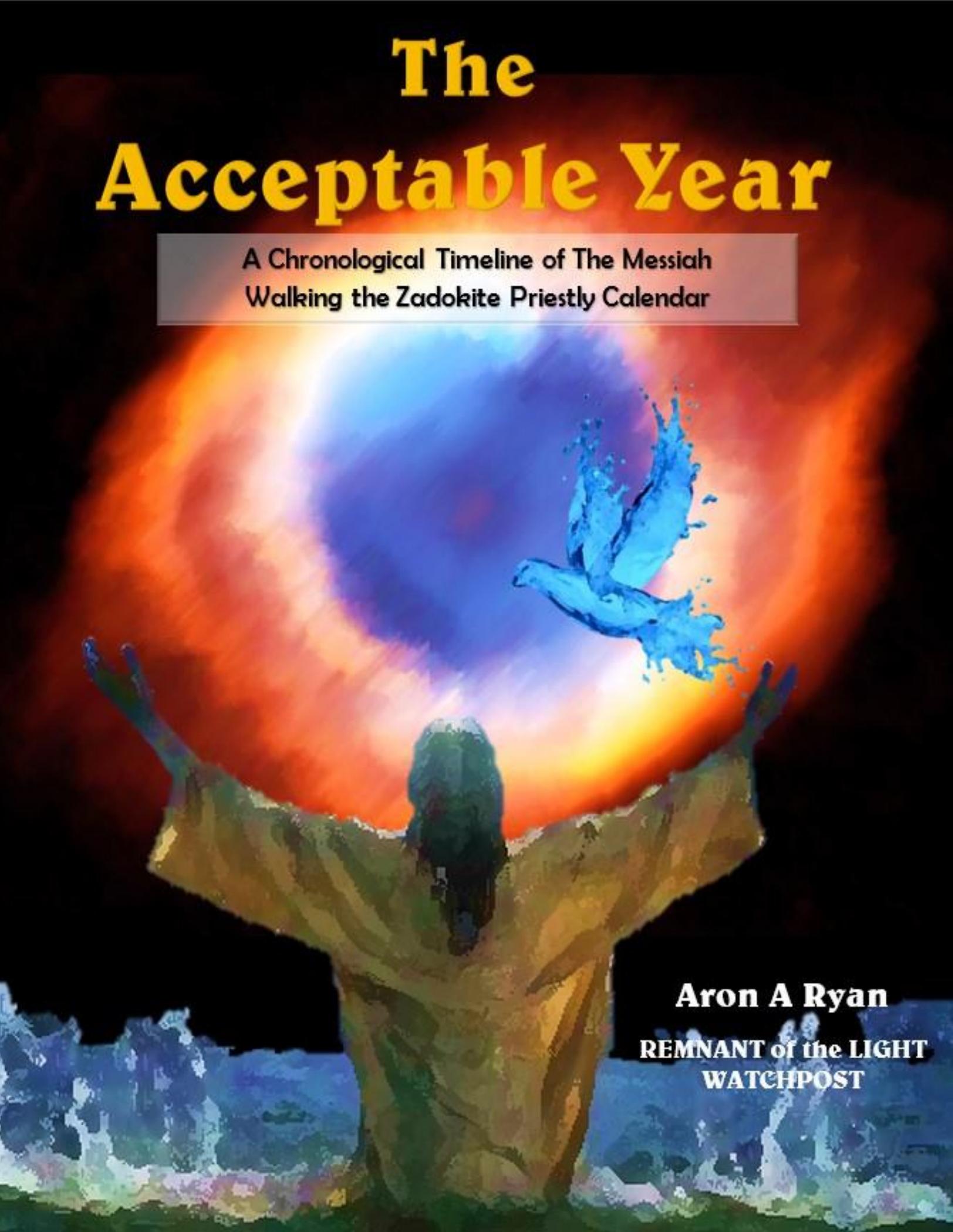


The Acceptable Year

A Chronological Timeline of The Messiah
Walking the Zadokite Priestly Calendar



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**REMNANT of the LIGHT
WATCHPOST**

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15th-23rd Day 2nd Month

Jahshua left Capernaum on the fifteenth day of the second month – stopping first in Nazareth on the Seventh Sabbath of the year (*representing the sabbatical year*) to proclaim “The Acceptable Year”- where the Pharisees wanted to throw Him off the cliff because He had taken the authority of their Sabbath away- He had ‘UNTIED’ their Sabbaths! And will continue to do so throughout the His timeline.

From there the Messiah traveled amongst the villages throughout Galilee- Working His way back towards Capernaum spreading His news. We aren’t given many clues as to the day-to-day happenings of this road trip. I think mainly that is because He wasn’t accompanied full time by the few men He had already called, as they were also working men- some with families and still had their worldly jobs to attend to. As we see when the Messiah approaches Lake Gennesaret and sees Peter working the boats.

We believe that during this time, the Messiah also gave the Sermon of the Mount, healed a leper (here we have a scriptural anchor point) and performed the miracle of the fish- Luke 5:1-11.

Later we will see that we have clues to the timing of His return to Capernaum- so then can extrapolate the amount of time the Messiah was away and the events that would have happened during that period.

- *The Sermon on the Mount [Matt 5:1-8:1].*

Mat 5:1 But seeing the crowds, He went up on the mount, and seating Himself, His disciples came near to Him.

Mat 5:2 And He opened His mouth and taught them...

Mat 7:28 And it happened, when Jahshua had finished these words, the crowds were *astonished at His doctrine.*

Mat 7:29 For He was teaching them as having *authority*, and not as the scribes.

Mat 8:1 And He having come down from the mount, great crowds followed Him.

Luke 5:1 And it happened that the crowd was pressing on Him to hear the Word of Eloah. And He was standing by Lake Gennesaret.

Lake Gennesaret is another name for the Sea of Galilee- but it gives us a clue as to the location of this event. Just three miles away, Gennesaret is one of the neighboring villages of Capernaum. It is often argued that this is also where legion was delivered into the herd of pigs. We will be discussing that a little further in this study. But for the meantime, the Messiah is up north spreading the word about His mission. [Luke 4:43]

Luke 5:2 And He saw two boats standing by the lake, but the fishermen had left them and were washing the nets.



Luke 5:3 And entering into one of the boats, which was Simon's, He asked him to put out a little from the land. And sitting down, He taught the crowd from the boat.

Luke 5:4 And as He quit speaking, He said to Simon, Put out into the deep and let down your nets for a haul.

