THE UNTOLD STORY OF YESHUA MASIAH OF NAZARETH

(Dates from the Hebrew calendar to the Julian calendar)

Announcement of the birth of John the Baptist

John the Baptist's father, Zechariah belonged to the Jewish priestly order in the temple in Jerusalem, his mother Elizabeth was a descendant of Aaron, both were God-fearing and kept the law of the Lord. Zechariah and Elizabeth, though married for many years, had no children, but towards the end of the month of June in the year 8 B.C., about three months after the marriage of Joseph and Mary, the angel Gabriel appeared to Zechariah in the temple about noon during his turn, and said to him, "Do not be afraid, I have come to announce to you that soon your wife will bear a son, and you shall call his name John, he will grow up consecrated to the Lord your God, and when he is in full life, he will make your heart rejoice, because he will bring many souls to God and prepare the way of the Lord. John the Baptist was born in the city of Judah on February 25, 7 B.C. Zechariah and Elizabeth rejoiced greatly in this special gift from God, as the angel Gabriel had declared. In accordance with Jewish law, they presented the child for circumcision on the eighth day and officially named him John, as they had been previously ordered. On the same day Zechariah prophesied: Blessed be the Lord, the God of Israel, because he has visited us and brought redemption to his people, and he has lifted up a horn of salvation for us all in the house of his servant David. As he said by the mouth of his holy prophets, he saves us from our enemies and from the hand of all those who hate us, to show mercy to our fathers and to remember his holy covenant, the oath he took to Abraham our father to allow us delivered from the hands of our enemies to serve him without fear in holiness and righteousness before him all our days, and you will be a child of promise called the prophet of the Most High, because you will go before the face of the Lord to prepare his kingdom, to make known salvation to his people in the remission of their sins. Rejoice in the tender mercy of our God, for the source of light from on high has now visited us to shine upon those who dwell in darkness and the shadow of death to guide our steps in the ways

of peace. John's parents, from his earliest childhood, judiciously inculcated in him the idea that he would grow up to be a man of God.

The Marriage of Joseph and Mary

When he was young, Joseph was employed by Joachim, Mary's father, to work on his house to build an outbuilding. The two young men, who were destined to become Yeshua's parents, began courting each other from the very first moment, when Mary brought Joseph a cup of water during the midday meal. Joseph was black-eyed, swarthy, well-mannered, gentle-mannered, extremely conscientious and faithful in every respect to both the conventions and religious practices of his people, he spoke little but thought much. Maria had brown hair and eyes, her temperament was more fickle, she was generally good-humoured, possessed a lively disposition that was always radiant, and indulged in free and frequent expressions of her emotional feelings. In March of the year 8 B.C., Joseph and Mary were married according to Jewish custom at Mary's home near Nazareth, when Joseph was twenty-one years old. This marriage ended a normal engagement of about two years, shortly thereafter they settled into their new home in Nazareth, which had been built by Joseph with the help of two of his brothers. The house was a one-room stone structure with a flat roof and an outbuilding for animal shelter. The furniture consisted of a low stone table, pots and plates made of terracotta and stone, a frame, a lamp, several small stools and mats for sleeping on the stone floor. In the courtyard behind the annex of the animals was the shed that covered the oven and the mill for grinding grain. It took two people to operate this type of mill, one to grind and another to feed it with grain. Later on, as the family grew larger, they would all sit down to take their meal around the enlarged stone table, drawing their food from a common plate or bowl. In winter, during the evening meal, the table was lit by a small flat earthenware lamp filled with olive oil.

Announcing the Birth of Yeshua Masiah

Towards the middle of November in the year 8 B.C., one evening near sunset, before Joseph had returned home, the angel Gabriel appeared to

Mary by the side of the low stone table and said to her: Do not be afraid, Mary, I bring good news, I announce to you that conception within you is ordained by God, and in due time you will become the mother of a child and you will call his name Yeshua, He will inaugurate the kingdom of heaven on earth, among men. Do not speak of all this, except that to Joseph and your kinswoman Elizabeth, who in three months will give birth to a son whose name will be John, he will prepare the way for the message of the good news which your son will proclaim to men with great power and authority. God's blessing is upon you, the power of the Most High will give you strength, and the Lord of all the earth will overshadow you. Later, Mary persuaded Joseph to let her go to the city of Judah, located in the hills about seven kilometers west of Jerusalem, to visit Elizabeth, and she stayed with her distant cousin for three months. After returning home some time later, when Joseph learned that she was expecting a child, although he had great confidence in Mary, he was very disturbed and could not sleep for many nights. Joseph had doubts about the angel's visit until he had the experience of a dream, in this dream a brilliant heavenly messenger appeared to him and said to him: Joseph, do not be afraid to take your wife Mary because she will give birth to a son, you will call him Yeshua, in him will be life and his life will become the light of humanity. He will come first among his people, but not all will receive him, but those who receive him he will reveal the salvation of God. After this experience, Joseph no longer doubted Mary's account of the angel Gabriel's visit and promise that the unborn child would become a powerful messenger to the world. From time to time Mary visited her parents, Joachim and Anna, her two brothers and two sisters.

The Journey to Bethlehem

Caesar Augustus decreed a census for all the inhabitants of the Roman Empire, in order to better determine taxation. Throughout the Roman Empire this census was taken in the year 8 B.C., except in the reign of Herod in Palestine, where it took place in the year 7 B.C. a year later. It was not necessary for Mary to go to Bethlehem for registration, Joseph was authorized to register his family, but Mary, being an adventurous and

enterprising person, insisted on accompanying him, and also because she was afraid of being left alone for fear that her son would be born while Joseph was far away, and moreover Bethlehem was not far from the city of Judah, Mary foresaw the possibility of a pleasant visit to her kinswoman Elizabeth. Joseph verbally forbade Mary to accompany him but it was useless, when it was time to prepare food for the three- or four-day journey, he prepared double rations and stood ready to go, but before he actually set out Joseph had consented to Mary's departure and they cheerfully left Nazareth at daybreak. Joseph and Mary were poor, the construction and fitting out of the house had been a great expense for Joseph, and he also had to contribute to the maintenance of his parents, as his father had recently been injured and as they had only one beast of burden, Mary, being pregnant, climbed on the animal with the provisions, while Joseph went on foot leading the animal. So this Jewish couple left their modest home in August of the year 7 B.C. for their journey to Bethlehem. The first day's journey took them to the foothills of Mount Gilboa, where they encamped for the night, on the banks of the Jordan, early in the morning at the first light of dawn they set out again, then took their midday meal at the foot of Mount Sartaba overlooking the Jordan valley, and continued their journey to Jericho where they stopped for the night, at an inn on the main road in the outskirts of the city. Early in the morning they resumed their journey and reached Jerusalem before noon, visited the temple and continued on to their destination, arriving in Bethlehem in the middle of the afternoon. The inn was crowded and consequently Joseph sought lodging with distant relatives but all the rooms in Bethlehem were full of people, when he returned to the courtyard of the inn they informed him that the stables for the caravans carved into the side of the rock and located just below the inn had been emptied of animals and cleaned to accommodate customers. Leaving the donkey in the courtyard, Joseph loaded the bags of clothing and food on his shoulders and descended with Mary the stone steps that led to their lodgings below. They found themselves accommodated in what had been a storehouse of grain in front of the stables and mangers, where canvas tents had been hung, and they

thought themselves favored for having found such a comfortable accommodation. Joseph had thought of going to register for the census right away, but Mary was tired, she was in great pain, and she begged him to stay with her, which he did.

The Birth of Yeshua

Throughout the night Mary was agitated so that no one could sleep, at daybreak the pains of childbirth manifested themselves clearly and with the help and kind assistance of some traveling companions, Mary gave birth to a male child, Yeshua had come into the world on August 21 of the year 7 B.C., around noon, and he was wrapped in the clothes that Mary had brought for such a possible circumstance and was laid in a nearby manger. At the time of Yeshua's birth, the angels in heaven sang hymns of glory over the manger in Bethlehem, but these expressions of praise were not heard by any human ear. The day after Yeshua's birth, Joseph made his registration for the census and later met with a man with whom he had conversed two nights earlier in Jericho and was led by him to a wealthy friend who occupied a room in the inn and who said he was happy to exchange his lodgings with that of the Nazareth couple. In the afternoon they moved to the inn where they stayed for about three weeks, until they found lodgings in the home of a distant relative of Joseph's. On the second day after Yeshua's birth, Mary sent word to Elizabeth that her son had been born, and she invited Joseph to go to Jerusalem to speak with Zechariah. The next day, Joseph went to Jerusalem to meet with Zechariah, and they arranged for the child to be presented at the temple.

The Presentation of Yeshua in the Temple in Jerusalem

According to the law of Moses, every male child was to be circumcised on the eighth day, and every firstborn presented to the temple to be consecrated, another ordinance of Moses decreed that after a certain period of time the mother was to present herself at the temple for the purification of childbirth, it was customary to perform these last two ceremonies together, consequently after the child was circumcised on

the eighth day and when the forty days of Mary's purification When they finished, Joseph and Mary went in person to the temple in Jerusalem to present Yeshua to the priests and also to make the appropriate sacrifice for the ceremonial purification of Mary. Near the courtyards of the temple walked constantly two remarkable personages, Simeon a Jewish singer and Annas a Galilean prophetess, the two were often in each other's company and were both in confidence with the priest Zechariah who had confided to them the secret of John. Both Simeon and Anna longed for the coming of Masiah and that day Joseph and Mary were right there in front of them, Simeon moved by the Spirit approached and took the child in his arms and blessed God saying: Now let your servant go in peace, O Lord, according to your word, for my eyes have seen your salvation which you have prepared before the face of all peoples, a light to enlighten even the Gentiles and the glory of your people Israel. On that day, during the presentation, the child was officially named Yeshua, and Joseph and Mary returned to Bethlehem after completing these ceremonies. A religious teacher of your of the Chaldeans of Mesopotamia, had had a dream in which he was informed that "the light of life" was about to appear on earth in the form of a child among the Jews, so he made his dream known to some priests who set out to seek this "light of life" and arrived in Jerusalem to pay homage to the child.

Herod decrees the death of all Jewish children

Herod's informants related the visit of the priests of your to Jerusalem, and Herod summoned these Chaldeans before him and questioned them thoroughly, and they only said that they were looking for the king of the Jews who had just been born, to worship him. Herod was troubled by this news, and after inquiring from the priests and scribes where the Masiah was to be born, he sent them to Bethlehem with a bag of money and ordered them to find the child so that he too could go and worship him. When they arrived in Bethlehem they found the child and left their gifts to Mary, then they returned to their country by another road, because they were warned in a dream not to go back to Herod. But when Herod

found that the priests had not returned to him to bring news, he became very angry and prepared a decree ordering a systematic search to be made of all the houses in Bethlehem and to kill all male children under the age of two. The night before the massacre, an angel warned Joseph in a dream, and he awoke and hastened with his wife to Alexandria, Egypt. Herod hoped to ensure that this child destined to become "king of the Jews" would be eliminated, and so it was that all the male children perished in a single day in Bethlehem of Judea. In Alexandria, Egypt, Joseph resumed his work as a carpenter while Mary and Yeshua stayed with wealthy relatives of Joseph's family. They stayed in this city for some time and did not leave until they heard of Herod's death. During their stay in Alexandria, shortly before their departure, one of Joseph's relatives revealed to some friends in Memphis who little Yeshua was, and they and a small group from Alexandria gathered to wish the Nazareth family well and pay their respects to the child, and on that occasion they gave Yeshua a complete copy of the Greek translation of the Hebrew Scriptures. The day came when Joseph and Mary left Alexandria on a boat belonging to their friend Ezraeon on its way to Jaffa and arrived in this port at the end of August in the year 4 B.C., and from there they went directly to Bethlehem where they spent the whole month of September with their friends and relatives. Joseph was again warned in a dream not to stay in this city and told Mary and all their relatives and friends that it was better for them to return to Nazareth, so at the beginning of October they left Bethlehem to go to Nazareth by the road to Lydda and Scythopolis. They left early on a Sunday morning, Mary with the baby sitting on a newly purchased pack animal and Joseph with five relatives accompanying them on foot. On the way to Nazareth, Joseph had persuaded Mary that it would be inappropriate to spread the news among their Galilean relatives and friends that Yeshua was the promised Masiah and they agreed not to make any mention of this secret to anyone, and they both kept this promise. On the fourth day of the journey the group arrived at their destination without incident, arriving unannounced at their home in Nazareth which had been occupied by one of Joseph's married brothers who was indeed surprised to see them. The next day

Joseph's brother took his family away and Mary, for the first time since Yeshua's birth, settled down with her little family to enjoy life in her own home, and Joseph in less than a week found work as a carpenter and was truly happy.

Yeshua's Early Life

Yeshua was about three years and two months old at the time of their return to Nazareth and was in excellent health. During these early years of her childhood, Mary kept a long and constant vigilance, so that nothing bad happened to her. Among the neighbors were eight other children about his own age, and at that time Yeshua was playing with a boy named Jacob. Joy again entered this house in the early morning hours of April 2, 3 B.C., with the birth of their second son James, and Yeshua was joyful and stood by his little brother for hours simply to observe his first gestures. In the middle of the summer of this year Joseph built a small workshop next to the village fountain, near the caravanserai, and had as helpers two of his brothers and several other workmen whom he sent to work outside while he remained in the workshop making pulleys, yokes and other wooden objects, but also did leather work. with rope and canvas. In July of this year a malignant epidemic of intestinal disorders carried by caravan travelers spread throughout Nazareth, Mary was so alarmed by the danger to which her children were exposed, that in agreement with Joseph she packed her bags and went to her brother's farm several miles south of Nazareth, on the road to Megiddo near Sarid and stayed there for more than two months.

The Fifth Year of Yeshua (2 B.C.)

