

# The Acceptable Year

A Chronological Timeline of The Messiah  
Walking the Zadokite Priestly Calendar



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**REMNANT of the LIGHT  
WATCHPOST**

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# Days of the Messiah- the Priestly Calendar

## Introduction

I started this journey of discovery because I needed to see for myself whether the Messiah, who is our High Melchizedek Priest, was following the Priestly calendar as we understand it. I wasn't sure if we would find any evidence to prove our theory, but I thought that at least I would know for sure one way or the other. After all it is only truth that we were after. If the Messiah was on-board with the Temple leaders, then we would of course adjust our own errors. We believe that as the High Melchizedek Priest, Jahshua would have been following the Priestly Calendar given to Enoch, Noah, David and so on... But we had to KNOW for sure.

At first, I thought it would be pretty easy to align everything as we are well versed in the Enochian based, Zadokite Priestly calendar. We have been watching and journaling the sun and moon for years. In doing this- it made our understanding of the Creator's calendar come to life for us. It is something we live by daily.

The hardest part was establishing a coherent timeline from the Gospels. It took a ton of reading and comparing events and logistics of each individual Gospel. We then plugged in all the known factors- like the known Priestly Sabbath and Feast days as found in the Dead Sea Temple scrolls; and the Jewish Sabbaths and Feasts of any given year. We had to study moon charts to determine the Jewish dates and then used some awesome software to convert dates from the Julian to the Gregorian- as we are actually dealing with four different calendars; *the Lunar* used by the Jews, *the Julian* used at the time of the Messiah and still used today for celestial dating, *the Gregorian*, currently used in the Western world; and finally, *the Priestly Calendar* given to man through the Prophets by the CREATOR.

Once all the baseline factors were in place- we overlaid the Gospel timeline framework. After all that information was set in place, I went back through and searched for any historical or Biblical ties to key days and events. This is where it really got exciting. As we will reveal, over and over the Messiah's actions aligned with the Torah and the prophets- just like He said was His purpose.

**Mat 5:17** Do not think that I came to annul the Torah or the Prophets; I did not come to annul, but to *fulfill*.

More about that later-

After much prayer for guidance and understanding, and many late nights of blurry-eyed study, we worked through all the evidence that we will present to you here. Running model timelines through the Gospels took time but we wanted to be as accurate as possible- keeping everything within the limits of probability.

We feel that we have found enough scriptural evidence that proves at the very least that the Messiah did not follow the Jewish Sabbath and Feast days. In fact, He reproached them over and over for their practices. Also, a witness in the book of Acts shows us that disciples continued following the Priestly calendar after the Messiah's death.



Coming against the Jewish Sabbaths in **proclaiming** the *Acceptable Year* was a major reason for Temple Leader wanting the Messiah dead- as we will see. Indeed, we believe we have enough evidence to feel confident that the Messiah followed the Priestly calendar as given to Enoch and the prophets by His FATHER.

This was the calendar also given to king David and passed on to his son king Solomon. It was employed by the lawful priests of the Tabernacle and First Temple. Rediscovered in our modern era, the Dead Sea scroll library found in Qumran not only brings this priestly calendar to light- but resonates with Enoch's own words about the restoration of this very calendar by the end time generation.

We are the end time generation where the prophet Zechariah, after given a vision about the calendar- echoed Enoch's words- saying this information is for us- now- this generation that was to come.

**Zechariah 6:15** And **the *DISTANT ONES* [remote place or time; generation] shall come** and build-restore- set up the house of JAHUAH [*Jahuah's house is [the Covered Garden of Set Times](#)*]. And you shall know that the CREATOR of Hosts has sent me to you. And this shall be, if listening, you will listen to the voice of JAHUAH your CREATOR.

Zechariah echoes the words of Enoch-

**Enoch 1:2** *And Enoch, the blessed and righteous man of JAHUAH took up his parable while his eyes were open and he saw, and said, "This is a Qodesh [Holy] vision from the heavens which the malakim [angels] showed me: and I heard from them everything and I understood. I look Not for This Generation but for **the DISTANT ONE** [remote place or time; generation] that is coming. I speak about the elect ones and concerning them."*

**Enoch 2:1-2** *Examine all the activities which take place in the sky and how they do not alter their ways, and examine the luminaries of heaven, how each one of them rises and sets; each one is **systematic** according to its respective season; and they do not divert from their **appointed order** [everything has an appointed time].*

And look at the earth and turn in your mind concerning the action which is taking place in her from the beginning to the end: how all the work of JAHUAH as being manifested does not change.

**2Enoch 23** And he was telling me all the things of heaven and earth and sea and all the elements and the movements and their courses and their changes, and seasons and years and days and hours, and the coming of the clouds and the blowing of the winds... And Vrevoil [the angel] instructed me for 30 days and 30 nights, and his mouth never stopped speaking... And I sat down for a second period of 30 days and 30 nights, and I wrote everything accurately. **And I wrote 366 books.** [One for each possible day of the year].

Not only did the prophets quote Enoch numerous times- so did the Messiah. Our Messiah taught from the word of Enoch as evidenced in His words.



One example of this is found in Mark chapter 12, where Jahshua is having a dialogue with the Sadducees and the question comes up about marriage in heaven. Jahshua said they err in their question because **they do not know the scriptures** and then proceeds to explain that angels do not marry.

Now, I have been reading and studying the *Word* since I received my first bible when I was ten years old (*trust me that was a long time ago*) and other than in the book of Enoch I have never come across any other Scripture declaring that angels do not marry, yet Jahshua rebuked them for not knowing Scripture.

In Enoch chapter 15, the "*Master of spirits*" declares that because the angels are everlasting, they have not been appointed wives.

The Messiah had a clear understanding of Enoch's works as seen throughout the Gospel's with the Messiah quoting Enoch on several occasions. This understanding and knowledge would undoubtedly include the calendar presented within the pages of Enoch's writings.

Scriptural and historical evidence indicate that the *Acceptable Year of the Creator*, in which all of the tremendous works of the Messiah Jahshua are recorded in Matthew, Mark, Luke, and John occurred in reality- during approximately one calendar year. In which the Messiah having only observed each of His Father's feast days once during His ministry.

The Messiah being the High Melchizedek Priest- would most certainly have the duty of upholding the Priestly Calendar. He told us that He was here to preach the **ACCEPTABLE YEAR- not years** of His Father! AND He most certainly WAS NOT following the Sabbaths of the Pharisee.

Many people claim that the Messiah kept the same [Saturday] Sabbath as the Pharisee's because He never came up against them in scripture about it and was in the synagogues on Sabbath. We will explore this further throughout the study.

But, before getting into the timeline, I would like to touch briefly about the Saturdays of the Messiah's time- and point out that our modern Saturday is not the same as the one in Jahshua's day. Why does this matter? Because there are those who teach that not only did the Messiah follow the Jewish Sabbath but that throughout all of man's time Saturday has never changed so is thus the Sabbath of creation.

## **Julian to Gregorian**

The *old Roman calendar* prior to the Julian calendar had an **eight-day week**. The eight-day week was the market week. The Romans did not name their days but marked them from A to H. One of the letters was the nundinal letter marking the market day.

When the seven-day week, which now had named days, was introduced following the introduction of the Julian calendar, the eight-day week coexisted with the seven-day week until Emperor Constantine *officially adopted the seven-day week in 321 A.D.* Sunday was the first day of the seven-day week honoring the sun and Saturday (honoring Saturn) was the last.



The word used for “Saturday” throughout numerous cultures for generations isn’t the word for ‘Sabbath.’ But rather it originates from the Babylonian word *sebūtu*, which is derived from the Babylonian word *sebū* the ordinal number ‘seven’; the basis for the Hebrew word ‘*seba*’ *seven*. Thus, these words used to describe the ‘*seventh day*’ - simply mean ‘seventh’- and then would account for the reason why so many cultures used it to name their seventh day. NOT because it was tied to the word Sabbath- but simply a count of seven.