Luke 5:5 And answering, Simon said to Him, Master, laboring all through the night we took nothing. But at Your word I will let down the net.

Luke 5:6 And doing this, they netted a great multitude of fish; and their net was being torn.

Perhaps this happened on the 17th of the second month- the same day in history when the first manna fell in Exodus 16:14.

Then all three of the synoptic Gospels tie the timeline together with the healing of the leper.

Luke 5:12 And it happened, as He was in a certain city, behold, a man full of leprosy! And seeing Jahshua, he fell on his face and begged Him, saying, Master, if You will, You can cleanse me.

Mark 1:40 And a leper came to Him, begging Him, and falling on his knees to Him, and saying to Him, If You desire, You are able to make me clean.

Mark 1:41 And being moved with pity, reaching out the hand, Jahshua touched him, and said to him, I am willing. Be made clean

Mat 8:3 And stretching out His hand, Jahshua touched him, saying, I will! Be cleansed! And instantly his leprosy was cleansed.

Mat 8:4 And Jahshua said to him, See that you tell no one, but go, show yourself to the priest and offer the gift which Moses commanded, for a testimony to them.

Luke 5:14 And He commanded him, Tell no one, but go and show yourself to the priest and offer for your cleansing, as Moses commanded, for a testimony to them.

24th Day 2nd Month- Fast of the First Born

'After some days' the Messiah returns to Capernaum. In 32 A.D. there were ten days between the Priestly Second Passover and the Jewish Second Passover and the Messiah took that time to travel through the villages of Galilee spreading the Good News! With the Jewish Second Passover coming near, the Messiah returns home to Capernaum. How do the scriptures confirm this is the Second Passover for the Jews? Mark gives us the answer- Let's follow along.

Mar 2:1 And again He entered into Capernaum *after some days*. And it was heard that He was in a **house**.

Mar 2:2 And at once many were gathered, so as none any longer had room, not even to the door. And He spoke the Word to them.

Mar 2:3 And they came to Him carrying a paralytic, being borne by four.



Mar 2:4 And not being able to draw near to Him, due to the crowd, they unroofed the roof where He was. And digging through, they lowered the cot on which the paralytic was lying.

Mar 2:5 And seeing their faith, Jahshua said to the paralytic, Child, your sins are forgiven to you.

Of course, this upset the Pharisee!

Mar 2:6 But some of the scribes were sitting there and reasoning in their hearts,

Mar 2:7 Why does this one speak blasphemies this way? Who is able to forgive sins, except One, Eloah?

By afternoon the Messiah makes His way down to the waterfront and calls Matthew along the way.

Mar 2:13 And He went out by the sea again. And all the crowd came to Him, and He taught them.

Mar 2:14 And passing on, He saw Levi [Matthew] the son of Alpheus sitting at the tax office. And He said to him, Follow Me. And rising up, he followed Him.

Mar 2:15 And it happened as He reclined in his house, even many tax collectors and sinners reclined with Jahshua and His disciples, for they were many. And they followed Him.

Mar 2:16 And the scribes and Pharisees seeing Him eating with tax collectors and sinners, they said to His disciples; Why is it that He eats and drinks with the tax collectors and sinners?

Mar 2:17 And hearing, Jahshua said to them; Those who are strong have no need of a physician, but those badly having illness. I did not come to call the righteous to repentance, but sinners.

Now the key clue to the timing – Jewish 2nd Passover

Mar 2:18 And John's disciples, and those of the Pharisees, *were fasting*. And they came and said to Him, Why do John's disciples and those of the Pharisees fast, but your disciples do not fast?

There is a fast observed from sunrise to sunset on the eve of the Passover. In Hebrew it is called the *Ta'anit Bechorot* or *Ta'anit Bechorim- The Fast of the First Born* This Fast would have been observed for the 2nd Passover as well.

This fast commemorates the salvation of the Israelite firstborns during the Plague of the Firstborn wrought upon Egypt prior to the Exodus of the Children of Israel, when, according to Exodus (12:29): "...Eloah struck every firstborn in the Land of Mitsrayim....".

The custom of the Fast of the Firstborn is observed today nearly universally throughout Orthodox Ashkenazic communities. Amongst Conservative Jews, the custom is endorsed by various communities.



Jahshua being the first born of His earthly parents- would have then been obliged to observe fast.

Luke 5:34 But He said to them, You are not able to make the sons of the bridechamber fast while the bridegroom is with them.

Luke 5:35 But days will come, even when the bridegroom is taken away from them, then in those days they will fast.

Of course, referring to the Passover where He will die on the stake.

25th Day 2nd Month- Jewish 2nd Passover

The Jewish Holy Convocation Day for 2nd Passover- is where we find the Messiah and His group plucking grain from a field.

Continuing with Mark:

Mark 2:23 And it happened, He went along through the grain fields *in the sabbaths*. And His disciples began to make way, plucking the heads of grain.

Mark 2:24 And the Pharisees said to Him, Behold, why do they do that which is **not lawful** on the sabbaths?

Again, 'Sabbaths' is plural - remember it usually means the second Sabbath of the week. Luke confirms this:

Luke 6:1 And it happened on the *Second Chief Sabbath*, He passed along through the sown fields. And His disciples plucked the heads and were eating, rubbing with the hands.

This is a "special" Sabbath, also called a "High Sabbath". Unlike the weekly Sabbath which started at sundown on the Roman Friday and ended Saturday at sundown, this special Sabbath can fall on any day of the week.

Luke 6:2 And some of the Pharisees said to them; Why do you do what is *Not Allowed* to do on the Sabbaths?

We can clearly see by their words that this is one of the Jewish holy days and they are upset at the Messiah's actions. And just to prove their Sabbaths wrong He enters into the synagogue as they are gathering for their second Passover convocation and causes a disruption-

Mar 3:1 And He entered into the synagogue. And there was a man who had a withering of the hand.

Mar 3:2 And they watched Him, whether He will heal him *on the SABBATHS [plural]*, that they might accuse Him.

Mar 3:3 And He said to the man who had a withering of the hand, Rise up into the middle.

Mar 3:4 And He said to them; "Is it **ALLOWED** on the **Sabbaths** to do good or to do evil? To preserve a life, or to kill?" And they kept silent.



