed in pure white clothing, but they didn't have wings. They were holding the trumpets as mentioned in the Book of Revelation 8:1-2-6. Their appearance was like human beings and were very attentive and ready to blow the trumpets anytime. In dream I also saw a narrow path ending with a gate that was about to shut down. I ran on the narrow path towards the gate. When I reached, I bent down and entered into the gate with a great difficulty. The gate was closing in the manner of a huge shutter, and the shutter was coming down from the top. I do remember that the opened area of the gate was remained less than about one to one and half feet from the ground and was expected to close down anytime.

[13] Vision of the God's Word

On September 24, 2023, around 5:15am I had the vision of a Bible verse. I was laying on bed and trying to recall my dream. My eyes were closed and all of a sudden, a Bible verse flashed out before my eyes and moved from left to right. The Bible verse was Revelation 6:2. I tried to recall the message of this verse, but I couldn't. Then I opened the scripture that is installed in my Mobile Phone Application and read it. When I looked at message of this verse, I was astonished. I respired and asked myself, how this can be possible? If this is the case, then church that is the Body of Christ would have been raptured or moved into Ark or Goshen by this time. I also cross checked the parallel scriptures of Revelation 6:1-8. Some of them I checked were Ezekiel 14:21; Daniel 12:4-13; Ezekiel 2:9-10; Zechariah 6:1-9, Zechariah 11:8, and entire chapters of Ezekiel 35 to 38.

According to the Lunisolar Calendar, also known as the Hebrew or the Jewish Calendar, the New Year is just started on September 15, 2023 that is 5784, and it's the season of Fall Feasts also known as the appointed times of God. The Fall Feasts are the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles, which are also the shadows of Messiah's Next Coming. The prophecy of Daniel and the Book of Revelation reveal that these appointed times will be fulfilled in the Seven Years span of time, especially the first two-, and 1000-year reign of Messiah will go on. I did dig deep into the scriptures and found that Revelation 6:2 talks about the coming of the false Messiah that is Antichrist an imitator of the true Messiah who is mentioned in Revelation 19:11-16. The scriptures say, initially the False Messiah will imitate himself as a peace maker and will deceive the world for three and half years that is 42 months. It is also expected that peace treaties will be signed, and the Third Temple will be built in Jerusalem. It will be built on the same area, where the earlier two temples were located which houses the al-Aqsa compound and belonged to the international community under the administration of the United Nations through the Trusteeship Council. It was granted this special status for its importance to the three Abrahamic religions. The Third Temple will be built within three and half years that is within 42 months under the leadership of False Messiah, and Jewish community who are Non-believers in Yeshua will declare and accept him their long-awaited Messiah. However, on the day of the dedication of the temple, False Messiah will declare himself God, either by his physical presence or putting his image or statue in the temple for the worship.

According to my vision, if the Revelation 6:2 is activated in year 2023, then we can expect that the Third Temple will be built before year 2027. During this period, God's judgement will be executed through the False Messiah; then in the remaining half of

the seven years' period that is in the 42 months will be of God's wrath. The scripture says, especially in Luke 17:26-36; John 14:1-3; 1 Thessalonians 5:9; Revelation 3:10; 7:9-17 that before the situation of this world gets worse, church will be raptured or put into the Ark or Goshen.

Therefore, I pray thee, don't wait for the Great Tribulation or the Second Coming of Yeshua the Messiah on earth. Rather, repent and get baptized that is Born Again and be part of the rapture event or be in the Ark / Goshen to avoid the Great Tribulation. Don't be deceived. The purpose of the second coming of Messiah on earth is to save Israel, judge Satan and Satan's followers, rule on earth for 1000 years and establish God's Kingdom forever.

[14] Dream of Scriptures related to Yeshua's Blood, Cross, Nails and Crown of Thorns

On October 06, 2023, around 3:30am and 4:30am, I had a dream of a huge book. The book was opened on the page where details of the cup of blood, cross, nails and crown of thorns were mentioned. I do recall, the appearance of book was not like the normal Bible that we see in our churches or homes. It was a huge book, and the opened page had the summary of Messiah's suffering as mentioned in the book of Isaiah, Psalms, Matthew, Mark, Luke and John. In the opened page, the details were mentioned in both, written text on left side and pictorial form on the right side to the respective texts. They were explained in three sections: First section it was about the blood of Yeshua the Messiah with the symbol of a cup. Second section it was about the crown of thorns and nails. And the third section, it was about the cross. Moreover, I also saw the multi-paged documents prepared for persons living in India. The papers of the document were greenish in colour. It looked like a contract document or progress report, which was attested by the authorised signatory on every page of the document. It was interesting to see that in one of the pages, at the middle of the page a rectangular box was made for putting the mandatory signature of main authorised official of India that is the Prime Minister of India. And I saw the document was signed in full by the present Prime Minister of India that is Mr. Narendra Modi. The signature was in blue colour. In the dream, I also saw some of my relatives, especially priests and nuns, who have devoted their lives for the service of God and are associated with different congregations in the religious order of Roman Catholic.

[15] Lost and Found

On Friday, November 17, 2023, my wife and I went to purchase some grocery items to the nearby weekly market which is spread over more than 5 acres open field near bus stand and railway station in Purani Bast, Jharsuguda. The marketplace is about 2 kilometres away from my residence. It is a crowded market, where people come from different parts of the city and rural areas as well. I was carrying my personalised cardcase in my front pant pocket, having multiple cards in it, such as bank ATM, driving license, etc. Till Sunday morning I was not aware that I lost my cardcase. The main reason behind this was that on Friday and Saturday we were busy in preparing and keeping the Sabbath. This includes, preparing food, welcoming the Sabbath, attending Vesper and Sabbath services, reading bible, fasting and taking rest. On Sunday morning I needed my bank ATM card to do some financial transactions, but I didn't find my personalised cardcase. I searched in my pant pockets and other anticipated places in the house. My wife and I did the similar exercises of the woman who had lost one piece of silver that is mentioned in Luke 15:8. But we didn't find it in house. I was least bothered about the bank ATM card, because in my bank account

there was hardly few hundreds of rupees. Therefore, I didn't block the card and was planning to apply for the reissuance of the card. But I was sad for losing my Driving License. On Monday, that is November 20, 2023, at 7:00pm my wife offered a small prayer for the same in our evening family prayer meeting. Next morning, that is on Tuesday, November 21, 2023, around 10:32am she received an one liner SMS, the text message in her mobile stating that the ATM card is with him. We thanked God for the quick response. Immediately I made a call on the unknown number and confirmed his location, which was at Badmaal. The location was about 10 km away from our residence. He also told me that he found it in the Friday Weekly Market. My wife and I went and collected the cardcase from him around 1:30pm. I thanked and asked him, how did he get the number? I asked this because I hardly share the number which is used by my wife. Then he replied that the number is in the ID card. I was surprised to know that my ID card was also there in the cardcase. Then I checked the cardcase and found an expired old employment ID card, and the same number was mentioned in the Emergency Contact. Once again, we thanked him and journeyed back home. This incident helped me and my wife to strengthen our faith in God and take another baby step to come closure to Him.

Praise the Lord!

Connect With Me: If you would like to connect me, please drop me an email at info@samirstephan.com. I will get back to you soon.

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