JULIAN 1582		October				Gregorian 1582	
Sun	Mon	Tues	Wed	Thurs	Fri	Sat	
	1	2	3	4	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31							

In 1582 when the Gregorian calendar was first introduced ten days were removed from the month of October. Not seven or fourteen or any number that is divisible by seven- but ten days. When it was adopted almost 200 years later in America there was then a thirteen-day difference from the Julian to the Gregorian.

Dio Cassius, a Roman historian<sup>1</sup>, confirms that at the time of the Messiah, Israel was using the Roman Julian “Saturday” for keeping their day of worship. When it lost ten days- the Julian 7<sup>th</sup> day ‘Saturday’ then fell on the Gregorian Wednesday. So, if the Julian “Saturday” was the true seventh day Sabbath since creation- then why didn’t the Jewish leaders move the Sabbath to Wednesday? After all, wasn’t it *the counted seventh day* that was blessed that first week of creation?

The Julian “Saturday” has been moved to the Gregorian Wednesday and the 7<sup>th</sup> day count of the calendar in use at the time of the Messiah is now out of sync. This is just one example of MANY calendar reforms throughout history- Thus, **no one** can claim that our modern Saturday is the same as the Holy Seventh Day of Creation.

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	<sup>5</sup> /15	<sup>6</sup> /16
<sup>7</sup> /17	<sup>8</sup> /18	<sup>9</sup> /19	<sup>10</sup> /20	<sup>11</sup> /21	<sup>12</sup> /22	<sup>13</sup> /23
<sup>14</sup> /24	<sup>15</sup> /25	<sup>16</sup> /26	<sup>17</sup> /27	<sup>18</sup> /28	<sup>19</sup> /29	<sup>20</sup> /30
<sup>21</sup> /31	<sup>22</sup> /1	<sup>23</sup> /2	<sup>24</sup> /3	<sup>25</sup> /4	<sup>26</sup> /5	<sup>27</sup> /6
<sup>28</sup> /7	<sup>29</sup> /8	<sup>30</sup> /9	<sup>31</sup> /10	<sup>1</sup> /11	<sup>2</sup> /12	<sup>3</sup> /13
<sup>4</sup> /14	<sup>5</sup> /15	<sup>6</sup> /16	<sup>7</sup> /17	<sup>8</sup> /18	<sup>9</sup> /19	<sup>10</sup> /20
<sup>11</sup> /21	<sup>12</sup> /22	<sup>13</sup> /23	<sup>14</sup> /24	<sup>15</sup> /25	<sup>16</sup> /26	<sup>17</sup> /27
<sup>18</sup> /28	<sup>19</sup> /29	<sup>20</sup> /30	<sup>21</sup> /1	<sup>22</sup> /2	<sup>23</sup> /3	<sup>24</sup> /4
<sup>25</sup> /5	<sup>26</sup> /6	<sup>27</sup> /7	<sup>28</sup> /8	<sup>29</sup> /9	<sup>30</sup> /10	<sup>1</sup> /11
<sup>2</sup> /12	<sup>3</sup> /13	<sup>4</sup> /14	<sup>5</sup> /15	<sup>6</sup> /16	<sup>7</sup> /17	<sup>8</sup> /18
<sup>9</sup> /19	<sup>10</sup> /20	<sup>11</sup> /21	<sup>12</sup> /22	<sup>13</sup> /23	<sup>14</sup> /24	<sup>15</sup> /25
<sup>16</sup> /26	<sup>17</sup> /27	<sup>18</sup> /28	<sup>19</sup> /29	<sup>20</sup> /30		

No 13<sup>th</sup> day Sabbath in October 1582-

At the time of the Messiah, we have to calculate a *two-day* difference between the Julian and Gregorian calendar. Currently as mentioned before, the difference is 13 days. This is important to understand as we proceed through this study and align biblical Julian dates with the modern Gregorian calendar.



## GETTING STARTED

Because of all the variable we were working with – before we could even begin to compare the calendar with scripture, we had to first determine the year all these things took place. Many debates have been argued over the year of the Messiah’s death. With the majority of New Testament scholars split between either **30 A.D.** versus **33 A.D.**

We actually tried to run the timeline through both those years just to be sure- We found that the timelines were quite similar starting out- but then we ran into an issue with one of the timelines at Shavuot and distance of travel being practical. Because the Jews used the moon to set their feast days, the Jewish Shavuot was observed on different days in the years 30 & 33A.D. which changed its relationship with the Priestly Shavuot and the practicality of events- as we will see.

We have to also understand that by the time of the Messiah- the temple had been usurped and the rightful priests from the line of Aaron were no longer in charge (*Book of Maccabees*).

Desiring for man to rule over his own destiny, they did away with the old and implemented new ways of dividing days; which took the power away from our omnipotent Creator and turned it over to man. Thus, removing the old temple solar calendar and employing a lunar one- creating a situation where *man* was needed to determine the moon’s phases.

The rightful *Tabernacle & First Temple* priests followed a solar calendar (for which the temple gates were aligned); based on the vernal equinox start of the year. Thus, allowing the Creator to determine the new year with the sign of the luminaries spoken of in Genesis 1 on the fourth day of creation.

**Gen 1:14** And Eloah said, Let luminaries be in the expanse of the heavens, to divide between the day and the night. And let them be *for signs* and for seasons, and for days and years.

**Gen 1:16** And Eloah made the two great luminaries: the *Greater Luminary* to rule the day, and the lesser luminary; the stars to rule the night.

The *Greater Luminary* is the SUN and the 4<sup>th</sup> day sign- its ‘*o’th*’ (Hebrew word for sign- mark) is its *Due East* rising in the spring where it follows a STRAIGHT PATH *Due West* throughout the day. This alignment of the sun generates shadows that lay straight that day, instead of the bent shadows that we see on all the other days. This is the day we call the vernal or spring equinox.

Why are the shadows bent on the other days? In a nutshell it is a combination of the suns path being to the left or to the right of center, depending on the season; and refraction caused by our atmosphere. King Solomon spoke of these ‘Sun sign’ shadows in Ecclesiastes.



**Ecc 7:11** Wisdom is good with an allotment and ABUNDANCE to the ONES VIEWING the SUN.

**Ecc 7:12** For WISDOM in its SHADOW is as the Shadow of **Silver**; and the advantage of the Knowledge of Wisdom will RESTORE to LIFE the One HAVING IT.

**Ecc 7:13** Look at the work of ELOAH; for who can make that **straight** which He has **bent**?

Viewing the shadows that the sun creates brings us knowledge that RESTORES LIFE! WOWZA!!! This 'Sun Sign' keeps us on the STRAIGHT PATH back to our CREATOR'S Appointed Times. ONLY ELOAH CAN MARK THE NEW YEAR- with the SUN'S STRAIGHT-LINE SHADOW. Man cannot make the shadow straight any other day! How many times are we told in scripture to keep on the straight path? When we don't start our counting on the straight path- we are setting our days on a crooked path instead- then making the clean days-unclean and the holy days- unholy.

**Psa 90:12** So teach us to number our days, so that we may bring a **Heart of Wisdom**.

**Jubilees 6:35-37** For I know and from henceforth will I declare it unto thee, and it is not of my own devising; for the book (lies) written before me, *and on the Heavenly Tablets the division of days is ordained*, lest they forget the Feasts of the Covenant and walk according to the feasts of the Gentiles after their error and after their ignorance.

For there will be those who will assuredly make observations of the moon -how it disturbs the seasons and comes in from year to year ten days too soon.

For this reason, the years will come upon them when they will disturb the order, and make an abominable day the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and jubilees.

The temple usurpers wanted man to be in control of his own destiny and employed the moon to set their months and feasts. According to the book of Jubilees this causes them to set the days incorrectly. So, in knowing this would the Messiah have followed the Pharisee's in their error? Scripture will answer that question.