Why would He ask them this? We would think in our minds- “of course the Messiah can do good on the Sabbaths.” After all isn’t there the “*donkey in the well*” clause? And He IS the Messiah! But the Messiah isn’t asking if *HE CAN*... He is asking if it is “*ALLOWED*” according to the Pharisees own laws. The Messiah is calling them out and they know it and are not happy about it!

So, Jahshua is in the Synagogue in Capernaum, on the Jewish 2nd Passover, telling them it is in fact not a Sabbath day. To prove it, He healed a man with a withered hand and then asked them... If it were really the Sabbath, would I be *Allowed* to do this?

Mar 3:5 *And having looked around on them with anger*, being greatly grieved over the hardness of their heart, He said to the man; Stretch out your hand! And he stretched out, and his hand was restored sound as the other.

Mar 3:6 And going out, the Pharisees at once took counsel with the Herodians against Him, how they might destroy Him.

Luke 6:11 But they were filled with madness and talked to one another as to what they might do to Jahshua.

That evening after the Jewish 2nd Passover is over the Messiah receives a visitor-

John 3:1 But there was a man from the Pharisees, Nicodemus his name, *a ruler of the Jews*.

John 3:2 **This one came to Jahshua by night** and said to Him, Rabbi, we know that You have come as a teacher from Eloah. For no one is able to do these miraculous signs which You do, except Eloah be with Him.

Nicodemus was a man of quite some stature amongst the Jews. Being from Capernaum [Jn 7:50-52], Nicodemus most certainly would have been in the synagogue on the Jewish second Passover. Having witnessed for himself the incident of Jahshua healing the man with the withered hand; Nicodemus had to come see the Messiah for himself. Jahshua tells Nicodemus;

John 3:16 For thus Eloah loved the world, so that HE gave HIS only **born** son, that everyone TRUSTING in Him, should not perish, but should have life eternal.

John 3:17 For Eloah did not send HIS Son into the world that He should judge the world, but that the world should be delivered by Him.

John 3:18 The one TRUSTING in Him is not judged, but the one NOT TRUSTING already has been judged, for he TRUSTS not in the *name (shem; power & authority)* of the only born son of Eloah.

After Nicodemus take his leave- the Messiah goes out to be alone and pray.

Luke 6:12 And it happened in these days, He went out into the mountain to pray. And He was spending the night in prayer to Eloah.



26th Day 2nd Month- The Apostles are Called

Luke 6:13 And when it became day, He called His disciples, also choosing out twelve from them, whom He also named apostles:

Luke 6:14 Simon, whom He also named Peter; and his brother Andrew; James and John; Philip and Bartholomew;

Luke 6:15 Matthew and Thomas; James the son of Alpheus, and Simon, the one being called Zealot;

Luke 6:16 Judas brother of James; and Judas Iscariot, who also became the betrayer.

Mar 3:13 And He went up into the mountain, and He called near whom He desired. And they went to Him.

Mar 3:14 And He made disciples of twelve, that they might be with Him; and that He might send them to proclaim,

Mar 3:15 and to have authority to heal diseases, and to cast out the demons.

Mar 3:20 And again a crowd came together, so as they were not able even to eat bread.

Less than 2 miles away from the town of Capernaum was the slope of the Mount of Beatitudes (also known as *Mount Eremos*, a Greek word meaning *solitary or uninhabited*). This area would have provided ample space for a large crowd to gather to hear the Messiah. The flat area where the Messiah chose was a natural amphitheater thus allowing His voice to carry over the multitude that had gathered to see Him. Overlooking the northwestern shore of the Sea of Galilee, it offers a captivating view of the northern part of the lake and across to the cliffs of the Golan Heights on the other side.

Luke 6:17 And coming down with them, He stood on a level place. And a crowd of His disciples, and a great multitude of the people were there from all Judea and Jerusalem, and from the coast country of Tyre and Sidon. These came to hear Him, and to be healed from their diseases,

Luke 6:18 also those who had been tormented by unclean spirits. And they were healed.

Luke 6:19 And all the crowd sought to touch Him, because power went out from Him and healed all.

The Messiah delivers the Beatitudes sermon (*Luke 6:2-49*)

Jahshua Heals a Centurion's Servant

Luke 7:1 And when He had completed all His Words in the ears of the people, He went into Capernaum. [*2 miles away*]

Luke 7:2 And a certain slave of a centurion, one dear to him, having illness, was about to expire.



Luke 7:3 And having heard about Jahshua, he sent elders of the Jews to Him, asking Him that He might come to restore his slave.

Luke 7:4 And coming to the Messiah, they earnestly begged Him, saying; He to whom You give this is worthy.

Luke 7:6 And Jahshua went with them. But He being yet not far away from the house, the centurion sent friends to Him, saying to Him; Master, do not trouble, for I am not worthy that You come under my roof.

Luke 7:7 For this reason I did not count myself worthy to come to You. But say in a word, and let my servant be cured.

Luke 7:8 For I also am a man having been set under authority, having soldiers under myself. And I say to this one, Go! And he goes. And to another, Come! And he comes. And to my slave, Do this! And he does it.

Luke 7:9 And hearing these things, Jahshua marveled at him. And turning to the crowd following Him, He said, I say to you, I did not find such faith **in Israel**.

The Messiah isn't speaking about a place- but rather the people. The Israelites who had been scattered because of their idolatry. We see that Jahshua only **marveled** on a few occasions. He does so here, at the faith of the centurion, and also at the unbelief of His own people (*Mar 6:6*).

Luke 7:10 And those sent, returning to the house, found the sick slave well.

Note: At this point in Luke's Gospel, we find the Messiah is a place called Nain- this would have been impossible for the Messiah and a large group of people to travel the distance of seventy-miles in one day. This event we believe plays out later in the Messiah's story.

Continuing in Luke 7: A Sinful Woman Forgiven

Luke 7:36 And a certain one of the Pharisees asked Him that He eat with him. And going into the Pharisee's house, He reclined.

After the Messiah healed the Centurions slave, *One of the Pharisees desired him that he would eat with him*, either because he thought it would be a reputation to him to have such a guest at his table or because his company would be an entertainment to him and his family and friends. For it is certain, that he did not treat him with those civilities and ceremonies commonly given to guests. Hence, it appears that this Pharisee did not believe in the Messiah, for he will not own Him to be a *prophet* (Luke 7:39), and yet the Messiah accepted his invitation, *went into his house, and sat down to eat*, that they might see He took the same liberty with Pharisees that he did with publicans, in hopes of *doing them good*.