Also this year there was a happy event that filled this family with joy with the arrival of Miriam, born on the night of July 11. Joseph had built a cradle for James, and on this occasion they used it for Miriam. The child Yeshua participated with great enthusiasm in all these natural experiences of the family environment, he had a lot of fun with his little brother and sister. There were few families in the kind world of that time who could give a child

an intellectual, moral, and religious education better than that of the Jewish families of Galilee. It was the custom of the Jews of Galilee that mothers should be responsible for the education of their children until their fifth year and then, if the child was a boy, to hold the father responsible for the education of the young man from then on. Thus, on August 21, 2 B.C., Mary officially entrusted him to Joseph for the continuation of his education, although Joseph was now to assume direct responsibility for Yeshua's intellectual and religious education, his mother was still interested in his family upbringing. Before Yeshua was six years old, in the early summer of the year 1 B.C., Zechariah, Elizabeth, and their son John came to visit the family in Nazareth for a few days and talked about many things about the future of their children, while the boys enjoyed playing with wooden blocks in the sand on the terrace of the house.

The Sixth Year of Yeshua (1 B.C.)

With the help of his mother, Yeshua had already mastered the Galilean dialect of the Aramaic language and now his father was beginning to teach him Greek, Mary spoke little Greek, but Joseph was fluent in both Aramaic and Greek. The book for the study of the Greek language was the copy of the Hebrew Scriptures, a complete version of the law and the prophets including the psalms that had been given to them when they left Egypt. In all of Nazareth there were only two complete copies of the Greek Scriptures, and one of them was in the possession of the carpenter's family. Before the end of this year Yeshua had taken custody of this precious manuscript, having been told on the day of his sixth year that the holy book had been offered to him by friends and relatives in Alexandria, and in a short time he was able to read it fluently. In June of this year Giuseppe gave the workshop to his brothers and devoted himself completely to his work as a building contractor, and by the end of the year the family's income had more than tripled, the family grew larger and larger, and much money was spent on studies and additional trips. but Joseph's growing income kept pace with the increase in expenses. Maria had a pigeon house on the roof of the animal building

next to the house and they donated the profits from the sale of pigeons to a special charity fund. During the few years that followed, Joseph did considerable work at Cana, Bethlehem of Galilee, Magdala, Nain, Sepphoris, Capernaum, and Endor as well as many buildings in and around Nazareth.

The seventh year of Yeshua (A.D. 1)

The fourth member of the Nazareth family, Joseph was born on Wednesday morning, March 16, A.D. 1. Yeshua was now seven years old, the age at which Jewish children were required to begin their official education in synagogue schools, so at the end of August of this year he began his school life in Nazareth. The Jewish school system at this time was very precise and evolved and was divided into three levels:

1 - The Mikrah (7-10 years) teaching the fundamentals of Hebrew and Chaldean, with reading and writing.

2 - The Mishnah (10-15 years) study of the laws of the Hebrew Scriptures, which provided for all forms of law, including civil and criminal, as well as religious.

3 - La Guemara (15-18 years) study of law, notions of natural science, anatomy, medicine, geometry and astronomy.

Yeshua was already fluent in Aramaic and Greek, and now had to learn to read, write, and speak Hebrew. For three years he attended the elementary school of the synagogue of Nazareth, studying the rudiments of the book of the law as it was written in the Hebrew language, for before the age of twelve nothing was studied but the Hebrew Scriptures. The synagogue of Nazareth possessed a complete copy of the Hebrew Scriptures, during the study the students sat in a semicircle on the floor while their teacher, the "rabbi" sat in front of them. To teach, the rabbi would utter a phrase that the pupils would repeat in unison after him, when they had access to the written books of the law, the students would learn their lessons by reading aloud and repeating constantly, beginning with the book of Leviticus, then moving on to the study of the other books of the law, followed by the study of the prophets, and finally the

psalms. During his school years Yeshua was a brilliant student, possessing the great advantage of being able to speak three languages, he learned much and drew great inspiration from the regular Sabbath sermons in the synagogue and every day he said his prayers as he had been taught. It was customary to ask important visitors who stopped at Nazareth on the Sabbath to preside in the synagogue; Yeshua soon mastered the Hebrew language, and when no important visitors stayed in Nazareth, he was often asked to read the Hebrew Scriptures to the faithful gathered in the synagogue for Sabbath religious services. Nazareth was one of the twenty-four priesthood centers of the Jewish nation, but the priestly order of Galilee was more liberal than that of Judea in its interpretation of traditional laws. Nazareth was also a caravan station and a crossroads of travel, largely populated by Gentiles. Yeshua thus had the opportunity to be in contact with people from numerous countries who came and went to his father's repair shop or when the caravans stopped by the fountain to rest and refresh, and because he spoke Greek he had no difficulty in conversing with most of the travelers and caravan drivers. When Joseph had some free time, he would hike with Yeshua on the high hill near their home, where there was a panoramic view of the whole of Galilee, and when they were not going up to the heights to look at the distant landscapes, they would go out into the countryside and study nature according to the seasons. This year, Yeshua also learned how to milk the family's cow and take care of the other animals.

The eighth year of Yeshua (2 A.D.)

This was an interesting school year, Yeshua was an extraordinary and diligent student, he did his duty so well that he was exempted from attending for one week a month. And he was spending this week either with his fisherman uncle on the shores of the Sea of Galilee, near Magdala, or at the farm of another uncle, his mother's brother, about eight kilometers south of Nazareth. Although her mother was concerned about her health and safety, she gradually became accustomed to these stays away from home. Her uncles and aunts loved her very much and competed every year to secure her company during these monthly visits.

His first week-long stay was at his uncle's farm in January of this year, while his first week-long fishing experience on the Sea of Galilee was in May. At this time Yeshua met a mathematics teacher in Damascus and after learning some new arithmetic techniques, he devoted a lot of time to mathematics for several years. In February, Naor, one of the teachers at a rabbinical academy in Jerusalem, came to Nazareth with a proposal for Yeshua and asked the parents to allow him to take the boy with him to Jerusalem, where he could enjoy the benefits of education and instruction in the center of Jewish culture. Mary was almost persuaded to consent, she was convinced that her firstborn would become a great teacher, Joseph hesitated even though he never doubted that his son would have to fulfill some mission on earth. Because of this difference of opinion, Naor asked permission to put the matter to the boy, Yeshua listened attentively, then spoke to his parents and reported that he preferred to stay at home with his parents, and Naor returned to Jerusalem. The family of Nazareth continued to grow, and their number was joined by Simon, who was born on Friday evening, April 14 of this year, 2 A.D.

The ninth year of Yeshua (3 A.D.)

Yeshua continued to attend school and was always a respected pupil, but he also learned many practical things, and in May of this year on his uncle's farm, Yeshua helped with the wheat harvest for the first time. Yeshua's second sister, Martha, was born on Thursday night, September 13, and Joseph, who had been at home for some time, began the construction of an annex to their home, a mixture of a workshop and a bedroom. A small workbench was built for Yeshua who for the first time possessed his own tools, worked on this bench in his spare moments for several years and became very skilled in making yokes. When work and caravan traffic diminished, Yeshua made many business trips with his father to the nearby cities of Cana, Endor, and Nain, and often visited Sepphoris, located about five kilometers northwest of Nazareth, which from the year 4 B.C. until about A.D. 25 was the capital of Galilee and one of the residences of Herod Antipas.

The tenth year of Yeshua (A.D. 4)

At the end of Yeshua's course in the synagogue school, the rabbi pointed out to Joseph that he was aware that he had learned more from Yeshua's questions than he had been able to teach the boy. At the end of August, Yeshua entered the synagogue high school, his interest in studying was higher than the average of his classmates, and his new teacher was greatly amazed by the boy's curiosity, insight, and thirst for knowledge. At the end of this year he and his uncle had a two-month fishing experience on the Sea of Galilee, was very successful, and by the time he reached adulthood he had become an expert fisherman. Galilee was the most beautiful and prosperous district, a province of prosperous agricultural villages and industrial cities, comprising more than two hundred cities with more than five thousand inhabitants and thirty with more than fifteen thousand, and living cost about a quarter of what it cost in Jerusalem and Judea. On his father's first trip to observe the fishing industry on the Sea of Galilee, Yeshua had almost decided to become a fisherman, but his intimate connection to his father's trade later led him to become a carpenter.

The eleventh year of Yeshua (5 A.D.)

Throughout this year, the boy continued to make business trips with his father, but he also made frequent visits to his relatives. Yeshua spent considerable time at the caravan supply storehouse, and by conversing with travelers from all parts of the world, he acquired an astonishing amount of information about international affairs for his age. In mid-May, the boy accompanied his father on a business trip to Scythopolis, the main Greek city of the Decapolis, the ancient Jewish city of Beth-Shean. On the way, Joseph spoke to him at length about the ancient history of King Saul, the Philistines, and subsequent events in Israel's turbulent history. When they arrived, Yeshua was impressed by the appearance and well-ordered layout of this so-called pagan city, Joseph was disturbed by the boy's enthusiasm and tried to counteract these favorable impressions, boasting of the beauty and grandeur of the temple in Jerusalem. A little more than a month after this journey, on Wednesday

evening, June 24, in the year 5 A.D., Judas was born, the birth of this seventh son was accompanied by complications, Mary was so ill for several weeks that Joseph stayed at home. Yeshua had pledged to run errands for his father and perform many duties because of his mother's serious illness. Beginning with his mother's illness, he was compelled to assume, as far as possible, the responsibilities proper to the eldest son, and to do so a year or two before the time when these burdens would normally fall on his shoulders. During this time, the rabbi of the synagogue spent one evening a week with Yeshua to help him deepen his study of the Hebrew scriptures. This was the last year during which he was able to enjoy much freedom for the games and joys of youth, from this moment on the difficulties and responsibilities multiplied rapidly in the life of this young man.

The twelfth year of Yeshua (6 A.D.)

Yeshua continued to make progress in school and never tired of studying, but he also began to work regularly in the family carpentry workshop and was allowed to manage his own salary, which was very unusual to achieve in a Jewish family. His parents had instructed Yeshua on the reasons for not making pictures or drawing pictures, explaining that such creations could be used for idolatrous purposes, and he understood this concept so well that during his last year of school, he pointed out to his father the idolatrous nature of the customary homage to the parchment on the doorframe. which consisted of touching the piece of parchment every time one entered or left the door of the house and then kissing the finger that had touched the parchment, as part of this rite it was customary to say: The Lord will preserve our going out and our entry from now on and forever. Joseph was convinced and removed the scroll, and as time went on, Yeshua did much to change their religious practices, such as family prayers and other customs, because the synagogue was under the influence of a liberal school of rabbis, an example of which was the renowned Rabbi of Nazareth, José. According to the Jewish custom of Galilee, the religious education of male children from six to twelve years of age was the responsibility of the father, but from the age of

thirteen and after becoming a "bar mitzwah" or "child of the precept", the boys were allowed to participate in the entire life of the community on an equal footing with adults and had moral responsibility for their actions towards Jewish law. In view of the conscience in distinguishing good from evil, the responsibility for the observance of the precepts about six hundred and thirteen, and they could participate in the Sabbath services in the synagogue with the reading and commentary of the sacred books. Joseph had returned from Sepphoris, where he had been entrusted with the task of constructing a new public building, and was able to be present at the memorable day when Yeshua graduated from the local synagogue school in Nazareth. Yeshua's teacher firmly believed that his awake and diligent pupil was destined for some eminent career or high mission, and the elders were very proud of the young man and had begun to make plans that would allow him to go to Jerusalem to continue his education in the renowned Jewish academies.

The thirteenth year of Yeshua (7 A.D.)

This year the eighth member of this blessed family arrived, on Sunday night of January 9 of the year 7 A.D. his little brother Amos was born, but it was not the only joyful event of this period. Yeshua, having almost reached the threshold of maturity and having officially graduated from synagogue school, was ready to travel to Jerusalem with his parents and participate with them in the celebration of his first Passover. The feast of Easter fell on Saturday, April 9 of this year, 7 A.D. A considerable group of about one hundred and three people prepared from Nazareth early Monday morning, April 4, for Jerusalem, traveled south toward Samaria, but at Jezreel turned east, circling Mount Gilboa through the Jordan Valley. Joseph and his family wanted to cross Samaria by the Jacob's Well and Bethel road, but since this group of Jews did not want to deal with the Samaritans, they decided to go with them to the Jordan Valley anyway. The dreaded Archelaus had been deposed and there was no danger in bringing Yeshua to Jerusalem, twelve years had passed since the first Herod had tried to kill the child of Bethlehem and no one would now think of associating that fact with the young man of Nazareth.