We can look at past lunar charts in order to find the new moons from year to year that the Pharisee's would have used to set their new year by. We particularly like the free software 'Stellarium.org'.

The Jews used a lunar/solar determination for the start of the year; which they would set the feasts by. First, they would watch for the vernal equinox [*solar*]. Then, proclaim the new year at the first new moon [*lunar*] following the equinox. Because of their use of the new moon to start the year, they reinterpreted the scriptures to narrate the need for a full moon at Passover. (*Psalm 81:3 is typically cited a proof*; this scripture is actually speaking about the Rosh Chodesh of each month and has nothing to do with the moon itself. (See our study on the Rosh Chodesh)).





One set of parameters we used when looking at full moons and Passovers is the belief that the Messiah did in deed observe the TRUE PRIESTLY PASSOVER with His crew one night prior to the “Jewish Passover” in the year of His death.

Using the software, we can search through the charts to find that sweet spot of a 1-2 days difference (a buffer for the Jewish evening reckoning of a day) between the Priestly calendar and the Jewish Passover.

According to the Julian Calendar the *spring equinoxes* at the time of the Messiah occurred either on the 22<sup>nd</sup> or 23<sup>rd</sup> of March. When looking at all the spring full moon occurrences from 1 AD to 40 AD, astrologically only the year 33 A.D. fits the criteria of being one day after the Passover on the Priestly Calendar- equating to April 3 on the Gregorian calendar.

## The Evidence:

Immediately after Jahshua died, a great earthquake occurred;

**Mat 27:50-51** But Jahshua cried out again with a loud voice, and gave up His spirit. And at once the curtain of the sanctuary was torn from top to bottom, *the earth shook*, the rocks were split,

The National Oceanic and Atmospheric Administration (NOAA) maintain a database of historical earthquakes. From 1 A.D. to 50 A.D. only one significant earthquake occurred in Israel and it happened in **33 A.D.** according to four different sources.<sup>ii</sup>

Phlegon was a Greek historian who wrote an extensive chronology around A.D. 137. He provides powerful confirmation, identifying the year of an earthquake accompanying darkness, which is specifically recorded in Matthew’s Gospel:

*“In the fourth year of the 202nd Olympiad (AD 33) there was ‘the greatest eclipse of the sun’ and that ‘it became night in the sixth hour of the day [midday] so that stars even appeared in the heavens. There was a great earthquake in Bithynia, and many things were overturned in Nicaea.’”<sup>iii</sup>*

This date would have equated to April 3, 33 A.D.- There is an amazing pattern in the recurrence of the number 3 as well. The number three being the number of ‘Perfection’; it is the picture of **completeness** and is significant in regards to the resurrection.

For example, Jahshua prayed **3** times in the Garden of Gethsemane before His arrest. He was placed on the cross at the **3**rd hour of the day, it became dark at the 6<sup>th</sup> hour [2x3] and died at the 9th hour [3x3]. There were **3** hours of darkness that covered the land while Jahshua was suffering on the cross from the 6th hour to the 9th hour. The Messiah was dead for **3** days and **3** nights before His resurrection!

Can we then surmise that, when Jahshua uttered the statement *“It is **completed!**”* (John 19:30) seconds before His death, it was at precisely **3** p.m. [the 9<sup>th</sup> hour and the start of the evening oblation when the lambs are killed] on April **3, 33** A.D.? Only ELOAH could orchestrate something like that.



And since we are bringing up the subject of '*threes*' – It was also determined that the Messiah was born in the third month (@ Shavuot) of 3 B.C.

Luke gives us the mathematical details of the Messiah's conception:

**Luke 1:26** And **in the sixth month**, the angel Gabriel was sent by God to a city of Galilee named Nazareth,

**Luke 1:27** to a virgin who had been betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

**Luke 1:31** And behold! You will conceive in your womb and bear a Son,...

**Luke 1:36** And behold, your kinswoman Elizabeth! She also conceived a son in her old age, and **this is the sixth month to her** who was called barren;

**Luke 1:39** And rising up in these days, Mary went into the hill country with haste to a city of Judah.

**Luke 1:40** And she entered into the house of Zacharias and greeted Elizabeth.

**Luke 1:41** And it happened, as Elizabeth heard Mary's greeting, the babe in her womb leaped, and Elizabeth was filled of the Holy Spirit.

**Luke 1:42** And she cried out with a loud voice and said, You are being blessed among **women and blessed is the fruit of your womb!**

If we look at these scriptures like a word math problem- we can determine that Elizabeth conceived in the first month of the year- making her 6<sup>th</sup> month of pregnancy in the sixth month of the year. Mary conceives when Elizabeth is in her 6<sup>th</sup> month.

Perhaps it was the Feast of New Oil –the messiah is a king and High Priest traditionally anointed with holy oil. Mary conceived in the sixth month – add nine months for the gestation period and this brings us to the third month. The month where the covenant is given to the elect Israel.

The Gospel of Matthew tells us that the Messiah Jahusha was born in the final years of the tyrant known as Herod the Great. After Jahshua was born, Herod panicked and had all the baby boys in Bethlehem killed. Fortunately, the Messiah's family escaped to Egypt and remained there until Herod's death.

**Mat 2:16** Then seeing that he was mocked by the wise men, Herod was greatly enraged, and having sent, he killed all the boys in Bethlehem and in all its districts, from *two years old* and under, *according to the time which he exactly asked from the wise men.*

**Mat 2:13** And they having departed, an angel of JAHUAH appeared to Joseph by a dream, saying, Rise up! Take the child and His mother with you, and flee into Egypt. And be there until I shall tell you. For Herod is about to look for the child in order to destroy Him.

**Mat 2:14** And rising up, he took along the child and His mother by night and withdrew into Egypt.



**Mat 2:15** And he was there until the end of Herod, that might be fulfilled that spoken by ELOAH through the prophet, saying, "Out of Egypt I have called My Son." *Hos. 11:1*

We can clearly see that the child Jahshua was taken for some time to Egypt- as Herod was killing baby boys two-year-old's and younger- thus making the Messiah no older than two years of age.

German scholar Emil Schurer suggested that Herod died in 4 B.C., and this view took off in scholarly circles. But in recent decades, this date has been challenged. Advocates of the idea that Herod died in 4 B.C. argue that he was named king in 40 B.C. To square that with a 37-year reign ending in 4. B.C., they must count the part year at the beginning of his reign and the part year at the end of it as years. That's the only way the math will work out.

The problem is that this is not how Josephus reckoned the years. Biblical chronology scholar Andrew E. Steinmann comments:

*"[T]here is no evidence for this [inclusive way of reckoning the partial years]--and every other reign in this period, including those of the Jewish high priests, are reckoned non-inclusively by Josephus." (From Abraham to Paul, 223)*

In other words, Josephus *does not* count the partial first year when dating reigns in this period. He wrote that it was in the 184th Olympiad, which ended in midyear and that it was in the consulship of Roman General Calvinus and Roman historian Pollio, which extended into 39 B.C.

Given how Josephus dates reigns in this period, he would not have counted Herod's partial first year in 39 B.C. but would have started his count with 38 B.C. Count 37 years forward and you have 1 B.C. for the year of Herod's death- and if he was killing two-year old children based on what the Magi told him... The Messiah would have been born in the late spring of 3 B.C. at Shavuot.

Something else Josephus tells us is that Herod died between a lunar eclipse and Passover- While there was a partial lunar eclipsed before Passover in 4 B.C. there was a **total lunar eclipse** just before Passover in 1 B.C.

We are also given some information about Herod the Great's son Herod Philip and when his reign began and ended. Herod Philip died in the 22nd year of Tiberius after a reign of 37 years. This would then mean that he began to reign in the spring of 1 BC. Accordingly, Herod the Great had to have died in 1 BC.