Luke 7:37 And, behold, a woman who was a sinner in the city, knowing that He reclined in the Pharisee's house, taking an alabaster vial of ointment,



It was pretty bold for this woman with a sinful reputation to come into the house of a Pharisee, but she was willing to do anything to express her love for Jahshua.

Luke 7:38 and standing at His feet, weeping behind Him, she began to wash His feet with tears. And she was wiping with the hairs of her head. And she ardently kissed His feet and was anointing them with the ointment.

We can imagine that originally the woman was coming only to anoint the Messiah's feet with oil; but then, being overcome with emotion, tears flowing from her eyes, she washed His feet with those tears, wiping them clean with her hair, and kissing His feet repeatedly with love and affection.

Luke 7:39 But seeing, the Pharisee who invited Him spoke within himself, saying; *This one, if he were a prophet, would have known who and what the woman who touches him is; for she is a sinner.*

Luke 7:48 And He said to her, "Your sins are forgiven."

Luke 7:49 And those reclining with Him began to say within themselves; *Who is this who even forgives sins?*

Luke 7:50 But He said to the woman; "Your faith has saved you. Go in peace."

Mat 12:22 Then one having been demon-possessed was brought to Him, blind and dumb. And He healed him, so that the blind and dumb one could both speak and see.

Mar 3:22 And coming down from Jerusalem, the scribes said, He has Beelzebub; and He casts out demons by the ruler of the demons.

Mar 3:23 And calling them near, He spoke to them in parables, saying, How can Satan cast out Satan?

Mother and Brothers- [synoptic anchor point]

Mar 3:31 Then His mother and brothers came. And standing outside, they sent to Him, calling Him.

Luke 8:20 And it was told to Him, saying Your mother and Your brothers are standing outside wishing to see You.

Mat 12:48 But answering, He said to the one speaking to Him, Who is My mother? And who are My brothers?

Mat 12:49 And stretching out His hand to His disciples, He said, Behold, My mother and My brothers.

Mar 3:35 For whoever does the will of Eloah, this one is My brother, and My sister, and My mother.



27th Day 2nd Month- Calming the Sea

After an eventful evening at the Pharisees house, we find the Messiah spending the day teaching at the water's edge. We can imagine the breeze coming off the lake as the sun warms the pleasant spring day. People gathering there at the upper part of the Sea of Galilee near Capernaum- to listen to this Teacher of the Word, hoping to be healed by His hand.

Mar 4:1 And again He began to teach by the sea. And a large crowd was gathered to Him, so that He entered into the boat in order to sit in the sea. And all the crowd were on the land toward the sea.

Mar 4:2 And He taught them many things in parables...

The Parable of the Sower -Mark 4:1-9

Mar 4:9 And He said to them, The one having ears to hear, let him hear.

The Purpose of the Parables -Mark 4:10-20

Mar 4:10 And when He was alone, those around Him, with the Twelve, asked Him as to the parable.

Mar 4:11 And He said to them; To you it has been given to know the mystery of the kingdom of ELOAH. But to these, **those outside**, all things are being given in parables,

Mar 4:12 that seeing they may see and not perceive; and hearing they may hear, and not understand, **lest they should convert**, and the sins be forgiven to them.

As the Messiah did often- He was referencing Isaiah 6:9-10

Isa 6:9 And He said, Go and say to this people, Hearing you hear, but do not understand; and seeing you see, but do not know.

Isa 6:10 Make the heart of this people fat, and make his ears heavy, and shut his eyes, that he not see with his eyes, and hear with his ears, and understand with his heart, and turn back, and one heals him.

A Lamp Under a Basket -Mark 4:21-25

Mar 4:24 And He said to them, Be careful what you hear. With what measure you measure, it will be measured to you; and more will be given to you, the ones hearing.

Mar 4:25 For whoever may have, more will be given to him; and the one who does not have, even what he has will be taken from him.

The Parable of the Seed Growing

Mar 4:29 And when the fruit yields, immediately he "sends forth the sickle, for the harvest has come." Joel 3:13



The Parable of the Mustard Seed

Mar 4:33 *And with many such parables He spoke the Word to them, even as they were able to hear.*

Mar 4:34 *But He did not speak to them without a parable. And He explained all things to His disciples privately.*

The Ruach would guide those who have an ear to understand the Words that the Messiah spoke- His message was for them. It was the Ruach's job to bring the knowledge to the masses. That is why the Messiah explained 'privately' to His disciples.

Mar 4:35 **And evening having come, He said to them on that day; Let us pass over to the other side.**

Mar 4:36 **And dismissing the crowd they took Him along in the boat as He was. And other small boats also were with Him.**

Mar 4:37 **And a great windstorm occurred, and the waves beat into the boat so that it was filled already.**

Mar 4:38 **And He was on the stern, sleeping on the headrest. And they awakened Him, and said to Him, Teacher, does it not matter to You that we are perishing?**

After teaching all day I would imagine that the Messiah was ready for sleep. Taking His leave, He heads for the back of the boat; trusting His men to be in charge of the voyage. Now it is not unusual for a storm to pop up on the Sea of Galilee in the spring time- but this one had even the experienced fishermen worried.

Mar 4:39 **And being awakened, He rebuked the wind, and said to the sea, Silence! Be still! And the wind ceased, and there was a great calm.**

Mar 4:40 **And He said to them; Why are you so fearful? How do you not have faith?**

Mar 4:41 **And they feared a great fear and said to one another; Who then is this, that even the wind and the sea obey Him?**

We find an agreement with our timeline in the **Philip Schaff's Popular Commentary on the NT Mark 4:35-5:31:**ⁱ

The time of the voyage across the lake is fixed by the account before us. It was the evening of the day (Mar. 4:35) when the discourse in parables had been uttered. The other accounts (Mat. 8:18; Luke 8:22) can readily be harmonized on this view. The conversations with some who would follow Him (Mat. 8:19-22) seems to have taken place just before He crossed the sea.

Also, as I was plotting out the Messiah's days around the anchor points- I thought this date seemed familiar to me. Interestingly, a couple thousand years earlier Noah was dealing with torrent waters as well.

Gen 8:14 **And in the second month, on the twenty seventh day of the month, the earth was dry.**



Gen 8:15 And Eloah spoke to Noah, saying,

Gen 8:16 Go out of the ark, you and your wife, and your sons and your sons' wives with you.

Noah had to rely on his faith in Eloah to see him and his family through a torrential storm. In contrast, we see the Messiah scolding his men for not having any faith as He calms the waters.