Before reaching the fork of Jezreel and as they continued their journey, they passed to the left of the ancient village of Shunem, and Yeshua listened to the account of Abishag the most beautiful young woman in all Israel who once lived there and of the wonderful works Elisha did there. Passing by Jezreel, Yeshua's parents told him about the exploits of Ahab and Jezebel and the exploits of Jehu, and around Mount Gilboe they talked a lot about Saul who took his own life on the sides of this mountain, about King David, and about the facts associated with this historical place. Circling the base of Mount Gilboa, the pilgrims could see the Greek city of Scythopolis on the right, admiring its marble buildings from afar, but they did not approach this city of Gentiles for fear of desecrating themselves and not being able to participate in the subsequent solemn and sacred ceremonies of the Passover in Jerusalem. Now the road descended rapidly into the tropical Jordan Valley, the winding, winding river with its shimmering, rippling waters, flowing toward the Dead Sea. They took off their cloaks as they traveled south into this tropical valley, admiring the magnificent wheat fields and oleanders laden with their pink flowers, while the snow-capped Mount Hermon massif loomed far to the north, majestically overlooking this historic valley. A little more than three hours after passing Scythopolis they came to a bubbling spring, and here they camped for the night, in the open under the starry sky. On the second day of their journey they passed by the place where the Jabbok flows from the east into the Jordan, and looking east towards this river valley, they remembered the times of Gideon, when the Midianites pushed into this region to invade the land. Toward the end of the second day's journey, they encamped at the base of the highest mountain overlooking the Jordan Valley, Mount Sartaba, the summit of which was occupied by the Alexandrian fortress in which Herod had imprisoned one of his wives and buried his two strangled sons. On the third day they passed by two villages which had recently been built by Herod and noticed their architecture and beautiful palm groves, until they reached Jericho where they stopped for the night. That evening, Joseph, Mary, and Yeshua walked two and a half kilometers to the place in ancient Jericho, where Joshua, after whom Yeshua had taken his name, had

performed his famous deeds according to Jewish tradition. On the fourth and final day of the journey, the road was an uninterrupted procession of pilgrims as it began to climb the hills leading to Jerusalem. About halfway to Jerusalem, Yeshua saw the Mount of Olives for the first time, and Joseph pointed out to him that the holy city was located just behind it. On the eastern slopes of Olivet they stopped to rest on the edge of a small village called Bethany. The hospitable villagers offered their services to the pilgrims, and it happened that Joseph and his family stopped at the home of a certain Simon who had three children about the same age as Yeshua, Mary, Martha, and Lazarus. Simon invited the family of Nazareth to rest with them, and a lifelong friendship was born between the two families. After resting, they hurried back on their way and soon reached the edge of Olivet, and Yeshua saw for the first time the holy city, the pretentious palaces, and the temple of Jerusalem and was very enthusiastic. On the way to Jerusalem they sang the psalm one hundred and thirty from time to time, entering the city, they soon reached the place prepared for their accommodation during Passover week, the large house of a rich relative of Mary. While all Jerusalem was busy preparing for the Passover, Joseph found time to take his son to visit the academy where it had been agreed that he would resume his education when he reached the required age of fifteen. Yeshua was deeply impressed by the temple and all the services and other activities associated with it, and especially stimulated by the experience of attending temple conferences in person. In the company of his parents, Yeshua crossed the temple precincts to join the group of new children of the commandment who were about to be ordained citizens of Israel. Yeshua, although he had not yet reached the age of 13 for consecration, was 12 years and 7 months old, and having officially graduated from the leaders of the synagogue of Nazareth, he was still admitted to participate in the rites of consecration. At the end of the consecration ceremonies, he said goodbye to his mother in the women's courtyard and prepared to go with his father, on his first tour of the temple through the various courtyards, galleries, and corridors. The precincts of the temple could hold more than two hundred thousand worshippers at a time,

and although the immensity of these buildings, in comparison with what he had already seen, made a great impression on his mind, he was more interested in observing the ceremonies of the temple and the worship that was celebrated there. Later they returned to fetch Mary in the upper courtyard and walked for an hour in the open air away from the crowds looking at the Hasmonean palace, Herod's imposing dwelling, and the tower of the Roman guards. During this walk, Joseph explained to Yeshua that only the inhabitants of Jerusalem were allowed to attend the daily sacrifices in the temple and that the inhabitants of Galilee came only three times a year to participate in the feast of the Passover, the feast of Pentecost, and the feast of Tabernacles, festivals instituted by God and ordained to Moses. They then discussed the last two festivals, the Dedication and the Purim feast, after which they returned to their quarters and prepared for the celebration of the Passover. Five families from Nazareth including Joseph's family, were guests of Simon of Bethany's family for the celebration of Passover and the supper with the Passover lamb, as is customary eating the roasted meat with unleavened bread and bitter herbs, this was the beginning of the seven days of ceremonies of the Passover feast, the next morning the young Lazarus took care of Yeshua and the two began to explore Jerusalem and the its surroundings. In those days there were thousands of young people in Jerusalem and the boy from Nazareth had the opportunity to meet some of them who lived in the Far East and others in the distant countries of the West. The Nazareth group had arranged to gather near the temple mid-morning on Tuesday after the end of Easter week to resume their journey back to Nazareth. Yeshua had gone to the temple to attend the religious lectures, while his parents awaited the gathering of their fellow travelers, and soon the company prepared to leave, the men in one group and the women in another, as was their custom to go to the festivals in Jerusalem and return. Yeshua had gone to Jerusalem in the company of his mother and women, now being a consecrated young man, he was authorized to make the return journey to Nazareth in the company of his father and men. But as the Nazareth group left for Bethany, Yeshua was at the temple completely absorbed in a conversation about angels and

forgot that the hour of his parents' departure had passed and did not realize that he had been left behind until noon, at the time of the suspension of the temple conferences. The travelers in Nazareth did not notice Yeshua's absence, because Mary assumed that he traveled with the men, while Joseph thought that he traveled with the women since he had gone to Jerusalem with the women, leading Mary's donkey. His parents found out about his absence only when they arrived in Jericho and prepared to camp for the night; after inquiring about the stragglers in the group arriving in Jericho and learning that none of them had seen their son, they spent a sleepless night, brooding over what might have happened to him and politely reproaching each other for not checking that he was in the group before leaving Jerusalem. In the meantime Yeshua had remained in the temple all afternoon, listening to the lectures and appreciating the calmer and more dignified atmosphere, since the great crowds of Passover week had almost disappeared. At the end of the afternoon lectures, which Yeshua did not attend, he went to Bethany where he arrived just as Simon's family was preparing for the evening meal, the three young men were overjoyed to welcome him and he stayed in Simon's house for the night. The next day Yeshua got up early in the morning and went to the temple, where a lecture was taking place in which he took part as a pupil, while Joseph and Mary had also risen at dawn with the intention of returning to Jerusalem, before they hurried to the house of their relatives, with whom they had stayed during the Passover week. but the investigation revealed that no one had seen Yeshua. After searching for him all day and finding no trace of him, they returned for the night to their relatives. When his second day at the temple was over, Yeshua returned to Bethany again for the night. The third day of Yeshua in the temple with the scribes and doctors of the law saw the influx of many spectators who, having heard of this young man from Galilee, came to enjoy the experience of seeing a boy who confuses the wise men of the law, even Simon came from Bethany to see what the boy would do. Throughout this day, Joseph and Mary continued their frantic search for Yeshua, even going to the temple several times, but never thinking of searching through the various groups engaged in the conferences, even

though once they came almost within reach of his voice. Before the end of the day, all the attention of the leading group of temple scholars was focused on the questions asked by Yeshua, and throughout the day those who listened marveled at these questions, and no one was more amazed than Simon. For more than four hours this young man from Nazareth pressed the Jewish doctors of the law with thought-provoking questions that sounded their hearts, he transmitted his teaching through the questions he asked. At the end of the day, Simon and Yeshua returned to Bethany. Yeshua had strangely forgotten about his parents, even at breakfast, when Lazarus' mother pointed out that his parents must be close to their home at that time, Yeshua did not seem to realize that they must have been somewhat worried about him being left behind. Again he went to the temple, in the course of the morning lectures, much of the time was devoted to the law and the prophets, and the doctors of the law were amazed that this boy knew the Scriptures so well in both Hebrew and Greek. At the afternoon conference, however, the topic was based on the purpose of prayer and worship. The night before Yeshua's parents had heard about this strange young man arguing so skillfully with the commentators of the law, but they hadn't thought that this boy was their son, they had almost decided to go to Zechariah's house supposing that Yeshua might have gone there to see Elizabeth and John, but thinking that Zechariah might be in the temple, They went there once more, and as they wandered through the courtyards of the temple, it was a surprise to them when they recognized the voice of their lost boy and saw him sitting among the doctors of the law of the temple. Joseph was speechless, but Mary gave free rein to her long-suppressed fear and anxiety, and rushed to the boy, who had risen to greet his astonished parents, and said, "My son, why have you treated us in this way? Your father and I have been desperately searching for you for more than three days. What has taken you to abandon us? This was a tense moment, all eyes were turned to Yeshua to hear what he was going to say, his father looked at him reproachfully, but said nothing. Yeshua was now considered a mature young man, he had been recognized as a son of the law and had received consecration as a citizen of Israel, nevertheless his

mother openly rebuked him in front of the whole assembled community, but the boy proved to be equal to the circumstances, after a moment of reflection, he replied to his mother saying: Why have you sought me so long? Did you not expect to find me in my Father's house? For I had to attend to my Father's business! Everyone present was astonished at the boy's speech, withdrew in silence and left him alone with his parents. Immediately afterwards the young man relieved all three of them of embarrassment by quietly saying: Come, my parents, our Father in Heaven has arranged these things, let us go home; and they set out again, arriving at Jericho for the night, stopping only once on the slopes of Olivet. During the three-day journey to Nazareth, Yeshua spoke little, even his parents did not speak much in his presence, they were truly bewildered by the conduct of their firstborn son, but they treasured his words in their hearts, even if they could not fully understand their meaning. After arriving home, Yeshua gave a short speech to his parents, assuring them of his affection and implying that they no longer had to fear that he would again give them an opportunity to be anxious because of his conduct, saying: Although I must do the will of my Father who is in heaven, I will also obey my parents. Joseph was perplexed, but Mary, reflecting on these experiences, took courage and came to regard Yeshua's purposes as prophetic of the mission as Masiah of Israel. The account of his deeds among the scribes and doctors of the law of the temple at Jerusalem was flattering to all Nazareth, especially to its old rabbis of the synagogue school, and for some time his praise was on all lips. The whole village told of his wisdom and meritorious conduct, and foretold that he was destined to become a great teacher in Israel; and Yeshua continued to grow physically, intellectually, socially, and spiritually.

John the Baptist

Zechariah, in agreement with his wife Elizabeth, decided to consecrate their son with the vow of Nazarite, consequently they took their son to Engaddi near the Dead Sea, to the southern seat of the Nazarite brotherhood, and there the boy was admitted to this order for life. After the various ceremonies and after the son made a vow to abstain

from all intoxicating drinks, to let his hair grow long, and to avoid touching the dead, the family went to the temple in Jerusalem, where John completed the ritual with the offerings provided by those who took the Nazarite vows. John made the same vows, which he had to keep throughout his life, that had been taken by his predecessors, Samson and the prophet Samuel. A Nazarite for life was highly respected and regarded on a par with a high priest, and he was even allowed to enter the holy of holies in the temple.

The Fourteenth Year of Yeshua (8 A.D.)

Earlier this year, Joseph arranged to set aside the proceeds of his Nazareth and Capernaum properties in order to pay for Yeshua's long course of study in Jerusalem. The course was scheduled to begin at the end of August of the following year, when he reached the age of fifteen. The improvement in the economic condition of the Nazareth family was reflected in the home in many ways, especially in the growing number of smooth white tablets that were used as writing boards, since charcoal was then written. Yeshua continued to pursue his higher reading classes with the rabbis of the synagogue and also continued his family education with his brothers and sisters.

Joseph's Death

All went well until the fateful day of Tuesday, September 25, when a messenger from Sepphoris brought the tragic news to the family in Nazareth that Joseph had been seriously injured by the fall of a beam while working at the residence of Governor Herod Antipas. Mary wanted to go quickly to her husband and decided that James, then a little over ten years old, would accompany her to Sepphoris while Yeshua would stay at home with the younger children until his return, as he was unaware of the seriousness of Joseph's condition, but Joseph died from his wounds before Mary's arrival, later they took him back to Nazareth, and the next day he was laid in the tomb with his ancestors. Just when the prospects were good and the future looked bright, the affairs of this house were halted and all plans for Yeshua's future education were

shelved. This young carpenter, who had just turned fourteen, realized that he had to take responsibility for caring for his mother, his four brothers, his two sisters, and his next child, and he gladly accepted the responsibilities that so suddenly fell upon him and carried them out faithfully to the end. The family's finances continued to run fairly smoothly, for they had a good sum of money at the time of Joseph's death. Despite all that Yeshua and the neighbors in Nazareth could do to bring comfort to the family, Mary and even the children were filled with sadness, Joseph had been an exceptional husband and father and was missed by all of them, and it seemed even more tragic to them to think that he had died before they could speak to him or receive his farewell blessing.

The fifteenth year of Yeshua (9 A.D.)

On Wednesday evening, April 17, A.D. 9, Ruth, the last born of the family, came into the world, and as far as possible, Yeshua strove to take her father's place in comforting and caring for her mother during this difficult and particularly sad trial. During this year, Yeshua attended the library of the synagogue in Nazareth and, as an offering to the Lord on the occasion of his maturity, he gave the copy of the Scriptures in Greek that had been given to him. One day in the library, he found among the apocalyptic books he was studying, a manuscript called the "Book of Enoch", he was very interested in it and read it and reread it several times. There was more than one particularly striking passage in which the term "Son of man" appeared (in today's book chapter 46 verses 3 to 8 and chapter 48 verses 2 to 10), a term he later adopted, during his public ministry. The text he read described the mission that this "Son of Man" had to carry out on earth to bring salvation to mankind. As Yeshua read these passages, he felt in his heart and recognized in his mind that, as in the messianic predictions of the Hebrew Scriptures, the prophecies in this book of Enoch, which was only partially recognized, also reported the same truths. By the end of this year, their resources were nearly exhausted, and they found themselves under the necessity of selling one of the houses in Nazareth that Joseph owned in common with his

neighbor Jacob. Mary also entrusted the sale of pigeons to James, and soon they bought a second cow and with Miriam's help, began selling milk to their neighbors in Nazareth.