Luke also tells us that the Messiah's age is about 30 years old.

**Luke 3:23** And Jahshua Himself was **about thirty** years old in beginning, being as was thought the son of Joseph, the son of Heli

Now Luke isn't saying that the Messiah *WAS EXACTLY* 30, but rather He was in His 30's. The Greek word **triakonta** <sup>G5144</sup> (*tree-ak'-on-tah*) simply means '**the decade of thirty**'. I believe that the Messiah was *thirty-five* when He died.

When I did a scripture search for the words "**thirty-five years**" there was only one reference in the whole bible to someone being thirty-five years of the age.



**1Ki 22:41** And **Jehoshaphat** [means *Jahuah-judged*] the son of Asa [*healer, to heal*] reigned over Judah in the fourth year of Ahab the king of Israel.

**1Ki 22:42** *He was a SON of Thirty Five years* when he began to reign...

**1Ki 22:43** And he walked in all the ways of his father Asa. He did not turn aside from it, doing right in the eyes of JAHUAH.

I believe that the Messiah was 35 when He began His reign as Son at the Right Hand of His Father. Born in the 3<sup>rd</sup> month of the year 3 B.C. and died in 33 A.D.

Our Messiah walked according to the Creator's Torah and followed His Father's Timepiece taught to Enoch, Noah, king David and Moses on Mount Sinai. Now it is being RESTORED to this End Time Generation! Many of you are waking up to, seeking and understanding our CREATORS one and only horologe in the heavens. This is the RESTORATION for our time and you are a part of it!

## The Gospels

Then it was time to align the events in the Gospels- we had to determine a consistent timeline among the four. But, first, we must understand that each of the four Gospels is written to a different audience and is intended to address a different element of the Messiah's life.

Our objective was to identify the vital threads running concurrently and chronologically through Matthew, Mark, Luke, and John in order to discover if the Messiah was following the calendar of the Priestly order or that of the Pharisees.

**Matthew** used history from other witnesses concerning the birth of Jahshua, but his own eyewitness observations from observing Jahshua in Galilee, and then in more detail after he became a disciple. Since he is concerned with the laws of the Kingdom, his report is not always chronological, but he groups things according to theme.

**Mark** got his details from Peter. He writes primarily to a Greek Gentile audience- *the Goy*, to explain the Good News. Mark uses the historical present liberally. Presenting events in action rather than viewing them as a historical past.

**Luke's** text is assembled from collected accounts of the experiences and observations of others, and he primarily writes to non-Jews to clarify and organize the Good News. The purpose of Luke is stated in Luke 1:4 *that you may know the certainty concerning the words which you were taught.*

**John** was the most selective of all the writers of the gospels. Over 90% of his content is exclusive to his book. To illustrate how selective John was, even though Jahshua's teachings were full of parables- John did not record a single one. Also, of the seven miracles John uses, five of them are unique to his gospel.

There are many differences between John and the synoptic gospels of Mathew, Mark and Luke. John's gospel is considered by most critical biblical scholars to be the least credible (by far!).



There are many signs of editing, cut and paste operations, latter additions and so forth. Major stories like the very public resurrection of Lazarus and Jahshua's visits to Jerusalem are not even mentioned in the synoptic gospels!

According to the gospels of Mark, Matthew and Luke, many biblical scholars would agree Jahshua's public life seems no longer than one year. And looking at Mark's gospel (the least elaborated and the earliest), some postulate all the major events in Jahshua's ministry happened within a few months: Many prominent 2nd, 3rd & 4th century Christians (such as *St Clement of Alexandria*) also called for a one-year "ministry".

In the whole narrative of the ministry in Galilee, Mark's Gospel presents the fewest deviations from the chronological order.

Luke thought Jahshua had a one-year "ministry", because in Luke (and only here), Jahshua, at the beginning of his public life, is quoting a passage of 'Isaiah', which includes a reference to a one-year period: *The Acceptable Year*. Much of Luke's gospel is generally chronological.

With these writings, we will piece together the Messiah's travels using timeframes that would be logical and reasonable in order to apply our model. For example, days of travel would have to be recognized throughout the timeline as the Messiah for the most part traveled by foot throughout the regions of Galilee and Judea.

Matters are settled using "beyond a reasonable doubt" as the standard. "Beyond a reasonable doubt" is achieved when or if the preponderance of the evidence supports our argument. In other words- does it make sense. Evidence has weight. That with the most weight is the testimony of Eloah's Word. It is absolute. Whenever possible we insist on two or three Biblical references to confirm a matter. Relying on Eloah's Word, we will follow the trail that leads to truth's discovery.



# The Acceptable Year

*Luke 4:17-20 And the scroll of Isaiah the prophet was handed to Him.  
And unrolling the book, He found the place where it was written:*

*[And He read from the scroll]*

*“The Ruach ha’Qodesh is upon me, because of which HE anointed me to announce good news to the poor; HE has sent me to heal the ones being broken in heart, to proclaim to captives a release, and to the blind a recovery of sight, to send a release to the ones being devastated;*

*To PROCLAIM the ACCEPTED YEAR OF ELOAH.” (Isa 61)*

## Month One:

*And it happened in those days, Jahshua came from Nazareth of Galilee and was baptized by John in the Jordan. [Mar 1:9]*

We start our story here by the river Jordan, where John is baptizing and preaching about the one who will soon be revealed.

**Mat 3:13** Then Jahshua arrives from Galilee to the Jordan, to John, to be baptized by him.

**Mat 3:14** But John restrained Him, saying, I have need to be baptized by You, and do You come to me?

**Mat 3:15** But answering, Jahshua said to him; Allow it now, for it is becoming to us this way to fulfill all righteousness. Then he allows Him.

**Luke 3:21** And it happened, in the baptizing of all the people, Jahshua also being baptized, and praying, the heaven was opened;

**Luke 3:22** and the Ruach ha’Qodesh came down in a bodily form as a dove upon Him. And there was a voice out of Heaven, saying; *You are My Son, the Beloved, in You I have been delighting.*

### Isaiah prophesied this very event;

**Isaiah 42:1** Behold My Servant; I will uphold Him; *My Elect in whom My soul delights!* I have put My Spirit on Him; He shall bring forth justice to the nations.

I think it is prudent at this point in the study to remind ourselves that the Messiah said Himself the He ‘came to fulfill’ the Word- not do away with it.

**Mat 5:17** Do not think that I came to annul the Torah or the Prophets; I did not come to annul, but to fulfill.



The reason I bring this up now is that before completing this study, I used to think this just meant that the Messiah was fulfilling the Feast Days as the Bridegroom and the sacrifices as the Lamb. But it is much more than that.

Taking a look at the word FULFIL- it is defined as such:

**G4137:** From G4134; to *make replete, finish* (a period or task), *verify* (or *coincide* with a prediction; specifically, to *fulfil* (time); fully preach, perfect; to consummate; to carry through to the end.

What we discovered is that the Messiah was ‘fulfilling’ historic biblical events through His own actions and locations. These events stand as witnesses to the Messiah’s timeline as we will see.

The FIRST Fulfillment of the Messiah’s one year ministry was the timing of His baptism. In accordance with the instructions given to Moses by JAHUAH HIMSELF. Jahshua fulfilled the Priestly ordination requirements on the **First Day** of the **First Month**- NEW YEARS DAY.

Receiving the consecration and anointing of the Ruach Ha’Qodesh as He is ordained the High Melchizedek Priest at His baptism.

## The Tabernacle Erected- Historic Evidence

**Exo 40:1** And JAHUAH spoke to Moses, saying,

**Exo 40:2** **On the first day of the month, on the first of the months**, you shall raise up the tent of the tabernacle of the congregation.

**Exo 40:3** And you shall put there the *ark of testimony*. And you shall cover the ark with the veil.

The Messiah is the Mercy Seat on the ARK and is also placed in the Sanctuary of His Father on the first day of the first month.