28th Day 2nd Month- Pigs

[synoptic anchor point]

Early the next morning they arrive in the region of Decapolis near the towns of Gadara and Gergesene. We can assume that it is morning as the farmers are out feeding their livestock, in this case it was pigs. (Mar 5:14)

Mar 5:1 And they came to the other side of the sea, to the country of the Gadarenes.

Luke 8:26 And they sailed down to the country of the Gadarenes, which is across from Galilee.

Mat 8:28 And He coming to the other side, into the region of **Gergesenes**, two demon-possessed ones met Him, coming out of the tombs, very violent, so that no one was able to pass through that way.

The country of the Gergesenes - Or of the Gadarenes - Gergesa and Gadara were towns near each other. Hence the country between them took its name, sometimes from the one, sometimes from the other.ⁱⁱ Some argue that this took place in the neighboring town of Capernaum named Gennesaret because of a later healing the Messiah does in Mark 6:53.

Here though we are given information by Mark [5:20] that the man healed was told to spread the news throughout Decapolis- it would be odd to tell him to take a trip across the lake and into another country to spread the news.

Mar 5:2 And He coming out from the boat, immediately out of the tombs a man with an unclean spirit met Him,

Mar 5:3 who had his abode among the tombs; and no one was able to bind him, not even with chains.

Mar 5:6 And seeing Jahshua from afar, he ran and bowed the knee to Him.

Mar 5:7 And crying with a loud voice, he said; What is to me and to You, Jahshua, Son of the Most-High Eloah? I adjure You by Eloah, do not torment me.

Mar 5:9 And He asked him; What is your name? And he answered, saying; My name is *Legion*, because we are many.

Mar 5:11 And a great herd of pigs were feeding there near the mountain.



Mar 5:12 And all the demons begged Him, saying; Send us into the pigs, that we may enter into them.

Mar 5:13 And Jahshua immediately allowed them. And coming out, the unclean spirits entered into the pigs. And the herd rushed down the precipice into the sea (and they were about two thousand), and they were choked in the sea.

Mar 5:14 And *those who fed the pigs* fled, and they told it to the city, and to the fields. And they came out to see what was happening.

Mar 5:16 And those seeing it related to them how it happened to the one who had been demon possessed, and about the pigs.

Mar 5:17 And they began to beg Him to go away from their borders.

Mar 5:18 And He having entered into the boat, the former demoniac begged Him, that he be with Him.

Mar 5:19 But Jahshua did not allow him, but said to him, Go to your house, to your own, and report to them what the Messiah has done to you and had mercy on you.

Mar 5:20 And he went and began to proclaim in *Decapolis* what Jahshua did to him. And all marveled.

Instead of sailing all the way back up to Capernaum, the Messiah's group dock in Kinneret.

Mar 5:21 And Jahshua having crossed over in the boat again to the other side, a large crowd gathered upon Him; and He was by the sea.

Mar 5:22 And, behold, one of the synagogue rulers named Jairus came...

It is mostly thought that this happened in Capernaum- but that does not make any sense. If the Messiah and his men were already at the south end of the Sea of Galilee- why would they sail all the way back to Capernaum to then WALK right back to that area as they head to Judea. Which comes next in the timeline.

Situated on the southern end of the Sea of Galilee, Kinneret is mentioned in both the Olde and New Testaments. Older Bible translations spell the name alternatively as **Kinnereth** or **Chinnereth**, and sometimes in the plural as Chinneroth. In the Hebrew Bible the Sea of Galilee was also called Yam Kinneret (Lake Kinneret).

When the Jews were expelled from Jerusalem by the Romans, many fled to the area around Kinneret. This population included a large number of the great rabbis of the times who wrote the Jerusalem Talmud while sitting along the shores of the Kinneret, referring to it in the Talmud as the Sea of Tiberias. ⁱⁱⁱ

Jairus [meaning *enlightener*] most likely was there along the waters with his fellow associates - perhaps praying and lamenting over his sick child. Then they saw the Messiah's boat approach. Having heard the stories Jairus ran towards the Messiah- falling at His feet- His only thought is that this Messiah could save his child.



Mar 5:22 ...And seeing Him, he fell at His feet.

Mar 5:23 And he begged Him very much, saying; My daughter is at the last end. I pray that You will come and lay hands on her, that she may be cured and live.

Mar 5:41 And taking hold of the child's hand, He said to her; Talitha koumi; which is, being translated, Little girl, I say to you, Rise up!

Mar 5:42 And immediately the little girl rose up and walked. For she *was twelve years old*. And they were amazed with great amazement.

Interesting note- there was a crowd pressing in on the Messiah as he tried to make His way through the streets to Jairus' house (thus another clue that they are in a larger city)- when in the midst of the crowd, a woman who had been bleeding for *twelve years* came up behind Jahshua and touched the hem of his robe, saying to herself, "If I just touch his clothes, I will be healed" (Mark 5:28). Her flow of blood dried up immediately.

Jahshua felt that power had gone out from Him, and He turned to ask who had touched His clothing. The woman came to Him, trembling in fear, and, falling before Him, told Him the truth (verse 33). Jahshua said, "Daughter, your faith has healed you. Go in peace and be freed from your suffering" (verse 34).

Note also that Jairus' daughter was 12 years old as well- When a Jewish girl turns 12 years of age, they are recognized, through Bat Mitzvah, as full-fledged adult women. This is about the time when a girl will start her menstrual period. So, then what is the significance of the blood flow and the coming of age?

If the woman had been bleeding for twelve years, that means the bleeding would have started around the time of the girl's birth. Then the woman was healed from the bleeding when the girl came of age... Is it a coincident that Leviticus *12* is all about the uncleanness of the blood flow?

Lev 12:6 And when the days of her cleansing are fulfilled for son or for daughter, she shall *bring in a lamb, a son of a year*, for a burnt offering, and a **young dove** or a turtledove for a sin offering, to the door of the tabernacle of the congregation, to the priest.

Other than Leviticus 'Twelve's' instructions on a *woman's blood cleansing being fulfilled and offering up a 'Lamb of a year old'* (pointing to the 1-year ministry of Jahshua) and perhaps the young girl represented the 'Young Dove' - this blood connection is the Shadow of Things to Come. The following year on this very date is the 40th day of the Messiah's resurrection- it is Ascension Day!