The First Service in the Synagogue

Beginning in his fifteenth year, Yeshua could officially occupy the chair of the synagogue on the Sabbath. Many times before, in the absence of speakers, he had been asked to read the Scriptures, but now the day had come when he could conduct the service according to the law. So on the first Sabbath after his fifteenth year, the rabbi arranged for Yeshua to conduct the morning service in the synagogue and when all the faithful of Nazareth were assembled, the young man after making his choice of Scripture stood up and began to read:

The scepter shall not be removed from Judah, neither shall the staff of command be removed from his feet, until he to whom it belongs comes, and to whom the peoples shall obey. (Genesis 49:10)

Thou art my witness, saith the Lord, and my servant whom I have chosen, that ye may all know me, and believe in me, and understand that I am the LORD. I, yes, I am the Lord, and there is no savior besides me. (Isaiah 43:10-11)

Seek good and not evil, that you may live, and then the Lord, the God of hosts, will be with you. Hate evil and love good, set judgment at the door. Perhaps the Lord God will be gracious toward Joseph's remains. (Amos 5:14-15)

Wash yourselves, purify yourselves, turn away evil from your deeds before my eyes, cease to do evil and learn to do good, seek righteousness, comfort the oppressed. Defend fatherless and plead the cause of widows. (Isaiah 1:16-17)

With what shall I come before the Lord to bow down before the Lord of all the earth? Shall I go before him with burnt offerings with one-year-old calves? Will the Lord please the thousands of rams, the tens of thousands of sheep, or the rivers of oil? Shall I give my firstborn for my

transgression, the fruit of my body for the sin of my soul? No! For the Lord hath shown us, O men, what is good. What does the Lord ask of you if not to be righteous, to love mercy, and to walk humbly with your God? (Micah 6:6-8)

To whom, then, will you compare God who sits on the earth's orbit? Lift up your eyes and see who created all these worlds, who produces their multitudes by number and calls them all by their names. He does all these things because of the greatness of his power, and because of the strength of his power he does not miss one. He gives strength to the weak and increases the strength of those who are weary. (Isaiah 40:25-26,29)

Do not be afraid, for I am with you, do not be afraid, for I am your God. I will strengthen you and help you, yes, I will sustain you with the right hand of my righteousness: for I am the LORD your God, and I will hold your right hand, saying to you, Do not be afraid, for I will help you. (Isaiah 41:10,13-14)

When he had finished this reading, he sat down, and the people went back to their homes, meditating on the words which he had read to them with such grace. The rabbi of Nazareth was beginning to believe that Yeshua would become a great teacher, probably the successor of the famous Gamaliel in Jerusalem. On Saturday afternoon Yeshua went up with James to the hill of Nazareth and when they returned home, he wrote the Ten Commandments in Greek with charcoal on two smooth wooden tablets, then Martha colored and decorated these tablets and for a long time they hung on the wall above James' small workbench. Gradually Yeshua and his family returned to the life of their early years, their clothes and even their food became simpler, they had milk, butter and cheese in abundance and in due season they also benefited from the produce of their garden, the best food was reserved for the evening meal. They were able to enjoy the experience of farm life as they had three cows, four sheep, a multitude of chicks, a donkey, and pigeons. Yeshua continued to live day by day, fulfilling his duty well and faithfully fulfilling his responsibilities for his family.

The sixteenth year of Yeshua (A.D. 10)

This year Simon started school and they were forced to sell another house, James took it upon himself to instruct his three sisters, two of whom were old enough to begin serious study. As soon as Ruth grew up, she was taken in by Miriam and Martha, ordinarily girls from Jewish families received a limited education, but Yeshua was of the opinion and her mother agreed with him that girls should go to school like boys and since the synagogue school did not want to accept them, there was no other solution than to conduct private school courses for them at home. All this year Yeshua was confined to his workbench, he had a lot of work and he did it quite well, at certain times he had so much to do that James had to help him. Although he was young, he acted like a father to his family, he spent every hour he could with his brothers and sisters, and they truly loved him. His mother was very sorry to see him work so hard at the carpenter's bench to earn a living for the family, she would have preferred him to be at the academy in Jerusalem to continue his studies as they had planned.

The Seventeenth Year of Yeshua (A.D. 11)

At this time there was considerable agitation, especially in Jerusalem and Judea in favor of a rebellion against the payment of taxes in Rome, a strong nationalist party was being formed which was called the "Zealots." Unlike the Pharisees, the Zealots did not want to wait for the coming of the Masiah and proposed to solve everything with a political revolt. One of Yeshua's uncles, Simon, Mary's brother, had already joined this group, later becoming an official in the Galilee section. It was the year in which Giacomo graduated and unfortunately had to start working full time in the carpentry workshop, he had become a skilled worker in handling tools and immediately began to manufacture yokes and pulleys, while Yeshua took care of the interior finishing and fine cabinet-making.

The eighteenth year of Yeshua (A.D. 12)

In the course of this year all the property of the family, except the house in which they lived and the garden, had been sold, the last portion

of property in Capernaum, except a portion in another property already mortgaged, was sold. The proceeds were used to pay taxes, buy some new tools for James, and make a payment for the old family warehouse of supplies and repairs near the caravanserai, which Yeshua now wished to redeem because James was old enough to work in the home workshop and help his mother in the family. Freed from the financial pressure for the time being, Yeshua decided to take James to the feast of the Passover, they left for Jerusalem along the road to Samaria. Yeshua explained to James the historical places they had passed, as his father had taught him six years earlier on a similar trip, and they talked a lot about their personal, family, and national problems. During the crossing of Samaria, particularly at Bethel and at Jacob's well where they stopped for drink, they spoke of the experiences of Abraham, Isaac, and Jacob. Yeshua took James to Bethany for Passover supper to Simon's family, after dinner Mary sat down to talk with James, while Martha, Lazarus, and Yeshua stayed together late into the night. The next day they stopped at the top of Olivet to look at the temple, while James expressed his admiration, Yeshua contemplated Jerusalem in silence, when they arrived at the temple they attended the services and James was welcomed into the community of Israel, in the evening they returned again to Bethany. The next day they made the return journey via Jericho and the Jordan Valley. As soon as he arrived home, Yeshua began working in the old family repair workshop and was very pleased to be able to meet many people from all parts of the country and surrounding districts on a daily basis. Every month he paid the monthly rent of the workshop and with Giacomo's help he was able to support his family. Yeshua continued to read the Sabbath scriptures at the synagogue and commented on the lesson often, but he normally chose passages that needed no commentary, he was very adept at arranging the order of the readings of the various passages that clarified each other. On Saturday afternoons, there was never a lack of time, permitting, to take his brothers and sisters out for a healthy walk. On Saturday afternoon, December 3 of this year , death struck this family of Nazareth for the second time, little Amos died after a week of illness with a high fever. During this time of grief, they

also had to deal with the expense of a funeral in addition to everything else.

The Death of Zechariah

John, as Yeshua continued to grow, was over six feet tall and always wore a furry garment with a leather belt, a decision he made as a result of his readings on the prophet Elijah. After an illness of several months , Zechariah died in July of the year A.D. 12. When John had just turned eighteen, this was a time of great embarrassment for John, because the Nazarite vow forbade contact with the dead, even of one's own family. Although John had endeavored to conform to the restrictions of his vow concerning defilement from the dead, he doubted whether he had been fully obedient to the requirements of the Nazarite order, so after his father's burial, he went to Jerusalem where in the Nazarite corner of the women's court, he offered the sacrifices required for his cleansing. In September of this year, Elizabeth and John traveled to Nazareth to visit Mary and Yeshua. John, having lost his father, intended to return to the hills of Judea to farm and raise sheep, unless Yeshua advised him to stay in Nazareth to become a carpenter or do some other kind of work, but he was urged, not only by Yeshua's words but also by his example, to return home to take care of his mother and wait for the time of his vocation. After saying goodbye to Yeshua and Mary at the end of this pleasant visit, John did not see Yeshua again until the event of his baptism in the Jordan. John and Elizabeth returned to their home and began to make plans for the future, and as John refused to accept the subsidy of the order of priests due to him from the temple funds, they had almost lost their home within two years, so they decided to head south with their flock of sheep. as a result, the summer of John's twentieth birthday saw their move to Hebron.

The Nineteenth Year of Yeshua (A.D. 13)

During this time, daily life was full of practical difficulties, and all their thoughts were directed to the maintenance and education of their family of four boys and three girls. In this house, the time of prayer was an

opportunity to discuss everything related to the well-being of the family. Yeshua began to wisely discipline his brothers and sisters at such an early age that little or no punishment was needed to ensure their prompt and spontaneous obedience. The only exception was Judas, against whom Yeshua found it necessary on several occasions to impose punishments for his infractions of the house rules. James and Simon grew up trying to follow Yeshua's example in calming their belligerent and sometimes angry companions by persuasion without reacting, and they succeeded quite well. But Joseph and Judas, although they accepted such teachings at home, were quick to defend themselves when attacked by their companions, especially Judas who was guilty of violating the spirit of these teachings. In general, all the brothers, especially the sisters, consulted Yeshua about their youthful sorrows and confided in him as they would a loving father. This year, Judas began going to school.

Rebekah, the daughter of Ezra, a merchant from Nazareth

Although Yeshua was poor, his social position in Nazareth was in no way compromised, he was one of the best young men in the city and highly regarded by most young women and among them in particular by Rebecca, the eldest daughter of Ezra, a wealthy merchant from Nazareth, who was slowly falling in love with him. She first confided her feelings to Miriam, Yeshua's sister, and Miriam in turn told her mother about it, Mary was deeply troubled, was she about to lose her son, who had now become indispensable to the family? Then she pondered what effect marriage would have on Yeshua's future life, remembering the message the angel had given her before she was born. After she and Miriam consulted on this matter, they decided to make an attempt to put an end to it before Yeshua knew about it, going directly to Rebekah to explain the whole story and honestly inform her of their belief that Yeshua would become the promised Masiah. Rebekah listened attentively and was struck by the story and more determined than ever to share her fate with the man she had chosen and share her life. He argued in his heart that such a man would need a faithful and capable wife all the more, and he interpreted Mary's efforts to dissuade her as a natural reaction to her fear of losing

the sole support of her family, but knowing that her father approved of her attraction to the carpenter's son, he rightly assumed that he would be happy to give the family enough income to fully compensate for the loss of Yeshua's earnings. When her father accepted this project, Rebekah had other meetings with Mary and Miriam, and having failed to get their help, she had the audacity, with her father's cooperation, to invite Yeshua to their home to celebrate his seventeenth year. Yeshua listened attentively and sympathetically to the account of these things, first from her father and then from Rebekah herself, and kindly replied that no amount of money could replace her personal obligation to support her father's family. Rebecca's father was deeply touched by Yeshua's words of family devotion and withdrew from the meeting, his only comment to his wife Mary was: We can't have him for a son, he's too noble for us. Then he began his conversation with Rebecca, and after listening attentively, he sincerely thanked Rebekah for expressing her admiration for him, adding that he was not free to have any other relations with a woman than those of mere fraternal intercourse and pure friendship. Rebekah was heartbroken and refused to be comforted and so insisted to her father to leave Nazareth that she finally consented and they moved to Sepphoris.

The twentieth year of Yeshua (A.D. 14)

Yeshua had the desire to go to Jerusalem for the Passover and also to visit the family of Lazarus, in making this journey he went by the road of Megiddo, Antipatris, and Lydda, partly following the same route he followed when he was brought back to Nazareth on his return from Egypt. It took him four days to get to Jerusalem and thought much about past events in and around Megiddo, Palestine's international battleground. Lazarus was the same age as Yeshua and now, at the time of this visit, he was in charge of his family, because his mother had also died, Martha was a little more than a year older than Yeshua, while Mary was two years younger. Lazarus had arranged preparations for the Passover, and that evening at dusk all four sat down and partook in the feast. When Yeshua returned home, his mother Mary had a long conversation with him about

marriage and asked him frankly if he would marry if he was free from his family responsibilities. Yeshua explained to her that she had to do His Father's will and had to wait for the time for her mission to begin. Although all of their Nazareth property had been sold except for their home, this year they received a small financial help from the sale of an interest in a property in Capernaum, the last of Joseph's entire estate. This property in Capernaum was purchased by a boatbuilder known as Zebedee. Joseph graduated from the synagogue school and prepared to begin work at the small bench in the family's carpentry workshop. Although their father's property was exhausted, there were prospects for overcoming poverty, as three of them were now regularly at work.

The twenty-first year of Yeshua (A.D. 15)

This year Yeshua went to Jerusalem with Joseph to celebrate the Passover, having already taken James to the temple for consecration, he considered it his duty to lead Joseph there as well. He went by the usual Jordan Valley road, but returned to Nazareth by the road east of the Jordan that ran through Amatus. Descending the Jordan, Yeshua told Joseph the story of the Jews, and on the return journey he told him about the experiences of the famous tribes of Reuben, Gad, and Gilead who had traditionally inhabited these regions east of the river. Yeshua and Joseph celebrated this Passover with his three friends from Bethany, as was customary when he went to Jerusalem and then returned home. This was one of the years during which Yeshua's brothers and sisters faced the trials and tribulations peculiar to the problems and readjustments of adolescence. Yeshua now had brothers and sisters ranging in age from six to seventeen, and he had much to do to help them adjust to the new awakenings of their intellectual and emotional lives. He had to devote himself to the problems of adolescence as they manifested themselves in the lives of his younger brothers and sisters.

The twenty-second year of Yeshua (A.D. 16)

This year Simon graduated from school and began working with his old playmate Jacob the stonemason. After numerous family gatherings, it

was decided that it was inappropriate for all the boys to become carpenters. Yeshua continued to do house finishing and cabinet-making work this year, but he spent most of his time in the caravan repair shop, while James began to take turns with him in the workshop service. At the end of this year, when the carpenter's job failed in Nazareth, Yeshua left James in charge of the repair shop and Joseph the family workbench, while he went to Sepphoris to work at a blacksmith's, where he worked metals for six months and acquired considerable skill at the anvil. Before taking up his new job in Sepphoris, Yeshua held one of his regular family meetings and entrusted James, who had just turned eighteen, with the functions of co-responsible for the family. He promised his brother warm support and full cooperation, and demanded a formal promise of obedience to James from his brothers and sisters. From this day on, James assumed financial responsibility for the family, and Yeshua brought his weekly contribution to his brother. Every Sabbath he returned to Nazareth and sometimes during the week when circumstances called for him to give counsel and to make helpful suggestions. Giacomo's management of the family affairs went on quietly, and after two full years before he married, Joseph was put in charge of managing the family's funds and was entrusted with the general management of the household.