**Exo 40:9** And you shall take the oil of anointing, *and you shall anoint the tabernacle and all that is in it. And you shall sanctify it and all its vessels. And it shall become holy.*

**Exo 40:10** And you shall anoint the altar of burnt offering and all its vessels. And you shall sanctify it and the altar shall become most holy.

**Exo 40:12** And you shall **cause to draw near Aaron** and his sons to the door of the tabernacle of the congregation. **And you shall wash them with water.**

**Exo 40:13** **And you shall clothe Aaron with the holy garments. And you shall anoint him and sanctify him. And he shall serve as priest to Me.**

The Messiah was washed with water and clothed with the Ruach ha’Qodesh at His baptism!

**John 1:33** *And I did not know Him, but the One sending me to baptize in water, that One said to me, On whomever you see the Ruach coming down and abiding on Him, this is the One baptizing in the Ruach ha’Qodesh.*



**Exo 40:14** And you shall cause his sons to draw near. And you shall clothe them with tunics.

**Exo 40:15** And you shall anoint them as you anointed their father. And they shall serve as priests to Me. And their anointing shall be for an everlasting priesthood for their generations.

**Exo 40:16** And Moses did so, according to all that JAHUAH commanded him; so he did.

**Exo 40:17** And it happened in the First Month... on the First of the Month, the tabernacle was raised up.

**Hezekiah - also instructed to cleanse the Temple on the New Year day.**

**2Ch 29:3** In the first year of his reign, in **the First Month**, he opened the doors of the house of JAHUAH and repaired them.

Hezekiah could only make these adjustments on the very day they were designed to set apart. These doors had to be adjusted on the equinox itself- giving us the understanding that the equinox is the first day of the year! The sun had to be in the due east position so the adjustments could be made accurately- no other day would have worked!

**Eze 45:18** So says the Creator JAHUAH: **In the first month, on the first of the month**, you shall take a bull without blemish, **a son of the herd**, **and cleanse the sanctuary**.

The High Priest Aaron and his sons were **ordained** on the *first day of the first month*- The **tabernacle** was **erected** on the *first day of the first month*- and the **sanctuary cleansed**.

Thus, we believe that Jahshua was baptized on the First Day of the First Month- the Rosh Chodeshim- the Head of the Year. For He is the "Head of the Body";

**Col 1:18** And *He is the Head of the body*, the assembly, who is the Beginning, the First-born out of the dead, that He be preeminent in all things;

## **1<sup>st</sup> Day 1<sup>st</sup> Month– Baptized**

Immediately after being baptized, we are told that Jahshua goes out to the wilderness to be tempted by ha'Satan.

**Mar 1:12** And **IMMEDIATELY** the Spirit drove Him into the wilderness.

**Mar 1:13** And He was there in the wilderness *forty days and forty nights* and was tempted of Satan and was with the wild beasts, and the angels ministered unto Him.

The angels were pouring the "*Living Waters*" of ELOAH'S WORDS into the Messiah as He endured the temptations of Heylel a.k.a. the Devil.

**Mat 4:1** Then Jahshua was led up into the wilderness by the Ruach, to be tempted by the Devil.

**Mat 4:2** And having fasted forty days and forty nights, afterwards He hungered.





After giving birth to a male child, a mother's ceremonial uncleanness lasted for a total of 40 days.

**Lev 12:2** Speak to the sons of Israel, saying, If a woman has conceived seed, and has borne a **male**, then she shall be **unclean seven days**; as on the days of her menstrual impurity she shall be unclean.

**Lev 12:4** And **she shall remain in the blood of her cleansing thirty three days**; she shall not touch any holy thing, and she shall not go into the sanctuary, until the days of her cleansing are fulfilled.

Thus, the Messiah had fulfilled all the cleansing requirements; being anointed of water for His service as the Melchizedek High-Priest.

## Month Two:

### 9<sup>th</sup> Day 2<sup>nd</sup> Month– Sabbath

*On the day before* the Messiah's return some Jews were sent to question John about who he was and why he was baptizing. Although not the Sabbath of the Pharisees and Sadducees at the time; it was according to the Priestly courses from the Dead Sea scrolls 4Q320 & 4Q321- the true Zadokite Priestly Sabbath.

John uses this occasion to speak about Jahshua, *the Master of the Sabbath*.

Documents 4Q320 AND 4Q321	
I. [On the sixteenth of it (of the second month): sabbath]	On the twenty-fifth of it: sabbath
I.5 On the twenty-third of it: sabbath	III.10 On the second of the <del>fif</del> [h] month: sabbath
On the thirtieth of it: sabbath	
I.10 [On] the seventh of the third month: sabbath	On the third of it: Feast of Wine, first of sabbath
On the fourteenth of it: sabbath	IV. [On the ninth of it: sabbath] 9th of Av a weekly Shabbat confirms history another proof of solar Shabbat.
I.15 On the fifteenth of it: Feast of Weeks	On the sixteenth of it: sabbath
On the twenty-(II.) [f]irs[t] of it: sabbath	IV.5 On the twenty-third of it: sabbath
II.5 [On] the twenty-eighth of it: sabbath	On the thirtieth of it: sabbath
The first of the sabbath and the second day and the third are to be added	IV.10 On the seventh of the six-month sabbath
II.10 And the season is complete: ninety-one days	On the fourteenth of it: sabbath
II.15 On the first of the fourth month: Memorial Day On the	On the twenty-first of it: V. sabbath
II. fourth III. of it: [sabbath]	V.5 On the twenty-second of it: Feast of Oil, fir[st of sab]bath
On the e[leventh] of it: sabbath	Afterwards: offering of Wood
III.5 On the eighteenth of it: sabbath	

**John 1:19** And this is the witness of John, when the Jews sent priests and Levites that they might ask him, Who are you?

**John 1:25** And they asked him and said to him, Why then do you baptize, if you are not the Messiah, nor Elijah, nor the Prophet?

**John 1:26** John answered them, saying, I baptize in water, but *One* stands in your midst whom you do not know;

**John 1:27** This One it is who has come after me, **who has been before me**, of whom I am not worthy that I should loosen the thong of His sandal.

**John 1:28** *These things took place in Bethabara beyond the Jordan*, where John was baptizing.



## 10<sup>th</sup> Day 2<sup>nd</sup> Month– Behold the Lamb

After 40 days in the wilderness Jahshua returns to where John is baptizing. Counting forty days from the new year day of the Messiah baptism and trek in the wilderness with Heylel would have Him returning the afternoon of the 10<sup>th</sup> day - second month. Day one of week following the Sabbath day where John the Immerser proclaims the Messiah to the Jews.

**John 1:29** *On the morrow*, John sees Jahshua coming toward him and said, **Behold! The Lamb of Eloah**, taking away the sin of the world!

This is the day that the people would have been selecting their lambs for the 2<sup>nd</sup> Passover. Jahshua is the *Second Adam*, the *Second Passover*, the *Second Chance*! John sees him and says behold the *Lamb of Eloah* on the day of selection

**John 1:32** And John witnessed, saying; I have seen the Ruach coming down as a dove out of Heaven, and He abode on Him.

John was attesting to what he saw 40 days prior to substantiate Jahshua being called the Lamb of Eloah.

**John 1:33** And I did not know Him, but the *One* sending me to baptize in water, that *One* said to me, On whomever you see the Ruach coming down and abiding on Him, this is the *One* baptizing in the Ruach ha'Qodesh.

**John 1:34** And I have seen and have witnessed that this One is the Son of Eloah.

## 11<sup>th</sup> Day 2<sup>nd</sup> Month- The Gathering Begins

The following day John sees the Messiah again, and again calls him *the Lamb*. I believe that the reason he called the Messiah the “Lamb of Eloah” twice is because He represents the second chance- the second Passover.