Hebrews 10:1 For the Torah had a shadow of the coming good things, not the image itself of those things. *Appearing* year by year with the same sacrifices, which they offer continually, they never are able to perfect the ones drawing near.

From the blood of Abel's slain lamb in Genesis, to the robes of the saints washed in the blood of the Lamb in Revelation, the Word of Eloah centers around the blood sacrifice of the Messiah. Hebrews 9:22 tells us that "...without the shedding of blood there is no remission."



The Messiah's death was just as important as His blood sacrifice, and equally important the burial and resurrection; BUT everything concerning the events of Jahshua's life were leading up to the blood being applied to the Mercy Seat before His Father in Heaven.

Hebrews 9:24 For the Messiah did not enter into the Holy of Holies made by hands, types of the true things, but into Heaven itself, now to appear in the presence of Eloah on our behalf...

The Messiah took His shed blood to Heaven to present unto the Father, by applying it to the Mercy Seat. This is why He said to Mary in John 20:17, "...**TOUCH ME NOT**; for I am not yet ascended to my Father..." The blood could not be tainted.

On this day- one year in the future the Messiah's Blood would be applied to the Alter before His Father. The Blood that would Cleanse our sins.

When Jahshua gets to Jairus' house, with the healing of the woman's blood issue on His heels, the One who has been touched, now touches the next generation. The touch of the former was a touch of healing the touch of the latter was a touch of resurrection. The woman was healed from her blood issue when the girl came of age- This event points to the Messiah's *Coming of Age* through the death, resurrection and cleansing with the blood of the Messiah at His ascension into the Holy of Holies.

Also, after the Messiah's resurrection He appears 12 different times with the 12th being at His ascension.

1. *He appeared to Mary Magdalene as a gardener (Mark 16:9-11; John 20:11-18)*
2. *He appeared to the other two women who were with Mary Magdalene—Salome and Mary the mother of James (Matthew 28:9-10)*
3. *He appeared to Peter (Luke 24:34).*
4. *He appeared to two men on the road to Emmaus (Luke 24:13-32).*
5. *He appeared to the apostles, except for Thomas (Luke 24:36-43; John 20:19-25)*
6. *He appeared to the apostles with Thomas (John 20:26-29)*
7. *He appeared to seven of His disciples on the shores of the Sea of Galilee (John 21:1-25)*
8. *He appeared to the apostles on a mountain in Galilee (Matthew 28:16-20; Mark 16:15-18)*
9. *He appeared to over 500 brethren (1 Corinthians 15:6)*
10. *He appeared to His brother James (1 Corinthians 15:7)*
11. *He appeared to the apostles and ate a meal with them (Acts 1:3-8; Luke 24:44-49)*
12. *His ascension (Acts 1:9-12; Mark 16:19-20; Luke 24:50-53)*



Note: The number 12 is considered a perfect number, that symbolizes Eloah's power and authority, as well as serving as a perfect governmental foundation. It can also symbolize completeness or the nation of Israel as a whole.

The following day the Messiah once again heads to His old home town of Nazareth.

29th Day 2nd Month- Travel to Nazareth

Mar 6:1 And He went out from there and came to His fatherland [Nazareth]. And His disciples followed Him.

Matthew also tells us that once they left the Decapolis region that the Messiah went to His own city of Nazareth. Nazareth is about 18 miles from the coast- a good day's journey. Arriving in the late afternoon or early evening of day six of the week.

30th Day 2nd Month- Sabbath in Nazareth

9th Shabbat of the Year

Once again if we look in the Dead Sea scrolls 4Q320 & 321 we find a six-year Priestly Temple schedule that follows the families listed in 1Chronicles 24. According to this information and that found also in the 'Sabbath Song scroll'—This day is the Priestly Sabbath. And... Once again Jahshua was rejected in His hometown of Nazareth on the Sabbath.

Mar 6:2 And a **SABBATH having come**, He began to teach in the synagogue. And hearing, **many were amazed, saying, From where came these things to this One?** And what is the wisdom given to Him, that even such works of power come about through His hands?

Mar 6:3 Is this One not the carpenter, the son of Mary, and brother of James and Joseph and Judas and Simon? And are not His sisters here with us? **And they were offended in Him.**

They were offended in Him because He was teaching contrary to their ways. [Jn. 5:18].

Mar 6:5 And He could do no work of power there, except He performed healing on a few infirm ones, laying on His hands.

Mar 6:6 And He marveled because of their unbelief...

Mat 13:57 **And they were offended in Him.** But The Messiah said to them, A prophet is not without honor, except in his own fatherland, and in his own house.

Mat 13:58 And He did not do many works of power there because of their unbelief.

This brings us to the end of the second month of the Messiah's public ministry. Thus far we've been able to track the Messiah's walk from His baptism through to the second Passover- where we found the Messiah coming up over the Pharisee's for their calendar and their practices.

To Nazareth where the Messiah infuriated the men at the synagogue by proclaiming the '**Acceptable Year**' and into Capernaum where He taught them about the 'True Sabbaths' with authority. Healing and teaching throughout Galilee.



We will continue to follow the Messiah's trek, where we see over and over again how our Messiah was walking in His Father's Priestly Calendar and not the traditional Jewish Sabbaths and Feasts. Fulfilling the prophetic Words of His Father- along the way.

Month Three:

It's a new month and the Messiah is headed in a new direction. Jahshua sets His sights on Judea.

1st Day 3rd Month- Rosh Chodesh

After spending the Sabbath in Nazareth, the Messiah heads towards Judea and ends up in a town called Nain. *Remember that the Nain event was out of place and improbable earlier in the timeline.*

Luke 7:11 And it happened on the next day,[after leaving Nazareth 11 miles away] He went into a city being called Nain...

Luke 7:12 And as He drew near to the gate of the city, even behold, one having died was being borne, **an only son born to his mother**; and she was a widow. And a considerable crowd of the city was with her.

Luke 7:13 And seeing her, the Messiah felt pity over her and said to her, Stop weeping.

Luke 7:14 And coming up, He touched the coffin; and those carrying it stood still. And He said; Young man, I say to you, Arise!

Luke 7:15 And the dead one sat up and began to speak. And He gave him to his mother.

Luke 7:16 And fear took hold of all; and they glorified ELOAH, saying, A great prophet has risen up among us; and, ELOAH has visited His people.

First, I would like to say that nothing in the bible is placed there accidentally. Out of all the towns where the Messiah healed and taught, why is this one little nothing town even mentioned?