The twenty-third year of Yeshua (A.D. 17)

This year the financial pressure was somewhat lessened because there were four of us working, Miriam was making a lot of money from the sale of milk and butter, and Marta had become a skilled weaver. More than a third of the purchase price of the repair shop had been paid. The situation was such that Yeshua stopped working for three weeks to lead Simon to Jerusalem for the Passover, they set out following the Decapolis road and through Pella, Gerasa, Philadelphia, Kesbon and Jericho then returned to Nazareth by the coastal route touching Lydda, Jaffa, Caesarea and then circling Mount Carmel to Ptolemais and Nazareth. This trip allowed Yeshua to get to know the whole of Palestine north of the Jerusalem district quite well. In Philadelphia, Yeshua and

Simon became acquainted with a merchant from Damascus who was so taken with a liking to the Nazareth couple that he insisted that they stay with him at his place of business in Jerusalem. While Simon attended temple services, Yeshua spent some of his time talking with this international businessman, a well-behaved traveler. This merchant owned more than four thousand caravan camels, had interests throughout the Roman world, and was now on his way to Rome. He proposed to Yeshua that he go to Damascus to join his company of imports from the East, but Yeshua explained that he did not feel entitled to leave his family for the time being. But on his way home he thought a great deal about these distant cities and the still farther countries of the far West and the Far East, countries of which he had heard so often from travelers and caravan drivers. Simon was very happy with his visit to Jerusalem and to have been welcomed into the community of Israel at the Passover consecration of the new children of the commandment. During the Passover ceremonies, Yeshua mingled with the crowds of visitors and had numerous interesting personal encounters with several Gentile proselytes, among them was a young Greek named Stephen. This young man was on his first visit to Jerusalem and met Yeshua by chance on Saturday afternoon of Passover week, while they were both walking around the Hasmonean palace. Yeshua had a conversation that had the effect of drawing them to each other, talking for about four hours about the way of life, God and worship, and Stephen was greatly impressed by what Yeshua said and never forgot his words. This was the same Stephen who became the first martyr of the new Christian faith, but Stephen never had the slightest suspicion that the Galilean with whom he had spoken a few years earlier was the same person whom he later proclaimed Savior of the world. After Easter week they left for Nazareth, Simon never forgot what Yeshua taught him during this journey, they arrived home on Saturday at noon, and Simon kept the family up late that evening to share his experiences. By the end of this year, the Nazareth family was in fairly good shape, the children were growing up, and Mary was beginning to get used to the fact that Yeshua was away from home for one reason or another.

The twenty-fourth year of Yeshua (A.D. 18)

This was Yeshua's first year of relative freedom from family responsibilities, and with his help, James was able to manage the household very well. The week after Passover, a man came from Alexandria to Nazareth to arrange a meeting between Yeshua and a group of Jews from Alexandria on the coast of Palestine in mid-June. At the appointed time, Yeshua traveled to Caesarea to meet with five prominent Jews from Alexandria, who begged him to settle in their city as a religious instructor, offering to induce him to accept the post of assistant rabbi in their main synagogue. The representatives of this committee explained to Yeshua that Alexandria was destined to become the main center of Jewish culture for the entire world. Yeshua listened to everything they had to say, thanked them for their trust, declined the invitation to go to Alexandria, and returned to Nazareth. In December, James had a private conversation with Yeshua, explaining that he was very much in love with Esta a young woman from Nazareth and that they would like to marry soon if this could be arranged. He drew attention to the fact that Joseph had just turned eighteen and that it would be a good experience for him to have the opportunity to serve as co-responsible for the family. Yeshua agreed to James' request on the condition that he prepare Joseph to take over the house. James' success in obtaining Yeshua's consent to his marriage encouraged Miriam to talk with him about her plans with Jacob, the young stonecutter who helped James and Joseph in affairs. After listening to Miriam, Yeshua sent for Jacob to make a formal request for her and promised his blessing for the marriage as soon as he judged Martha to be up to the task of assuming her duties as an older sister. When Yeshua was at home, he continued to teach his evening school class three times a week, read the scriptures frequently in the synagogue on the Sabbath, converse with his mother, taught the boys, and generally behaved like a worthy and respected citizen of Nazareth in the community of Israel.

The twenty-fifth year of Yeshua (A.D. 19)

This year the state of the family finances was in the best condition, the last installments for the caravan repair workshop had been paid, they no longer had any debt, and for the first time in years they had some money set aside. For this reason, and because he had brought his other brethren to Jerusalem for their first Passover ceremonies, Yeshua now decided to accompany Judas, who had just graduated from synagogue school, on his first visit to the temple. They went to Jerusalem and arrived in time for the Passover festival, and while walking in the temple they met Lazarus of Bethany by chance.

While Yeshua was talking to Lazarus and trying to organize the celebration of the Passover, Judas with his impulsiveness got into trouble, because he saw a Roman guard nearby who was making unseemly remarks to a young Jewish girl who was passing by and did not take long to express his resentment for such impropriety directly and within earshot of the soldier who in turn promptly put Judas in a state of disrepair. arrest, because the Roman legionaries were very sensitive to anything that bordered on irreverence in the Jews. Yeshua attempted to obtain both an immediate interrogation for Judas and his release to celebrate Passover that evening, but he failed in these attempts, and as a result Judas remained in prison until the morning of the second day after his arrest. Thus he lost the opportunity to participate in the ceremony of welcoming the children of the law into full citizenship of Israel. On the second day, Yeshua appeared before the military magistrate on behalf of Judas, apologizing for his brother's young age and giving a clear but judicious account of the incident, and Judas was released. They went to Bethany for the night and explained why they had missed their appointment for the Passover meal and left for Nazareth the next day. Yeshua did not tell the family about the arrest of his young brother in Jerusalem, but three weeks after their return he had a long conversation with Judas about this incident. After this conversation with Yeshua, Judas himself told the family and never forgot the patience and indulgence his brother showed throughout this rough experience. This

was the last Passover that Yeshua went to with a member of his family. Yeshua's periods of deep meditation were often interrupted by Ruth and her playmates, but he loved children and was always ready to postpone his reflections to share the childlike joy and cheerfulness of these little ones, who never tired of listening to him recount the experiences of his various journeys to Jerusalem.

The twenty-sixth year of Yeshua (A.D. 20)

During the whole of this year the family's affairs went well, except for Judas, for years James had trouble with his younger brother who was not inclined to go to work and who could not be counted on for his share in the expenses of the household. Yeshua spent time teaching James how to run the repair shop and Joseph how to manage the household affairs. Before the harvest he led Judas south of Nazareth to his farmer uncle, but Judas did not stay there long, after the harvest he fled, Simon later found him on the lakeshore with the fishermen. When Simon brought him home, Yeshua spoke with him for a long time, and since he wanted to become a fisherman, they went to Magdala and entrusted him to the care of his fisherman uncle. Judas worked quite well and from that moment on he continued his trade as a fisherman and regularly sent his contribution to the family every month. In November there was a double marriage, James and Esta and Miriam and Jacob, it was truly a joyful occasion, Mary was also happy again. James and his wife, Esta, settled in a lovely little house on the west side of the city, a gift from her father, while Miriam lived in Jacob's house, adjacent to that of his mother Mary. Although James continued to support his mother's family, his share was reduced to half because of his marriage and Joseph was appointed by Yeshua as co-responsible for the family, Martha took Miriam's place in the house, and the new organization worked smoothly before the end of the year.

The twenty-seventh year of Yeshua (A.D. 21)

In January of this year, on a rainy Tuesday morning, Yeshua said goodbye to his family and traveled to Capernaum, where he stopped to visit his

father's friend Zebedee, a shipbuilder and fisherman. Zebedee had long known the skill of the Nazareth craftsman and had thought of building better boats and now laid out his plans to Yeshua and invited him to join him in the enterprise, Yeshua immediately agreed and worked with him for only a little over a year, building boats of a superior type, which offered much more safety for sailing on the lake than the old types. For several years Zebedee had more work to manufacture these new-model boats than his small business could produce, and in less than five years practically all the boats sailing on the lake had been built in his yard. Zebedee was a wealthy man, his yard was located by the lake south of Capernaum, and his house was situated downstream by the lake near the fishing center of Bethsaida. Yeshua lived in Zebedee's house during the year and more that he remained in Capernaum and was soon known to the Galilean fishermen as the designer of the new boats. Zebedee's wife, Salome, was a relative of Anna, once high priest in Jerusalem, and still the most influential member of the Sadducee group, having been out of office for only eight years. Salome became a great admirer of Yeshua and loved him as much as her own sons James, John, and David, while her four daughters regarded Yeshua as their elder brother. During this year of work, Yeshua sent money to his family every month, one month it was Joseph who came to Capernaum to get the money, the next month it was Judah. In October, Yeshua returned to Nazareth to attend Martha's wedding, but soon after this ceremony he returned to Capernaum to continue his work. There was a new synagogue in Capernaum, and Yeshua was conducting services here on the Sabbath, and some of the caravanners who happened to attend remembered that he was the carpenter of Nazareth. In the synagogue library he found many new books and spent at least five evenings a week in intensive study, dedicating a question-and-answer session, one evening with the adults and one evening with the youth. Once a week he held a meeting with all the people in the house, the workshop and the helpers on the construction site because Zebedee had many workers and it was by these workers that Yeshua was first called "Rabbi".

The twenty-eighth year of Yeshua (A.D. 22)

At the end of March of this year, Yeshua traveled to Jerusalem and for almost two months spent most of his time listening to lectures at the temple, with occasional visits to the various schools of the rabbis, spending most of his Saturdays in Bethany. The Passover season was approaching, and among the crowds that came from all over the world, Zebedee and all his family came from Capernaum and lodged in the spacious home of their kinswoman Anna, where they celebrated the Passover. Before the end of Passover week, Yeshua met a wealthy traveler named Gond with his son Salvaggio, a young man of about seventeen, these travelers came from India and being on their way to visit Rome and several other points in the Mediterranean, they had arranged to arrive in Jerusalem during Passover, hoping to find someone they could hire as an interpreter for both of them and as a tutor for their son. The father insisted that Yeshua agree to travel with them, Yeshua told him about his family and told him that it would be very difficult to get away for more than a year, during which time his family might be in need. Faced with this, this traveler from the East proposed to advance Yeshua's salary by a year so that he could preserve his family from hardship. Yeshua agreed to make the journey and entrusted this important sum of money to John the son of Zebedee to add to his deposit and made Zebedee aware of this journey to the Mediterranean. During this time the Nazareth family was doing well financially, Judas had increased his share and maintained this additional contribution until his marriage. Despite the fact that Mary and Ruth required little assistance, John Zebedee continued to bring them gifts each month according to Yeshua's instructions. After Yeshua's departure with the Indian travelers, John consulted with his father Zebedee about the money owed to Yeshua for services rendered at the yard and was surprised that the amount was very large. Since Yeshua had left the whole matter in their hands, they agreed that the best plan was to invest this deposit in real estate and use the proceeds to help the family in Nazareth. Since Zebedee knew of a small house in Capernaum that was for sale, he

recommended to John to buy this house with Yeshua's money and to keep the title in custody for his friend, and John did as his father had advised him, thus Yeshua became the owner of a house in Capernaum, But he had not yet been informed of this. The entire twenty-eighth year of Yeshua was spent in this adventurous voyage around the Mediterranean basin, they left Jerusalem on Sunday morning, April 26, A.D. 22, and traveled according to their schedule, went to Caesarea via Jaffa, to Caesarea they took a boat to Alexandria, from Alexandria they sailed to Lasea to Crete, from Crete they sailed to Carthage with a stopover in Cyrene, in Carthage they took a boat to Naples, stopping at Malta, Syracuse and Messina, from Naples they went to Capua from where they traveled along the Appian Way to Rome. After their stay in Rome they went by land to Taranto where they took the sea to Athens in Greece stopping at Nicopolis and Corinth, from Athens they went to Ephesus by the road of the Troad, from Ephesus they sailed to Cyprus stopping at Rhodes. They spent a lot of time visiting Cyprus and then embarked for Antioch in Syria, from Antioch they traveled south to Sidon and then to Damascus, from there they went by caravan to Mesopotamia via Thapsacus and Larissa. They sojourned for some time in Babylon, visited your and other places, and then went to Susa, from Susa to Charax, whence Gond and Salvaggio embarked for India. It was during the first four months of the journey that Yeshua had learned the rudiments of the language spoken by Gond and Salvaggio, with the assistance of a native of the region of Gond. During this journey, Yeshua devoted a few hours of each day to instructing Salvaggio and serving as an interpreter to Gond in his business meetings and social contacts, the remaining time that was at his disposal he devoted to learning about the civilization and culture of the various peoples. Salvaggio learned a lot from Yeshua during this long time together and they developed a great affection for each other and the young man's father tried many times to persuade Yeshua to go with them to India, but Yeshua always refused arguing that he needed to return to his family in Palestine.

In Jaffa

On the way to Caesarea, Gond and his son wished to visit Simon, a tanner, already known to his agents in Mesopotamia who had done much business with him. During their stay in Jaffa, Yeshua met Gadiah, a Philistine interpreter who worked for Simon, and they soon became good friends. Yeshua's last meeting with Gadia led them to discuss good and evil, this young Philistine was very disturbed by a feeling of injustice due to the presence of evil in the world alongside good and said to him: How can God, if He is infinitely good, allow us to suffer the pains of evil? Yeshua answered: My friend, God is love and great is His goodness, He hates evil and sin and has endowed man with free will, that is, the power to choose between truth and error, He has given the possibility of knowing the way of life, but for man sometimes these errors of evil are unconscious until one realizes their real existence with the error These evils are then elevated to sin by the conscious and deliberate choice of one's stubborn and rebellious human nature. That is why God allows good and evil to go together until the end of life, just as nature allows wheat and tares to grow side by side until harvest. Gadia was fully satisfied with Yeshua's answer.