**John 1:35** And again the next day John stood, and two of his disciples,

**John 1:36** and looking upon Jahshua as he walked, he said; Behold the Lamb of Eloah!

**John 1:37** And the two disciples heard him speak and followed Jahshua.

**Mark 1:19** And having advanced from there a little, he saw James the son of Zebedee, and John his brother, and them in the boat readying the nets.

**Mark 1:20** And immediately he called them. And having left their father Zebedee in the boat with the hirelings, they went forth after him.

**John 1:38** Then Jahshua having turned and seeing them following says to them, What do you seek? They said unto him, Rabbi which is to say, being interpreted, Master, where do you stay?



**John 1:39** He said unto them, Come and see. They came and saw where He stayed and they stayed with Him that day. And the *hour was about the tenth.*

Why was it important for us to know that it is “*about the tenth hour?*”

During the time of the Messiah - the natural day was divided into twelve equal parts as confirmed by the Messiah Himself in John 11:9. This is called a *halachic* hour - known as a *Proportional Hour*, and varied by the season and even by the day. The “hour” was not the uniform 60 minutes we observe in modern times.

According to *timeanddate.com* the sun rose in in this region during 6 a.m. hour and the set in 6-7 p.m. hour. Thus the 10<sup>th</sup> hour was around our modern 4-5pm. So why would they “abode” with him at the 10<sup>th</sup> hour? It was not too late in the day for the men to journey home- as they still had a few hours of sunlight left- There must have been another reason why this hour was so important that they stayed for it.

This is the time of the evening Minchah prayers.

Two and a half proportional hours before the end of the day was said to be the ideal time for praying the Minchah. But the *Minchah* can be prayed (according to Jewish tradition) anywhere from the nine-and-a-half hour through the end of twelfth hour, meaning, until the end of the day. At which time the *Tamid* [the daily offering] of the afternoon was offered.

The Tamid offering was the final offering of the day, after which it was not permissible to offer any more burnt offerings, peace offerings, sin offerings, or guilt offerings. Therefore, it was customary to delay bringing the afternoon Tamid offering *until after nine-and-a-half hours of the day already passed-* into the 10<sup>th</sup> hour.

“It was *about* the 10<sup>th</sup> hour”...

Interesting that the Lamb of Eloah had His first prayer time with His new crew at the time of the evening daily sacrifice<sup>iv</sup>.

The purpose of the Minchah prayer is to sanctify a person’s daily work in the face of all obstacles and difficulties, accusers and prosecutors. In the Minchah prayer a person infuses his daily life with holiness, lending an added sanctification of JAHUAH’S Name to the day. Perhaps for that reason this prayer is named “Minchah,” meaning *Gift*.<sup>v</sup>

The symbolism here astounds me- These were some of the Messiah’s core men and they had all just entered the Minchah in one accord. Peter the one who Jahshua would call the *Rock* of the ecclesia.

**John 1:40** One of the two who heard John speak and followed him was Andrew, brother of Simon Peter.

**John 1:41** He first found his own brother Simon and said unto him, We have found the Messiah, which is, being translated, Christ.



**John 1:42** And he brought him to Jahshua. And when Jahshua beheld him, he said, Thou art Simon the son of Jonah: thou shalt be called Kepha, which is by interpretation, *A piece of rock*.

Andrew and John were devoted followers of John the Baptist. It is through these men that the Messiah found Peter, and the first Apostles were gathered.

## 12<sup>th</sup> Day 2<sup>nd</sup> Month – Wedding in Cana

**John 1:43** The day following Jahshua desired to go forth into Galilee and found Philip and said unto him; Follow me.

I used several maps while plotting out the Messiah’s travels in order to get a real feel of the distances the Messiah would have traveled during any one event.

According to some scriptures on the day prior to heading to Galilee, the Messiah was in Bethabara with John where he met Andrew, Simon Peter, James and his brother John. Other translations tell us that the place was called Bethany ‘*beyond the Jordan*’, thus creating a discrepancy in the distance needing to be traveled to Cana.

The LXX tells it this way: *John 1:28 These things in Bethany took place on the other side of the Jordan, where John was immersing.*

In Judea there is a Bethany by Jericho. It would have taken several days to travel the 90+/- miles to the wedding. Also, this Bethany is being *distinguished* as different in the description “*on the other side of the Jordan*” thus not to be confused with the Bethany near Jerusalem.

A big clue comes from Matthew- remember we were told, that on the day the Messiah met up with John the Baptist he called Peter from the Sea of Galilee-

**Matthew 4:18** And Jahshua walking by the sea of Galilee, behold two brothers—Simon the being called Peter, and Andrew his brother, throwing a casting-net into the sea—for they were fishermen.

**Matthew 4:19** And he says to them; Come after me!  
And I will make you Fishers of Men.

The *exact place* where John baptized the Messiah is unknown today. But Josephus furthers our understanding with his writings- telling us that the town where the Messiah was hanging out with John the Immerser was in the lower *Golan Heights area near the estuary of the Jordan River*, and also writes how Bethsaida was later 'advanced unto the dignity of a city' and **renamed Julius**, after the wife of Roman emperor Augustus.<sup>vi</sup>

Experts believe, moreover, that they have identified the site of this ancient settlement.<sup>vii</sup> At an archeological site not far from Capernaum, near where the



ancient inlet of the Jordan into the Sea of Galilee would have been, a research team discovered a temple that was dedicated to Julia, Augustus' wife.

Also, interestingly the name Bethsaida means '**House of the Fisherman**' in Hebrew. The miracles performed at Bethsaida included the feeding of the 5,000, in which Jahshua following the death of John the Baptist used five loaves and two fishes supplied by a boy to feed a crowd of His followers.

We are also told throughout the gospels that many of the apostles came from the Bethsaida area. And- that the Messiah went to live in Capernaum after John the Baptist is first imprisoned.

Finally, the mere fact that Jahshua is said to leave from *Betha-bara/Bethany* for Cana in Jn.1:43 and apparently calls Philip to follow him who then goes looking for Nathanael – and is close enough to still make it to the wedding in Cana on the same day.

**John 1:44** And Philip was from Bethsaida, of the city of Andrew and Peter.

**John 1:45** Philip finds Nathanael and said to him, We have found the One of whom Moses wrote in the Law and the Prophets, Jahshua the son of Joseph, from Nazareth.

**John 1:46** And Nathanael said to him, Can any good thing be out of Nazareth? Philip said to him, Come and see.

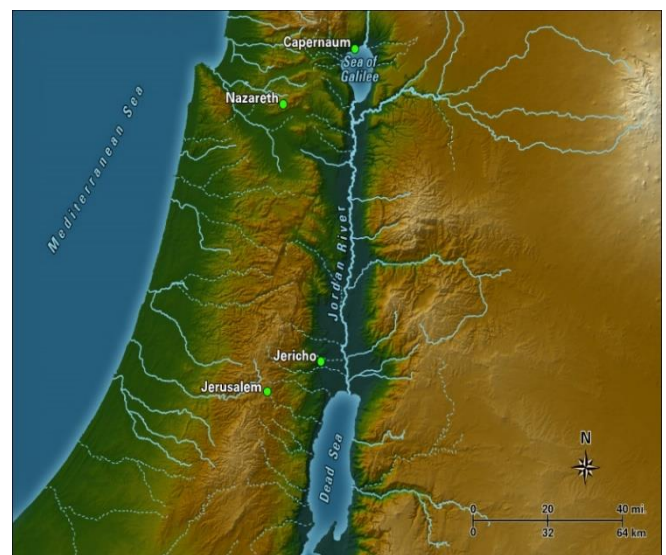
Hence, Betha-bara or Bethany '*On the Other Side of the Jordan*' must have been within a day's journey to Cana. If the Messiah was in the region of the northern tip of the Sea of Galilee the distance would have been approximately twenty miles- making it a full day's journey. Which is evident in the arrival time to the wedding, where Jahshua's mother was waiting for her son. They appear to have arrived a bit late as all the wine was gone.