Nain is nestled between the Plains of Megiddo and Mount Tabor looking out on to the Plain of Jezreel. The Valley of Jezreel is also called "The Valley of Megiddo" and some believe it to be the scene of the battle of Armageddon. According to a passage in Revelation it says that, "they assembled them at the place that in Hebrew is called Armageddon" (Revelation 16:16-21). The word Armageddon is a combination of the word *har*, meaning mountain or mountain range, and *Megiddo*. Har-Mageddon signifies **Mountain of Megiddo**.

Megiddo ^{H4023} as defined in Strong's Concordance: rendezvous; **To assemble by troops**; gather selves together in troops; cut selves. **'PLACE OF TROOPS'**

From *Jamieson Fausset Brown Bible Commentary* – ^{iv} "Megiddo comes from *gadad*, 'cut off' – i.e., *slaughter*."

Bible scholars continue to argue over the interpretation of this "**place called Harmagedon.**" Most current scholars have come to one of two conclusions as detailed in *The Anchor Bible Dictionary*-^v



*One of the most popular emendations of **magedon** was proposed by Hommel (1890). He suggested that the Greek **gamma** in **magedon** is a transliteration, **NOT** of the Hebrew **gimel** but of the Hebrew **'ayin**. Thus **har-magedon** would be a corruption of the Hebrew **har-mo'ed** or "**mountain of assembly**."*

*Torrey (1938^{vi}) argues that Armageddon is a reference to Isa 14:13 where the "**mountain of assembly**" is the **HEAVENLY COURT** in which [ELOAH]'s throne is located...current scholarship generally settles on a link with Megiddo or **har-mo'ed** as **the best explanation of harmagedon...***

There you have it. Most Bible scholars now believe that this place is a gathering of kings to the **Mountain of Mo'ed** – the **Mountain of Appointed Times**. This is the same **Mountain of Mo'ed** on which Heylel a.k.a. ha'satan declares that he will sit upon. The gathering of the kings to battle against ELOAH takes place at the **Mountain of Appointed Times!** And our Messiah is Walking the Acceptable Year of His Father through the Valley of Har Mo'ed!

When the Messiah approached the city of Nain, He discovered a great crowd coming towards Him. But the crowd wasn't coming to see Him – it was a funeral procession making its way to the burial ground outside the city. Luke records that Jahshua had compassion on the mother (Luke 7:11-17), and a few short minutes later, the boy is raised and returned to his mother.

Given that there were only three raisings from the dead in the whole of the Hebrew Tanakh, it can hardly be a coincidence as well, that this miracle of Jahshua happened near where Elisha's similar miracle happened 800 years earlier (2 Kings 4). And as with Elisha earlier, the boy who had died was the only son of his mother.

Happening on the Head of the Third month- the perfection of the number three once again.

2nd Day 3rd Month- Travel

Here is where John picks up the story- the Messiah travels 30 miles to Aenon where His cousin John the Immerser was baptizing right before he gets arrested. This would have taken about two days of travel.

Joh 3:22 After these things Jahshua and His disciples came into the land of Judea. And He continued there with them and baptized.

3rd Day 3rd Month- Travel

Messiah arrives where John is baptizing.

Joh 3:23 And John was also baptizing in Aenon, near Salim, for many waters were there. And they came and were being baptized.

Joh 3:24 For John had not yet been thrown into the prison.

4th Day 3rd Month- With John's men Baptizing

(Jewish Sabbath 32AD)



5th Day 3rd Month- With John's men

Heads to Jerusalem for Jewish Shavuot

6th Day 3rd Month – Purification [Biblical Anchor]

Arrives in Jerusalem w/John and His men.

Joh 3:25 Then a question from John's disciples arose with the Jews about *purification*.

Historically, this is the *third day* (on the Priestly calendar) of the of the three days of purification that JAHUAH had instructed for the Hebrews- after arriving at Sinai.

Exo 19:1 In the third month of the going out of the sons of Israel from the land of Egypt, on this day they came to the wilderness of Sinai.

Exo 19:10 And JAHUAH said to Moses, Go to the people and sanctify them today and tomorrow. And let them wash their clothes.

Exo 19:11 And be ready for the third day. For on the third day JAHUAH will go down before the eyes of all the people on the mountain of Sinai.

The Israelites left Egypt on the 15th day of the first month- this was the 4th day of the week. They arrive in the wilderness of Sinai SEVEN weeks later on the 4th day of the third month which is ALSO the 4th day of the week. The 4th day would have been day one of the purification ending on day six.

How do we know that the Hebrews arrived on the fourth day of the third month? *Sephir Ha Yasher*; the Book of Jasher (*which has nothing to do with the tribe of Jasher*) also called 'Book of the Upright', or 'the Upright Record' is full of early historic information. Chapter 62 tells the story of the Hebrews arriving at Mt Sinai.

Jasher 62:6 And in the **third month** from the children of Israel's departure from Egypt, **on the sixth day** thereof, the **JAHUAH gave to Israel the ten commandments** on Mount Sinai.

We can see that it was on the sixth day of the third month when JAHUAH orally gave the covenant to Moses (*which would be ratified **nine days** later with the leaders Exodus 24:9-11*) . The people were supposed to PURIFY themselves for three days with the 3rd day being the day they met with JAHUAH– Therefore, the first day of purification would have been the 4th day of the month.

Is it a coincidence that this one, kind of odd, scripture about purification fits the Messiah's timeline? And if the Messiah was walking a different Priestly Timeline than the Jews, then why would the Jews be talking about purification? Because it just happens that *in three days* it will be the Jewish Shavuot in the year 32 AD .



Again, only JAHUAH could set this *perfect timing*- where the Jewish Shavuot worked out perfectly with the questioning of purification on the 3rd day the Israelites would have purified themselves many years earlier.

In Jewish tradition, the three days prior to Shavuot are called the three days of "Hagbalah" (meaning *restriction*): Based on Exodus, 19:12- "And you shall set bounds for the people". These are days of sanctification and preparation for receiving of the Torah.

Joh 3:26 And they came to John and said to him, Teacher, *the One* who was with you beyond the Jordan, to whom you have witnessed, behold, this One baptizes, and all are coming to Him.

Joh 3:27 John answered and said, A man is able to receive nothing unless it has been given to him from Heaven.

Joh 3:28 You yourselves witness to me that I said, I am not the Christ, but that having been sent, I am going before that One.