In Caesarea

Arriving in Caesarea, the young Indian was greatly impressed by the temple of Augustus located on a hill and surmounted by a colossal statue of the Roman emperor. On the second afternoon of their stay, all three attended a performance in the huge amphitheater that could hold twenty thousand people seated, and the same evening they went to the theater to attend a Greek performance. These were the first such performances that Salvaggio had ever witnessed, and he asked Yeshua numerous questions about them. Salvaggio asked Yeshua to explain to him the difference between God's will and man's will, and Yeshua said: God's will is God's way, that is, it is the very essence of God's love and justice, so doing God's will is the progressive experience of becoming more and more like God in love and mercy. Man's will is man's way, the sum and substance of what man chooses to be and do. On the morning of the third day Gond and his son paid an official visit to the governor's palace, for Caesarea

was the capital of Palestine and the residence of the Roman procurator. Yeshua and his friends stayed in Caesarea beyond the scheduled time because it was discovered that one of the huge oars of the vessel they intended to board was in danger of breaking. The captain decided to stay in the harbor while they waited for them to prepare a new one, but there was a shortage of skilled carpenters for this work, so Yeshua spontaneously offered his help. One day a young Greek named Anaxandus, who was working with Yeshua at the oar-helm, said to him: If God is interested in me, then why doesn't he remove the cruel and unjust foreman of this yard? Yeshua replied, "Because you know the ways of goodness and appreciate righteousness, perhaps God has placed this backslidden man near you so that you can lead him in this better way, I say that the good that is in you could overcome the evil that is in him if you would give him a chance. You are surely not the coward who can wait on the seashore watching a comrade who can't swim die! How much more valuable is the soul of this man struggling in darkness than his body drowning in water? Anaxando was deeply impressed by Yeshua's words and he immediately told them to his superior, and that evening they both sought advice from Yeshua for the health of their souls.

In Alexandria

When the boat was ready, Yeshua and his two friends set out at noon for Alexandria, Egypt, a city of a million inhabitants; Arriving near the port of the city, the young man was amazed by the great lighthouse of Pharos located on the island that Alexander had connected to the mainland with a pier, thus creating two magnificent roadsteads that made Alexandria the maritime commercial crossroads of Africa, Asia and Europe. Four hours after disembarking, they made a first review of the main attractions of the city: the university-museum, the library, the royal mausoleum of Alexander, the palace, the temple of Neptune, the theatre and the gymnasium. Gond went about business while Yeshua and Salvaggio went to the library, the largest in the world, where nearly a million manuscripts from all over the civilized world were gathered: Greece, Rome, Palestine, Parthia, India, China, and even Japan. In this library

Salvaggio saw the largest collection of Indian literature in the whole world and every day they spent some time here to study. Yeshua spoke to Salvaggio about the Greek translation of the Hebrew Scriptures made in this place, explaining that the only true God is "Yahweh" who made a covenant with Abraham. They also spent time at the museum, which did not contain collections of rare objects, but was rather a university of fine arts, sciences and literature, where learned teachers gave daily lectures and at that time this was the intellectual center of the Western world. Alexandria was the city where the culture of the West was mixed and after Rome it was the largest and most opulent city in the world, here was the largest Jewish synagogue in the world, the administrative headquarters of the Sanhedrin of Alexandria with seventy senior leaders. Among the many men with whom Gond did business was a Jewish merchant named Alexander, whose brother Philo was a celebrated religious philosopher of his time, who was engaged in the laudable but extremely difficult task of harmonizing Greek philosophy and Jewish theology. The night before leaving Alexandria, Yeshua tried to lay a trustworthy foundation for the young Indian's reflections so that he would not be dragged along by all those philosophical currents. The next morning they got up early to board the boat that was leaving for Lasea on the island of Crete.

On the island of Crete

In the mountains of the island of Crete, Yeshua had his first long conversation with Gond about the life of the patriarchs and told Salvaggio the story of Moses and his forty years in the desert. While they were in the mountains, Yeshua also had a dialogue with a young man named Fortunatus who was fearful and depressed because he had grown up with a feeling of incapacity and inferiority, far from finding comfort and courage among his friends, this young man had sought the solitude of the mountains. These natural tendencies had been heightened by numerous difficult circumstances the young man had encountered in growing up, most notably the loss of his father when he was twelve. When they met him, Yeshua said, "Hail, my friend! Why are you so dejected on

such a beautiful day? If something has happened that ails you, maybe I can help you in some way. In any case, it is a real pleasure for me to offer you my services. The young man was disinclined to speak, and so Yeshua made a second approach to his soul, saying: My boy, for him who loves his fellows, see that there is an eloquent call for help in your expression of discouragement and despair, sit next to me, while I will tell you of your precious potential, but always remember that afflictions will strengthen you, Disappointments will spur you on, difficulties will challenge you, and obstacles will spur you on. During a visit to the Beautiful Ports, an event happened that Salvaggio never forgot, the memory of this episode always awakened in him the desire to do something to change the caste system in his native India. A degenerate drunkard was attacking a young slave girl on the public road, when Yeshua saw the distress of the young woman, rushed and pushed her away from that senseless assailant, while the frightened girl clung to him, he held the enraged man at a safe distance with the strength of his right arm outstretched until the wretch was tired of striking the air with his angry blows, Salvaggio felt a strong urge to help Yeshua settle this matter, but his father prevented him from doing so. Although they did not speak the girl's language, she could understand their act of mercy and testified to her deep gratitude as all three of them drove her home. Yeshua was never so close to a personal assault with a fellow man in his entire life as he did on this occasion, but he had a difficult task that night when he tried to explain to Salvaggio why he had not hit the drunk, while Salvaggio felt that this man should have received at least as many blows as he had given the girl. The travellers, after resting during the day, prepared to sail to Carthage.

In Carthage

During most of the time of the crossing to Carthage, Yeshua talked with his fellow travelers about social, political, and commercial issues, the subject of religion was hardly touched upon. For the first time, Gond and Salvaggio discovered that Yeshua was a good storyteller and kept him busy telling stories about his life in Galilee. When Salvaggio asked what one should do to make friends, having noticed that most of the people

they had met were attracted to Yeshua, he said: Take an interest in your fellows, learn to love them, and observe the favorable time to do something for them that you are sure they want to be done; And then he quoted the old Jewish proverb: A man who wishes to have friends must also show himself to be a friend. In Carthage, Yeshua had a long dialogue with a Mithraic priest about immortality, time, and eternity. Before leaving, they stopped for two days in Cyrene where Yeshua and Salvaggio had the opportunity to help a boy named Rufus, who had been injured by falling from an oxcart and took him home to his mother, his father was called Simon and he is the man who a few years later carried the cross of Yeshua on the orders of a Roman soldier.

In Naples

The first stop on the way to Italy was on the island of Malta, where Yeshua gave a talk to a young man named Claudo who was depressed and discouraged, this young man had thought about taking his own life, but when he finished listening to Yeshua, he resumed the joy of living. They spent a whole week in Syracuse, the most significant event of their stay here being the rehabilitation of Ezra, a relapsed Jew who ran the tavern where Yeshua and his companions stayed. Ezra was fascinated by the contact with Yeshua and asked him to help him return to God, he expressed his despair saying: I would like to be a true son of Abraham, but I cannot find God. Yeshua said: If you truly wish to find God, this desire is in itself proof that you have already found God, your problem is not your inability to find God, because the Father has already found you, your problem is simply that you do not know God! Have you not read in the book of the prophet Jeremiah: Will you seek me, and will you find me when you seek me with all your heart? (Gr 29:13) And again, Will I give you a heart to know me, because I am the Lord, and you shall belong to my people, and I will be your God? (Gr 24:7) And have you not also read in the Scriptures: He looks upon men, and if anyone says, I have sinned and perverted what was righteous, and this has not benefited me, then will God deliver that man's soul from darkness and he will see the light? (Job 33:27-28) Then Ezra, believing Yeshua's words, repented and his soul was

satisfied. In Messina they stayed only one day, where Yeshua met a boy, a fruit seller, from whom he bought some fruit and said to him: My boy, have courage as you grow to adulthood and after nourishing the body, also learn how to nourish the soul. Eventually they arrived in Naples, where Gond had much business to transact, but their free time was spent visiting and exploring the city. There were no major experiences, but they found much poverty in this city and distributed numerous alms. They departed for Rome via Capua, where they made a stop for three days, then resumed their journey by continuing along the Appian Way to Rome alongside their beasts of burden, all three anxious to see the queen of an empire, the greatest city in the whole world.

In Rome

In Yeshua's time there were only two great world powers, the Roman Empire in the west and the Han Empire in the east, and these were largely separated from the Parthian kingdom and other intermediate countries of the Caspian and Turkestan regions. On the third day, after their arrival in Rome, the two Indians went to the Palatine Hill, where the emperor's residence was situated, and presented themselves before Tiberius the Roman sovereign, for Gond brought the greetings of the princes of India. During his stay in Rome, Salvaggio had regular hours for study and visits to interesting places in the city, his father had much business to transact and as he wished his son to grow up to be his worthy successor in the direction of his vast commercial interests, he thought it was time to introduce the young man to the business world. There were many citizens of India in Rome, and often one of Gond's own employees who lived there accompanied him as an interpreter, so Yeshua had full days on his hands, which gave him time to familiarize himself with this city of two million inhabitants. He spent time visiting the various places, there were Greek and Latin libraries but there were also many places of pagan worship, the temple of Apollo and on the Capitoline Hill the temple dedicated to Jupiter, Juno and Minerva. At this time the Roman Empire included all of southern Europe, Asia Minor, Syria, Egypt and northwest Africa, and its inhabitants included citizens of all the countries of the

Eastern Hemisphere. The main reason why Yeshua had consented to make this journey was his desire to study this cosmopolitan aggregate, for he learned much about these different civilizations and cultures while in Rome, but the most valuable of the experiences of his six-month sojourn in this capital of the empire was his contact with the religious leaders and the influence he exerted on them. By the end of the first week in Rome, Yeshua had identified and made acquaintance with the most qualified leaders of the Cynics, Stoics, and mystery cults, particularly the Mithraic group. In each of these many contacts, Yeshua had a twofold purpose, he wanted to know their reactions to the life they were living in human nature, and he also wanted to say or do something to make this life richer and more worth living. Yeshua's usual technique in social contacts was to get the person to talk and get them to converse with him by asking questions. The conversation generally began with him asking questions of the other and ending with the other asking questions of him. Those who benefited most from his conversation were oppressed, anxious and demoralized people, who found much relief from the opportunity to lighten their souls through an affectionate and understanding listener, and he was all this and more, and when these misfits finished talking to Yeshua about their afflictions, he was always able to offer them practical guidance and immediate help to smooth out their real difficulties. without forgetting to pronounce words of comfort and consolation. Yeshua, Gond, and Salvaggio made five trips from Rome to interesting points in the surrounding area, including Switzerland, where they spent a whole day in the mountains discussing the various world religions they had discovered. Gond and Salvaggio had purchased so many things in Alexandria and Rome that they sent all their luggage in advance to Taranto with a convoy of pack animals, while the three travelers crossed Italy unhurriedly on foot along the great Appian Way. In the course of this journey they met all sorts of travelers, many noble Roman citizens and Greek colonists who lived along this road. One afternoon as they were approaching Taranto an accident happened on the side of the road, they saw a rough and overbearing young man attacking a younger boy, Yeshua

hurried to help the assailed young man and when he had freed him, he held the attacker firmly until the little boy walked away.

In Taranto

As they lingered at the docking point, waiting for the boat to unload its cargo, the three travelers noticed a man mistreating his wife. As was his custom, Yeshua came to the aid of the harassed person, stepped up behind the angry husband, and patted him gently on the shoulder and said, "My friend, may I speak with you privately for a moment? The angry man was baffled by such an approach, and after a moment of embarrassing hesitation, stammered: Why, what do you want from me? After Yeshua had led him aside, he said, "My friend, I sense that something terrible must have happened to you, but what could happen to a strong man like you to attack your wife, the mother of his children, right here, in front of everyone's eyes? I'm sure you must have some good reason for this assault, what did your wife do to deserve such treatment from you? The man replied, "My wife has not done much wrong, she is a good wife, but I am irritated by the way she criticizes me in public, and I lose control. I am sorry for my lack of self-control and will commit myself not to treat her like this again. Before leaving him, Yeshua said to him: Your wife is by your side to help you fight the battles of life, but she also needs to receive from you that special protection that only a man can give to his wife. As soon as they boarded the boat, they turned to look at the scene of the couple silently embracing each other with tears in their eyes. Having heard the last part of Yeshua's message to the man, Gond spent the whole day meditating on the subject and realized that he, too, needed to improve relations in his family when he returned to India. The journey to Nicopolis was pleasant but slow because the wind was not favorable, the three spent many hours recounting their experiences in Rome and remembering everything that had happened to them since their first meeting in Jerusalem. As soon as they arrived, they lodged in the house of a certain Jeremiah, a Greek proselyte of the Jewish faith whom they had met on board. They spent several days at Nicopolis, the city founded by Augustus some fifty years earlier as the "city of victory" to

commemorate the battle of Actium, this being the place where he had encamped with his army before the battle. From Nicopolis they sailed on the same boat to Corinth, the capital of the Roman province of Achaia.