I was taught somewhere... in some church long ago that when Jahshua and his crew arrives- it was the third day of the wedding itself and that is why all the wine was gone. But that is not really what the scripture says if we just read it as written. The wedding wasn't into its third day but rather it was ***on the third day of the week***- just like we are straight up being told! This follows right along with the Priestly Calendar that the Messiah was walking!

**John 2:1** And ***on the third day*** a marriage took place in Cana of Galilee, and the mother of Jahshua was there. (ABP)

***John 2:1 On the third day of that week there was a wedding in Cana of Galilee. Jahshua's mother was there, (ISV)***

**John 2:3** And being short of wine, the mother of Jahshua said to Him, They have no wine.



**John 2:4** Jahshua said to her, What is that to Me and to you, woman? **My hour has not yet come.**

But his mother knew better- I believe that her son's heavenly mother, the Ruach ha'Qodesh had whispered in his earthly mother ear that their son would need a little coaxing to show himself.

**John 2:9** But when the master of the feast tasted the water that had become wine, and did not know from where it was (but the servants drawing the water knew),

**John 2:10** and he says to him; Every man first places the good wine and whenever they should be intoxicated, then the lesser; you have kept the good wine until just now.

**John 2:11** This beginning of the miraculous signs Jahshua did in Cana of Galilee. And it revealed His glory, and His disciples believed into Him.

The next morning Jahshua accompanies his mother the 16 miles to Capernaum- The average person can walk about 3 miles an hour. Moving at a steady pace and taking into account rest stops and terrain it most likely took six hours to walk the distance. Thus, arriving in the afternoon on the 13<sup>th</sup> day of the second month. The day before the Second Passover of the Priestly Calendar.

We will see that John tells us that the Messiah was back in Capernaum only a short time. So, I wondered why Jahshua would travel all the way down to Cana- only to return to the same area the following day? That is a lot of walking for a quick turn-around.

I believe that besides reaping more disciples, the Messiah's little trip was to gather his mother and accompany her back to Capernaum in order to celebrate the true **Second Passover** with him. Since Jahshua had missed the First Passover while in the Wilderness with Heylel- to be Torah compliant He needed to observe the Second Passover in the second month.

*Num 9:9 And JAHUAH spoke to Moses, saying;*

*Num 9:10 Speak to the sons of Israel, saying; If any man of you or of your generations shall be unclean by reason of a body, or **be in a distant journey**, yet he shall keep the Passover to JAHUAH.*

*Num 9:11 In the second month, on the **fourteenth day at dusk**, they shall keep it; they shall eat it with unleavened bread and bitter herbs;*

This Passover was certainly one to be celebrated- her son was being revealed!

## **13th Day 2nd Month- Travel to Capernaum**

*Continuing with John:*

**John 2:12** After this He went down to Capernaum, He and His mother and His brothers and His disciples. And He remained there not many days.



## 14<sup>th</sup> Day 2<sup>nd</sup> Month- Second Passover

[scriptural reference 2Chron.30:1]

**Mark 1:21** And they passed along into Capernaum. And entering into the synagogue, He at once *taught on the sabbaths*.

There was something in Mark's words that caught my attention. He isn't saying that it was "On the Sabbath and He was Teaching" But quite literally it says that the Messiah TAUGHT - ON (the subject matter/about) **THE SABBATHS**.

The word used here translated as "ON" *the Sabbaths* can also have a connotation of 'ABOUT' *the Sabbaths [plural]*. **G1722 en** - at; about.

Just as I could state- that I have many studies 'ON' [about] the Creator's Timepiece. Mark is telling us that the Messiah was teaching them ON/ABOUT the Sabbath- the True Sabbath of His Father on the True 2<sup>nd</sup> Passover!

Note also that the plural- *Sabbaths* is a Hebrew idiom that indicates a week where there were two or more Sabbaths. The Second Passover would certainly have been the 2<sup>nd</sup> Sabbath of the week!

**Mark 1:22** And they were astounded at His doctrine, for He was teaching them as *having Authority*, and not as the scribes.

He was teaching them from firsthand knowledge not from someone else's writings. We are always a more powerful speaker when we speak with firsthand knowledge of our own study and work. Rather than from someone else's opinion we watched on a video.

**Mark 1:23** And a man with an unclean spirit was in their synagogue. And he cried out,

**Mark 1:24** saying; What is to us and to You, Jahshua, Nazarene? Have You come to destroy us? I know You, who You are, the Holy One of Eloah.

**Mark 1:25** And Jahshua rebuked him, saying; Be quiet, and come out of him.

**Mark 1:26** And the unclean spirit convulsing him, and crying out with a loud voice, he came out of him.

**Mark 1:27** And all were distraught, so as to debate among themselves, saying; What is this? *Whose new teaching is this*, that with Authority even to the unclean spirits He gives orders, and they obey Him?

The Messiah was at the Synagogue in Capernaum where He starts *RIGHT AWAY* teaching them about the True Calendar – the *Acceptable Year of Eloah*- that they had forgotten and covered over with their traditions. He came against their practices with AUTHORITY- so much so, it distraught the leaders to question themselves; '*Whose new teaching is this*'.

**Mark** then confirms that the Messiah spent the 2<sup>nd</sup> Passover at Peter's house.



**Mark 1:29** *And immediately after they had come out of the synagogue*, they entered into the house of Simon and Andrew, with James and John.

**Mark 1:30** And the mother-in-law of Simon was laid out, stricken by fever. And at once they spoke to Him about her.

**Mark 1:31** And coming near, He raised her up, holding her hand. And the fever left her instantly, and she served them.

**Mark 1:32** And evening coming, when the sun sank, they brought to Him all those having illness and those having been demon-possessed.

I had to ask myself why was it important that we knew that the people waited until the sun was down before they brought the sick to be healed. Then I realized that if this was the 2<sup>nd</sup> Passover it would have been began at SUNDOWN. And instead of the Angle of Death passing over they brought their sick to the Living Waters. These people would not have known it was the true 2<sup>nd</sup> Passover- only the Messiah and His few new followers would have known that truth- and yet the Ruach ha'Qodesh moved these people to seek Him that night.

As we have already established, having missed the Passover in the first month- the Messiah was required to keep the Second Passover. What better way for the Lamb to spend the 2<sup>nd</sup> Passover than to be giving these people a second chance at life.

## 15th Day 2nd Month- Road Trip

### Continuing with Mark 1:

**Mark 1:35** And *having risen up in the morning before sunrise he departed*, and he went forth unto a desolate place/the wilderness and there prayed.

**Mark 1:36** And Simon and those with him searched for Him.

**Mark 1:37** And finding Him, they said to Him; All are seeking You.

**Mark 1:38** And He said to them; **Let us go into the neighboring towns**, that I may proclaim there also. **For it was for this I came forth.**

**Luke 4:42** And day having come, going out, He went into a deserted place. And the crowds looked for Him, and came up to Him, and held Him fast, not to pass away from them.

**Luke 4:43** But He said to them, It is right for Me to proclaim the gospel, the kingdom of Eloah, to the other cities, because I was sent on this *mission*.

**Luke 4:44** And He was proclaiming in the synagogues of Galilee.

The Messiah goes out to the wilderness to pray and then leaves Capernaum for a short road trip to the neighboring towns to **Proclaim the Reason He Came Forth!** The first place He heads is where He grew up- Nazareth.





Traveling the 20 miles from Capernaum to Nazareth. This would have been full day's travel; arriving on the eve of the 15<sup>th</sup>.

## 16<sup>th</sup> Day 2<sup>nd</sup> Month- The Acceptable Year

Once again if we look at the Dead Sea scrolls #4Q320 & 4Q321 we can confirm that year after year the *Sixteenth Day of the Second Month* was ALWAYS a Sabbath on the Priestly calendar. That is because the Sabbath is celestially set and never moves.