Joh 3:29 The *One* having the bride is the bridegroom. But the friend of the bridegroom, standing and hearing him, rejoices with joy because of the bridegroom's voice. Then this my joy has been fulfilled.

Shavuot represents the betrothal of the Bride to the Bridegroom.

7th Day 3rd Month- 10th Priestly Sabbath of the Year

Confirmed via the Dead Sea scrolls.

In Jerusalem- Resting as His FATHER would have Rested-

8th Day 3rd Month- JEWISH SHAVUOT 32 A.D.

Joh 5:1 After these things, there was *a feast of the Jews*, and Jahshua went up to Jerusalem.

There are only three feasts in which the Jews were required to go to the Temple; Pesach (Passover), Shavuot (Weeks) & Sukkot (Tabernacles). Jahshua having been with John along the River Jordan, where His men were baptizing, would have taken this opportunity to be where the action is in order to get the *Good News* out to all the *Lost Sheep*. And isn't it interesting that it is at the 'Seep Gate' where His next Jewish infraction occurs.

Joh 5:2 And at Jerusalem is a pool at the *Sheep Gate* which is called in Hebrew, Bethesda, having five porches.

Joh 5:5 But a certain man was there, being in infirmity thirty eight years.

Joh 5:6 Seeing him lying, and knowing that he had already *spent* much time, Jahshua said to him, Do you desire to become well?

Joh 5:8 Jahshua said to him, Rise up, Take up your cot and walk!



Joh 5:9 And instantly the man became well, and took up his cot and walked. And it was a sabbath that day.

Joh 5:10 Then the Jews said to the one having been healed, **It is a sabbath.** It is not lawful for you to lift up the cot.

John has already told us that it was a *Jewish* Feast Day Sabbath-[5:1]

Joh 5:11 He answered them, The One making me well, that One said to me, Lift up your cot and walk.

I would like to draw attention this one-point Jahshua makes here...

Joh 5:14 After these things, Jahshua found him at the temple and said to him, Behold, you have become well, sin no more that a worse thing not happen to you.

Joh 5:15 The man went away and told the Jews that Jahshua is the One making him well.

We once again see the Messiah healing on a Jewish Sabbath where He makes an important point:

Joh 5:16 And because of this, the Jews persecuted Jahshua and lusted to kill Him, because He did these things *on a sabbath.*

Joh 5:17 **But Jahshua answered them, My Father works until now, and I work.**

Jahshua is making a proclamation that He works on the days His Father JAHUAH *allows*- not on the days dictated by the Pharisees. The Messiah made it clear to them that He WORKS On the DAYS that HIS FATHER HIMSELF WORKED- AND THAT this day was *in fact* a WORK DAY and NOT one of His Father's Rest Day Sabbaths. Therefore, since His Father worked on this Day- so shall He.

Shavuot is a CHAG meaning PILGRIM FEAST DAY, where all adult males are to travel to and gather at- the temple. No service work is to be done on that day- as per JAHUAH'S OWN Instructions. Would the Messiah go against HIS FATHER'S INSTRUCTIONS? NO! Never.

Num 28:26 And in the day of the firstfruits, as you offer a new food offering to JAHUAH in your Feast of Weeks, you shall have a holy gathering; you shall do no work of service;

Joh 5:18 On account of this then more the Jews sought to kill him, for not only He **UNTIED** the Sabbath, but He also called ELOAH His own Father, making Himself equal to ELOAH.

We talked about this 'Untying' of the Sabbath in part one of this study- But let's review because this is an important point being made. "The Jews sought to KILL Him" because:

- 1- He UNTIED the Sabbath
- 2- Said He was the Son of ELOAH

Remember also, that the Greek word for **UNTIED** is G3089 *loo'-o*, - and that the Messiah threw the Pharisee's Sabbath in the TOILET! [*hehehe*]



Let's review the **Thayer's Definition** for- '*Untied*' (*luo*) ^{G3089}

*Dissolve anything bound, tied, or compacted together. Dismiss, break up, **annul**, subvert, do away with, **deprive of authority** whether by precept or act. **Declare unlawful**; to loosen 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***

Strong's Concordance tells us to Compare G4486-

G4486- to "break", "wreck" or "crack", that is, (especially) to **sunder**; a *shattering* to minute fragments; burst, rend, tear.

The Messiah destroyed, dissolved – He **SUNDERED** the Jewish Shabbat.

Sunder - **Merriam-Webster dictionary**: to break apart or in two : separate by or as if by violence or by intervening time or space.

And they wanted to **KILL** Him for it.

The Scriptures declare that Jahshua is the **fulfillment** of the Torah (Matthew 5:17; Romans 8:3-4). The Torah commands that the Sabbath days be kept. A time that pointed the people to ELOAH as they rested from their daily labors. Jahshua would have observed the Sabbath in this manner- for if Jahshua had broken a Sabbath, then He would not a spotless Lamb. His sacrifice would not have been accepted as a payment for sin. No one could benefit from a sinful Messiah.

And as we will see throughout the Messiah's Timeline that very few things happened on the Priestly Sabbath- and when they did... They were significant. For example, so far, there are only two times we've seen anything happening on the Priestly Sabbath both were His two trips to Nazareth.

The first visit being on the seventh sabbath of the year when the Messiah proclaimed the 'Acceptable Year' in His home town. Then again two Sabbath's later when He is again being rejected by His own people- which is a shadow of things to come. This happened on the ninth Sabbath of the year [3x3] –

Finishing up with John 5 and the Messiah telling the leaders at the Temple that today was not a Feast Day rest of His Father:

Joh 5:19 Then Jahshua answered and said to them, Truly, truly, I say to you, The Son is not able to do anything from Himself, except what He may see the Father doing; for whatever that One does, these things also the Son does likewise.

(THIS ENDS PART TWO OF VIDEO SERIES)



Notes:

ⁱ Philip Schaff's Popular Commentary on the NT; BY THE AMERICAN AND ENGLISH SCHOLARS OF VARIOUS EVANGELICAL DENOMINATIONS. EDITED BY: PHILIP SCHAFF, D.D., LL.D. PROFESSOR OF CHURCH HISTORY IN THE UNION THEOLOGICAL SEMINARY, NEW YORK.

ⁱⁱ John Wesley's Notes on the Bible *Mat 8:28*

ⁱⁱⁱ https://israelforever.org/israel/exploring/the_kinneret/

^{iv} Vol. 3, pg.708,

^v Volume 1, page 395

^{vi} *pages244-48*