Elizabeth's death

In the so-called "Judean wilderness," John tended his sheep along a tributary stream of a larger stream that flowed into the Dead Sea at Engaddi. The colony of Engaddi included not only Nazarites consecrated for life or for a fixed period, but numerous other ascetic pastors who gathered in this region with their flocks and fraternized with the Nazarite community. They supported themselves by raising sheep and by the gifts that rich Jews gave to the order. As time passed, John returned to Hebron less often, but he made more frequent visits to Engaddi. Along the valley of this little stream John built no less than a dozen stone shelters and sleeping pens, consisting of stacked stones from which he could watch over and protect his flock of sheep and goats. John had a helper named Ezdah, an orphaned boy from Beth-zur who tended the flock when he went to Hebron to visit his mother or to sell sheep, and also when he went to Engaddi for the Sabbath services. John and the boy lived simply, feeding on sheep's meat, goat's milk, wild honey, and edible locusts from that region, which was their normal diet, supplemented by provisions brought from time to time from Hebron and Engaddi. On August 17, 22 A.D. When John was twenty-eight years old, his mother died suddenly, Elizabeth's friends, knowing the Nazarite restrictions on contact with the dead, even of their own family, prepared what was necessary for Elizabeth's burial before sending for John. When he received the news of his mother's death, he ordered Ezda to take his flock to Engaddi and set out for Hebron. On his return to Engaddi after his mother's funeral, he donated his flock to the brotherhood and detached himself from the outside world for a period of fasting and prayer. For two and a half years John lived in Engaddi and persuaded most of the brotherhood that "the end of the age was near" and that "the kingdom of heaven was about to appear." Throughout this time John read much of the sacred writings which he found in the seat of the

Nazarites at Engaddi, and he read and reread the last five passages of the book of Isaiah, and believed these prophecies, and then he read from the prophet Malachi: Behold, I will send Elijah the prophet unto you before the coming of the great and terrible day of the Lord, and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse.

The twenty-ninth year of Yeshua (A.D. 23)

The journey in the Mediterranean with the two Indians now continued with the return route according to the schedule.

The Corinth

From the moment of their arrival in Corinth, Salvaggio began to take an interest in the Jewish religion, and one day he passed in front of the synagogue and saw the people entering it and asked Yeshua to lead him to the service. That day they listened to a learned rabbi speak about "the fate of Israel," and after the service they met a certain Crispus, the ruler of this synagogue. They returned many times to attend the services of the synagogue, but above all to meet Crispo and his family with his five children, to whom Salvaggio had grown very fond. In Crispus' house, Yeshua and Salvaggio met several times with a certain Gaius, and while Salvaggio studied the life of the Jewish family, Yeshua taught Crispus the best way of life with respect to religious tradition. After Alexandria and Rome, this was the most cosmopolitan city of the Mediterranean empire, there were many things that attracted attention in this city and Salvaggio did not tire of visiting the citadel that stood almost six hundred meters above sea level. Yeshua and Salvaggio were often guests of another Jewish family, that of Justus, a devout merchant, who lived in a house adjacent to the synagogue. The three travelers thoroughly enjoyed their stay in Corinth, apart from Athens, which was more renowned as an educational center, Corinth was the most important city in Greece at this time of the Roman Empire, and their two-month stop at this thriving trading center provided an opportunity for all three of them to gain very valuable experience. Gond had many interests in Corinth, but

eventually his business was concluded and he prepared to sail to Athens. They traveled in a small boat that could be transported by land from one of the ports of Corinth to another, over a distance of sixteen kilometers.

In Athens

They soon arrived at the ancient center of science and learning, and Salvaggio was thrilled at the thought of being in Athens the cultural center of Alexander's ancient empire, which had extended its frontiers to his own country in India. There was little business to be transacted, so Gond spent most of his time with his son and Yeshua, visiting the many sights and listening to the interesting dialogues between the boy and his tutor. A large university was still flourishing in Athens, and they made frequent visits to the lecture halls, even though Yeshua and Salvaggio had already thoroughly analyzed Plato's teachings when they attended lectures in the Alexandria museum. All three admired the art of Greece, examples of which could still be found scattered here and there in the city. The stay in Athens was pleasant, but they noticed that the majority of Athenians at that time were intellectually proud of their ancient reputation.

In Ephesus

Leaving Athens, the travelers passed through the Troas on their way to Ephesus, the capital of the Roman province of Asia. They went many times to visit the famous temple of Artemis of the Ephesians about three kilometers from the city. Artemis was the most famous goddess in all of Asia Minor and a perpetuation of the even more distant mother goddess of ancient Anatolia, the crude idol displayed in the huge temple dedicated to her cult was believed to have fallen from the sky. Not all of Salvaggio's previous education regarding the images and symbols of the deities had been eradicated from his mind, and he believed he was doing well by purchasing a small silver reliquary in honor of this fertility goddess of Asia Minor, but that same evening Yeshua spoke to them about the false worship of these objects made by human hands. On the third day of their stopover, they walked along the river to observe the

dredging of the entrance to the port, shortly afterwards they set sail for Cyprus. They had planned to enjoy a period of real rest and recreation during their visit to Cyprus, and as their tour of the Mediterranean was coming to an end, they first made a brief stop at the island of Rhodes.

In Cyprus

They landed at Pafos and immediately began stockpiling provisions for a stay of a few weeks in the nearby mountains. On the third day after their arrival, they went up the mountain with their pack animals well loaded and for two weeks they relaxed and then, without any warning signs, the young Salvaggio fell ill. The father marveled at the kindness and skills shown by Yeshua in all his care for the boy, to make him feel good, being away from the houses. During Salvaggio's three-week convalescence, Yeshua did not fail to comfort him with his teachings. As soon as the boy returned to health, they departed for Salamis, where they embarked for Antioch on the Syrian coast.

In Antioch

Antioch had half a million inhabitants, was the capital of the Roman province of Syria and here the imperial government had its residence, it was the third largest city in the empire and the first in depravity and flagrant immorality. Gond had considerable business to deal with, so Yeshua and Salvaggio visited everything in this polyglot city, except Daphne's grove. After packing their bags for the camel caravan, they continued down to Sidon and then up to Damascus, and after three days they were ready for the long stage through the desert sands.

In Mesopotamia

The caravan journey through the desert was not a new experience for these great travellers, after Salvaggio had seen his tutor helping to load their twenty camels and observed that he volunteered to drive their own animal, he exclaimed: Rabbi, is there anything you cannot do? Yeshua merely smiled and said, "The master is certainly not without honor in the eyes of his diligent pupil; and so they departed for the ancient city of

your. Yeshua was very interested in the ancient history of your, Abraham's birthplace, and was also fascinated by the ruins and traditions of Susa to the point that Gond and Salvaggio extended their stay there by three weeks in order to allow Yeshua to conduct his research and also to have better opportunities to persuade him to go to India with them. The day of separation came to an end and it was a hard trial, they all had tears in their eyes, but courage in their hearts. Yeshua bid farewell to Gond and Salvaggio in the city of Charax on the Persian Gulf. Taking leave of his tutor, Salvaggio said: Goodbye Rabbi, but not forever when I return to Damascus I will look for you, I love you, because I believe that you are very similar to God the Father of whom you spoke to me, I will remember your teaching, but above all I will never forget you. The father said: Farewell to a great Rabbi, to one who made us better and helped us to know the true God. Yeshua answered: Peace be upon you, and may the blessing of the Father in heaven dwell with you always; and he stood on the shore watching the little boat that took them to their boat. Yeshua returned by the way of your to Babylon, where he joined a desert caravan that was on its way to Damascus, from Damascus to Nazareth, stopping only a few hours in Capernaum, where he stopped to visit Zebedee's family. Here he met his brother James, who had come some time earlier to work in his place at the Zebedee shipyard. After talking to James and Judas, who happened to be in Capernaum, and after transferring the small house that John Zebedee had managed to buy to his brother James, Yeshua went to Nazareth. By the end of his journey in the Mediterranean, Yeshua had received enough money to support himself almost until the beginning of his public ministry. During his stay in Nazareth, Yeshua visited his family and friends, spent some time in the repair shop with his brother Joseph, but devoted most of his attention to Mary and Ruth who was then almost fifteen years old. Simon and Judas had wanted to get married for some time, but they would have been sorry to do so without Yeshua's blessing, so they had delayed this event hoping for the return of their older brother. After communicating this purpose to his brother and receiving his blessing, Simon and Jude were married in a double marriage, after this ceremony Yeshua held a family meeting in which he

proposed to his mother and Ruth to go and live in Capernaum in the house he had recently given to James, so Mary and Ruth went to live in Capernaum.

The thirtieth year of Yeshua (A.D. 24)

Yeshua was preparing to leave Nazareth, but just then, the driver of a large caravan that was passing through the city became seriously ill and Yeshua, being a polyglot, offered to replace him. On April 1 in the year 24 A.D. Yeshua set out from Nazareth on the caravan journey to the Caspian Sea region, and a full year passed before returning from this journey. The caravan that Yeshua had joined as a conductor was going from Jerusalem, by the road to Damascus and Lake Urmia, through Assyria, Media, and Parthia, to the southeastern region of the Caspian Sea. During this journey, all the members of his caravan, camel drivers, keepers, passengers, and even dozens of men, women, and children residing along the route followed by the caravan, lived richer lives as a result of their contact with him. Not all who benefited from his precious presence on these occasions profited from it, but the vast majority of those who met and spoke with him were made better for the rest of their lives. On his way to the Caspian Sea, Yeshua had stopped for a few days of rest in the ancient Persian city of Urmia, on the western shore of Lake Urmia. On the largest island of an archipelago located a short distance from the shore, there was a large building, an amphitheater and a temple of the philosophy of religions. This temple had been built by a wealthy merchant and his three sons, and in the faculty of this temple of religious philosophy more than thirty religions and religious cults were represented, teachers were chosen, maintained, and fully accredited by their respective religious groups. At that time there were about seventy-five teachers in the faculty and they lived in small houses that each housed a dozen people, these teachers of the various religions made a great effort to show how similar their religions were in what concerned the fundamental elements of this life. On several occasions Yeshua participated in the conferences that took place in this temple and before leaving Urmia, the founder of this school invited Yeshua to stay with

them again for two weeks on his return journey to give twenty-four lectures; In accordance with this agreement, Yeshua stopped on his return journey and gave these lectures. On his return from the Caspian Sea region, Yeshua left the direction of the caravan at Lake Urmia, where he stopped for a little more than two weeks and returned as a passenger with another caravan to Damascus, where the owners of the camels asked him to remain in their service, declining this offer, he continued his journey with the caravan convoy to Capernaum, where he arrived on April 1 in the year 25 A.D. Yeshua no longer considered Nazareth as his residence, Capernaum had become his residence as well as James's, Mary's and Ruth's, but he no longer lived with his family, when he was in Capernaum he stayed with Zebedee's family.

Yeshua's Last Business Trips and Pilgrimage

After a brief stay in Capernaum, he made another trip out of Palestine to Syria, then went to Nazareth, where he stayed for a few days to make visits. In mid-April he left Nazareth for Tyre, from there he headed north, stopping for a few days in Sidon, but his destination was Antioch. In the course of this year of wanderings he was known by different names in different parts of the country: the carpenter of Nazareth, the shipbuilder of Capernaum, the scribe of Damascus, and the rabbi of Alexandria. In Antioch he lived for more than two months, working, studying, visiting, assisting and observing the way of life of the people. For three weeks of this time he worked as a tentmaker and stayed in Antioch longer than anywhere else he visited on this trip. Ten years later, when the apostle Paul preached in Antioch and heard his pupils speak of the doctrines of the scribe of Damascus, he did not suspect at all that they had heard the voice and heard the teachings of the Rabbi himself. From Antioch Yeshua went south along the coast to Caesarea, where he stayed for a few weeks, then continued along the coast to Jaffa, from Jaffa he headed inland, passing through Jamnia, Ashdod and Gaza, from Gaza he took the inland track to Beersheba, where he stopped for a week. Yeshua then set out on his last tour, as a private person, through the heart of Palestine, going from the south of Beersheba to the north of

Dan. In the course of this journey north he stopped at Hebron, at Bethlehem, where he saw his birthplace, at Jerusalem, at Beerot, Lebona, Sychar, Shechem, Samaria, Geba, En-Gannim, Endor and Madon, passing through Magdala and Capernaum he continued northwards and passing east of the Waters of Merom he went to Karata of Dan (Caesarea Philippi). After spending some time in the vicinity of Caesarea Philippi, Yeshua prepared some supplies and after procuring a beast of burden, together with a boy named Tiglath, proceeded along the road from Damascus to a village then known as Bet Jenn in the foothills of Mount Hermon. Tiglatha, who knew the paths well, accompanied Yeshua up the mountain to a point about two thousand meters above sea level, where they built a stone niche in which Tiglath was to deposit food twice a week. Yeshua spent about five weeks of uninterrupted spiritual communion with the Father in heaven, at the end of this period as he was descending he met Tiglath who was going up with the food to the agreed place and sending him back, he said to him: The period of rest is over and as they made the journey back to Dan, he took leave of the boy giving him the donkey, then he went south by the same road by which he had come, and went to Capernaum. It was near the end of summer, almost the day of the Feast of Tabernacles, this feast was the annual holiday of all Palestine, the time of the Jewish holidays. Yeshua, in agreement with Zebedee's family, offered to accompany John to Jerusalem to participate in this feast. The next day he departed for Jerusalem with John the son of Zebedee, passing east of the lake through Gerasa and down the Jordan Valley. Yeshua and John stayed overnight in Bethany with Lazarus and his sisters, and in the morning they left for Jerusalem; They spent nearly three weeks in and around the city, or at least John did, who for many days went alone to Jerusalem, while Yeshua walked the nearby hills and immersed himself in long periods of spiritual communion with the Father in heaven. Both attended the solemn services of the day of reparation, John was very impressed by the Jewish religious ritual, but Yeshua remained a thoughtful spectator, and in the middle of the week of celebration and before the festivities were over, Yeshua took leave of John saying that he wished to retire to the hills where he could better

communicate with the Father in heaven and after almost a whole week spent alone in the hills near Bethany, He departed for Capernaum. On his way back, he spent a day and night alone on the slopes of Mount Gilboa, near the place where King Saul had committed suicide, and on his way to Capernaum he came to Zebedee. The next morning Yeshua went to the workshop of the Zebedee shipyard, put on his apron, and worked alongside his brother James for several months, until January of the following year. As time passed, rumors came to Capernaum about a certain John who was preaching: The kingdom of heaven is at hand, repent and be baptized.