**Luke 4:16** He came to Nazareth also, where He had been brought up; and, as was His custom, **He went to the synagogue on the Sabbath**, and stood up to read.

Note that Luke is pointing out to us that according to the Messiah it was the Sabbath (singular) and as was His custom He went to Synagogue. People were always in the Synagogue- so that does not mean that the Messiah's Sabbath was the same as that of the Pharisees. Many times, the scriptures will call out the Jewish holy days as just that- 'Jewish'.

Also keep in mind that He said this trip was to proclaim the purpose of His mission!

Watch carefully how this scenario plays out.

**Luke 4:17** And the scroll of Isaiah the prophet was handed to Him. And unrolling the book, He found the place where it was written:

**Luke 4:18** "The Ruach ha'Qodesh/Holy Spirit is upon Me. **Because of this He anointed Me** to proclaim the gospel to the poor; He has me to heal the ones being broken in heart, to proclaim to captives a release, and to blind a recovery of sight, to send a release to the ones being devastated;

**Luke 4:19** "to **PROCLAIM the ACCEPTED YEAR of the CREATOR.**"

**The Messiah was there to teach them HIS FATHERS REAL SABBATHS and SET TIMES.** He was quoting Isaiah 61:1 and 2.

*Isaiah 61:1&2* *The Ruach ha'Qodesh is upon me, because HE anointed me to announce good news to the poor. He has sent me to heal the ones being broken in the heart; to proclaim a release to captives, and recovery of sight to the blind; To CALL the ACCEPTABLE YEAR of ELOAH...*

This echoes Isaiah 56:1 & 2 as well and guarding the SABBATH!

*Isaiah 56:1* *Thus says the Eloah; Guard equity, and do righteousness! For my deliverance is near to come, and my mercy to be UNCOVERED!*

*Isaiah 56:2* *Blessed is the man doing these things and the man holding to them, and guarding SABBATHS, so as to not PROFANE them, and observing his hands so as to not do unjustly!*

Isaiah confirms Jeremiah's words: "Blessed is the man...that keeps the Sabbath from polluting it,"



**Jeremiah 17:24-25** 'It shall come to pass, if you **diligently hearken** unto Me,' says JAHUAH, 'to bring in no burden through the gates of this city on the Sabbath day, but **hallow the Sabbath day**, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses... and this city shall remain forever,'

**Jeremiah 17:27** And it will be if you should not harken to me to sanctify the day of the Sabbaths, to lift no burdens, and to not enter through the gate of Jerusalem in the day of the Sabbaths; then I will kindle a fire in her gates; and it shall devour the plazas of Jerusalem, and it shall not be extinguished.

**Luke 4:20** And rolling up the scroll, returning it to the attendant, He sat down. And the eyes of all in the synagogue were fixed on Him.

**Luke 4:21** And He began to say to them; **Today this Scripture has been fulfilled in your ears.**

The Pharisees were well versed in the Tanakh and they knew what Jahshua was implying by His reading of Isaiah 61. He was telling them that not only was He the prophesied Messiah- but that the Sabbath and lunar calendar they follow was not one APPROVED of by His FATHER!

### **THAT TODAY IS THE APPROVED SABBATH!!**

**Luke 4:28** And **all were filled with anger, hearing these things** in the synagogue.

Can you imagine someone coming into the Synagogue and teaching against their ways! If it were **in fact** the Pharisee's Sabbath **also**- they would have just laughed at Him for suggesting that He Himself were the Messiah. But they were ANGRY. They were angry because He "untied" their Sabbath - proclaiming they observed an 'Un-Acceptable' day to His Father.

We will see this again later in *Jn 5:18* where the Pharisee's are angry once again with the Messiah because of what John describes as Jahshua "untying" their Sabbath.

**John 5:18** *On account of this then more the Jews sought to kill Him, for not only He **UNTIED** the Sabbath but also called Eloah His own Father, making Himself equal to Eloah. (ABP/LXX)*

The Greek word for UNTIED is <sup>G3089</sup> *loo'-o*, which made me laugh because I used to own a porta-potty company and a 'loo' is British slang for toilet. So basically, the Messiah threw the Pharisee's Sabbath in the TOILET!

*Thayer Definitions hits it home-*

*to loosen, undo, dissolve; an assembly, i.e. to dismiss, break up; to annul, subvert; to do away with, to deprive of authority, whether by precept or act; to declare unlawful; to loose what is compacted or built together, to break up, demolish, destroy; to dissolve something coherent into parts, to destroy; metaphorically, to overthrow, to do away with*

**Luke 4:29** And rising up, **they threw Him outside the city**, and led Him up to the brow of the hill on which their city was built, in order to throw Him down.



**Luke 4:30** But He went away, passing through their midst.

They throw Jahusha out of the Synagogue – I mean it is one thing to say “Hey I am the Messiah” they would just call you crazy and go on with the business at hand... BUT it is a totally different thing to be PREACHING a DIFFERENT SABBATH (the Sabbath is the mark of Eloah’s people)- telling the leaders that they were WRONG. They were furious with Jahshua and tried to throw Him off a cliff.

This event happened on the SEVENTH Sabbath of the year. Seven in Hebrew is ‘seba’ and to *seven* oneself means to *swear an OATH*. It also means to feed to the full. On the 7<sup>th</sup> seven of the year the Messiah proclaimed the ‘*Acceptable Year*’ in His hometown... Interesting indeed.

(THIS ENDS PART ONE OF VIDEO SERIES)



## Notes:

<sup>i</sup> **63 BCE**- Dio Cassius, a Roman historian, explained the strategy employed by Pompey in taking Jerusalem in 63 BCE:

"If they [i.e., the Jews] had continued defending it [i.e., the Temple] on all days alike, he could not have got possession of it. As it was, they made an exception of what are called the days of Saturn, and by doing no work at all on those days afforded the Romans an opportunity in this interval to batter down the wall. The latter, on learning of this superstitious awe of theirs, made no serious attempts the rest of the time, but on those days, when they came around in succession, assaulted most vigorously. Thus the defenders were captured on the day of Saturn without making any defense, and all the wealth was plundered. The kingdom was given to Hyrcanus, and Aristobulus was carried away." Dio Cassius, *Roman History*, book 37, Chapter 16, in *Loeb Classical Library*, Dio's *Roman History*, Volume 3, pp.125, 127 First century Jewish historian Joseph ben Mattiyahu reported on this same event as follows: "Nor had the Romans succeeded in their endeavors, had not Pompey taken notice of the seventh days, on which the Jews abstain from all sorts of work on a religious account." Joseph ben Mattiyahu, *Wars of the Jews*, Book 1, Chapter 7, Section 3, in *The Works of Flavius Josephus*, p.618

What Josephus called "seventh days," Cassius said were "days of Saturn" (i.e., seventh day = saturday)

<sup>ii</sup> <https://www.ngdc.noaa.gov/hazel/view/hazards/earthquake/event-data?maxYear=0040&minYear=0001>

<sup>iii</sup> Maier, Paul. Pontius Pilate (Wheaton, Ill.: Tyndale House, 1968), p. 366. Phlegon's citation is a fragment from Olympiades he Chronika 13, ed. Otto Keller, *Rerum Naturalium Scriptores Graeci Minores*, 1 (Leipzig Teurber, 1877), p. 101.

<sup>iv</sup> (Note: this was day 40 of the 360)

<sup>v</sup> <https://www.yeshiva.co/midrash/28389>

<sup>vi</sup> Biblical village of Bethsaida where Jesus fed the 5,000, walked on water and helped a blind man to see is finally identified by archaeologists after 32 years of excavations; By MICHAEL HAVIS FOR MAILONLINE;

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<sup>vii</sup> Archaeologists Have Unearthed an Incredible Artifact at The Site Where Jesus Fed The 5,000

By Ken Macdonald January 20, 2020