The Kingdom of God on Earth According to the Jewish Mentality of That Time

For nearly a hundred years all of Israel faced a dilemma, continued submission to Gentile rulers, and yet didn't Moses teach that righteousness was always rewarded with prosperity and power? Were they not God's chosen people? Why was David's throne abandoned and vacant? In the light of Moses' doctrines and prophecies, the Jews found it difficult to explain the long continuity of their national desolation. About a hundred years before the time of Yeshua and John the Baptist, a new school of religious teachers arose in Palestine, "the apocalypticists," who explained that the suffering and humiliation Israel was paying for were the consequences of the nation's sins and that the punishment of God's chosen people was coming to an end. These teachers leaned heavily on Daniel's predictions and persistently taught that creation was about to reach its final stage and the kingdoms of this world were about to become the kingdom of Israel. For the Jews of Palestine, the phrase "kingdom of heaven," which recurred in the teachings of John the Baptist and Yeshua, had only one meaning: an absolutely righteous state in which the Masiah would rule the nations of the earth with the same boldness as David and the wonders of Moses. In the day of John the Baptist, all Jews anxiously wondered, When will the kingdom come? But at the same time there was a lively hope in them that the realization of this kingdom would occur during that generation. Many of those reading the Hebrew Scriptures were literally waiting for a new king in Palestine, for a Jewish

nation freed from its enemies. Those who adhered to the letter taught that a world war would break out that would destroy all unbelievers, while the faithful would win a great victory. The Masiah could not be one who merely taught God's will or proclaimed the necessity of a righteous life, but was to be more than a prophet, he was to lead to the establishment of the new kingdom of Israel, no one who failed in this endeavor could be the Masiah in the traditional Jewish sense. Who would this Masiah be? The scribes and doctors of the law had different opinions, but most of the elders adhered to the doctrine of the son of David, this was the religious setting of the Jewish world when John the Baptist entered the scene.

THE HISTORY OF YESHUA MASIAH'S MINISTRY

Preaching of John the Baptist

At the beginning of March of the year 25 A.D. John went round the west coast of the Dead Sea and up the Jordan River to the height of Jericho, the ancient ford through which Joshua and the children of Israel had passed when they first entered the promised land, and having crossed the river to the other side, settled near the entrance of the ford and began to preach to the people who crossed the river one way or the other, this was the busiest of all Jordan crossing points. The great majority of those who listened to this strange man from the Judean wilderness left believing that they had heard the voice of a prophet, but there was also another new feature in the work of this Nazarite preacher, he baptized each of his followers in the Jordan for the remission of sins. Although baptism was not a new ceremony among the Jews, for there had long been the practice of baptizing Gentile proselytes in this way to admit them to the community in the outer courtyard of the temple, but they had never seen it practiced as John did now, asking his fellow Jews to undergo baptism of repentance. The Jews believed that the sin of an individual could curse the nation and after listening to John, they were convinced

that they belonged to a guilty and sinful nation, so they presented themselves for baptism in order to manifest by this act the fruits of a racial penance, but not all those who underwent baptism considered themselves guilty of the specific sins denounced by John, many pious souls were baptized for the good of Israel, fearing that a sin of ignorance on their part might delay the coming of the Masiah. John preached for four months at the ford of Bethany before leaving north up the Jordan, tens of thousands of listeners, some curious but many sincere and serious, came to hear him from all parts of Judea, Perea and Samaria, some even came from Galilee. In May of this year, while he was still at the ford of Bethany, the priests and Levites sent a delegation to ask John if he was the Masiah and by what authority he was preaching. John answered these inquisitors, saying, "Go and tell your masters that I am not the Masiah, but that you have heard the voice of one crying in the wilderness, 'Prepare the way for the Lord.' As the prophet Isaiah announced. One day when he was preaching and baptizing on the west bank of the Jordan, a group of Pharisees and a number of Sadducees came forward and presented themselves to be baptized, but before they could descend into the water, John addressed them collectively, and said: Who advised you to flee from the wrath to come like vipers before the fire? I will baptize you, but I warn you that you must bear fruit worthy of sincere repentance if you will receive a remission of your sins, do not come and tell me that Abraham is your father, I declare that out of these twelve stones here before you, God is able to raise up worthy sons of Abraham, even now the axe is laid on the very roots of the trees, Every tree that does not bear good fruit is destined to be cut down and thrown into the fire. (The twelve stones to which he alluded were the famous memorial stones erected by Joshua in remembrance of the passage of the twelve tribes when they first entered the promised land.) In his public preaching, John taught the rich to feed the poor, the tax collectors not to extort more than was due to them, the soldiers not to do violence and not to demand anything unduly by being content with their wages, and to all he said, "Repent, for the kingdom of heaven is at hand." He gave private lectures to his disciples, in the course of which he

instructed them and tried to answer their many questions. In December of the year A.D. 25, John the Baptist reached the environs of Pella by way of the Jordan, his fame had spread throughout Palestine, and his work had become the chief subject of conversation in all the cities near the Sea of Galilee. Yeshua had spoken favorably of John's message, and this had caused many of the people of Capernaum to join in the preaching of repentance and baptism. James and John, Zebedee's fisherman sons, had come down to the ford in December, shortly after John the Baptist stopped to preach near Pella and came to him to be baptized, and once a week they returned to see him, bringing back to Yeshua recent and direct accounts of his work.

The Baptism of Yeshua Masiah

Sunday 13 January of A.D. 26, Yeshua was still working at the shipyard building boats, but around noon, he laid down his tools, took off his apron, and announced to Zebedee and the workmen who worked with him that his work at the shipyard was finished, then he went and called his brothers James and Jude and said to them: let us go to John the Baptist. They immediately departed for Pella, eating their meal on the way, stopped in the Jordan Valley for the night, and arrived at the place where John was baptizing. John had just begun to baptize the candidates of the day, dozens of penitents were standing in line waiting for their turn when Yeshua and his two brothers took their places in this line of men and women. John, being engrossed in the details of quickly baptizing such a large number of people, did not raise his eyes to look at Yeshua until he was in His direct presence. When John recognized Yeshua, he asked him, "But why do you go down into the water to greet me? And Yeshua answered: To submit me to your baptism. John replied, "But it is I who need to be baptized by you, why do you come to me? And Yeshua whispered to John: Have patience with me now, for we need to set this example for my brethren who are here with me, and for people to know that my hour has come. There was a firm and authoritarian tone in Yeshua's voice and John was trembling with emotion as he prepared to baptize him, so at noon on Monday, January 14 of the year 26 A.D., John baptized Yeshua and at that moment the heavens opened and the Spirit

of God descended upon him and they heard a voice saying: This is my favorite son in whom I am very satisfied. (His was a baptism of consecration to the fulfillment of the will of the Father in heaven) Later, his two brothers, James and Jude, were also baptized, after which John dismissed the others who were waiting, announcing that he would resume baptizing at noon the following day. John accompanied Yeshua long enough to tell him the story of Gabriel's visit to his mother before they were both born, as he had heard it many times from his mother's lips, and from that day on, no one saw Yeshua again for forty days and forty nights.

Temptation of Yeshua

The Spirit of God led Yeshua into the wilderness, where he spent forty days and forty nights without taking food, he faced a severe trial before beginning his public ministry with his dual nature as the Son of God and the Son of man. The devil came to tempt him with all lust and pride, so that he would yield to the enticements of sin, but above all with the main purpose of being the subject of worship as an angelic creature, but Yeshua did not accept compromises, on the contrary he rebuked the devil by quoting the Hebrew Scriptures and demonstrating the authority of the Word of God over every creature.

The Choice of the First Disciples

John's preaching, after his experience with Yeshua, took on greater confidence in the proclamation of the kingdom of heaven, and his disciples also began at that time to preach to the overflowing crowds that crowded around John on the banks of the Jordan. After the temptation in the wilderness, Yeshua returned to join John and his disciples camped in Pella. John's disciples, as they were taking their meal, looked north and saw Yeshua coming towards them and as he approached, John climbed up a great rock and raising his resounding voice said: Behold the Lamb of God, who takes away the sin of the world! This is the one of whom I said, 'After me will come one who went before me, because he existed before me; for this reason I came out of the wilderness to preach repentance and to baptize with water, proclaiming that the

kingdom of heaven is at hand, now comes one who will baptize you with the Holy Ghost and with fire. I have seen the Spirit of God descend upon this man, and I have heard the voice of God declare: This is my beloved son, in whom I am very well pleased. Yeshua invited them to return to their food, while he sat down to eat with John, for his brothers James and Jude had returned to Capernaum, and all that day he mingled with the crowd. On one occasion, he treated a boy who had injured himself in a fall and went to the nearby village of Pella to bring the young man back to his parents. Among John's disciples, one named Andrew accompanied Yeshua on the way to Pella with the wounded boy and on the way back to the place where John was, he asked him numerous questions, just before reaching their destination, the two stopped for a brief conversation, during which Andrew said: I have been watching you since you came to Capernaum and I believe that you are the Masiah and I am fully intentioned To follow you, I would like to sit at your feet and learn the whole truth, and Yeshua with deep confidence welcomed Andrew as the first of his disciples. Andrew was a sincere believer in John's work, and he had a brother named Simon who was one of John's leading supporters. Immediately after Yeshua and Andrew's return to the camp, Andrew sought out his brother Simon and took him aside and informed him that he was personally convinced that Yeshua was the Masiah and that he had pledged to be his disciple, went on to say that Yeshua had welcomed him, and suggested that his brother offer himself as a fellow servant. Simon said, "Ever since this man came to work in Zebedee's workshop, I have always thought that he was sent by God, but what do we do with John? Should we abandon it? Is this the right thing to do? They then decided to go and consult John, who was saddened to lose two of his most able counselors and most promising disciples, but he courageously answered their questions by saying: This is only the beginning, my work will soon be finished and we will all become his disciples. Then Andrew motioned for Yeshua to come aside and announced that his brother wished to join in his service as well. Accepting Simon as his second disciple, Yeshua said: Simon son of John, your enthusiasm is praiseworthy, your name will no longer be Simon, but Peter. The injured boy's parents, who lived in Pella,

had asked Yeshua to spend the night with them, to consider their home as his home, and he had agreed, and before leaving Andrew and his brother, Yeshua said: Soon we will leave for Galilee. After Yeshua had returned to Pella for the night, and while Andrew and Simon were still discussing the nature of their service, James and John, the sons of Zebedee, arrived on the scene, and when they heard Simon Peter tell how he and his brother Andrew had become the Rabbi's first disciples and would depart with him for Galilee, They were grieved. They had known Yeshua some time before and loved him, but this news that others had been chosen before them shocked them, they asked where Yeshua had gone and hurried to join him, when they arrived at his abode they found him sleeping, but they woke him up saying: How is it that while we who have lived so long with you, did you prefer others to us and chose Andrew and Simon as your first disciples in your service? Yeshua answered them: Put your hearts at rest, before men others may take precedence over you, but in the Father's heart there are no personal considerations, you are all brothers. James and John gladly accepted his answer and were never more envious of Andrew and Simon. After a few days, Yeshua took leave of John the Baptist at the river near Pella to go north of Galilee and never saw him again. While Yeshua and his four disciples were on their way to Galilee, there was a great commotion in the camp of John's disciples, the first great division was about to take place. John, having publicly announced Yeshua as the expected Masiah, Andrew, who had been his disciple, decided to follow Yeshua, but Ezra, also a disciple of John, rejected the carpenter of Nazareth, saying to his companions: The prophet Daniel declares that the Masiah will come on the clouds of heaven, in power and in great glory, this Galilean carpenter, can't it be the Masiah, can such a gift of God come out of Nazareth? This Yeshua is a relative of John, and out of an excess of benevolence our master has been deceived, let us stay away from this false Masiah. When John rebuked Ezra for these statements, he left with numerous disciples, and the group that followed Ezra instead continued to baptize in John's name and eventually founded a sect of those who believed in John but refused to accept Yeshua, a remnant of this group still exists in

Mesopotamia today. A few days after Yeshua's departure, a new delegation of priests and Pharisees from Jerusalem arrived on the scene in Pella and asked John if he was Elijah or the prophet promised by Moses, and when John said, "I am not!" They had the audacity to ask, "Are you the Masiah?" John answered, "I am not." Then these men who came from Jerusalem said, "If you are not Elijah, nor the prophet, nor the Masiah, then why do you baptize people and create all this commotion? Young men replied: It is for those who have heard me and received my baptism to say who I am, I declare to you that I baptize with water, but in the midst of you there is a man whom you do not know, he is before me, and I am not worthy even to untie the tie of his sandals. About a quarter of John's closest disciples had meanwhile left for Galilee in search of Yeshua, while John and the rest of his disciples began their journey southward, and stopped for several weeks near the village of Adam, where John gave his memorable warning to Herod Antipas that he had illegally taken the wife of his brother Philip. While these problems arose in the midst of John's disciples, Yeshua and his four disciples were well advanced in their journey to Galilee and before crossing the Jordan to Nazareth via Nain, Yeshua looking ahead on the road, saw a man coming towards them, this man was Philip of Bethsaida well known by all four disciples, and he was on his way with his friend Nathanael (known by the name of his father Bartholomew) of Cana in Galilee, to go to John in Pella to learn more about the announced coming of the kingdom of heaven and he was overjoyed to greet his friends. His friend Nathaniel was resting in the shade of a sycamore tree in the distance by the side of the road. Peter took Philip aside and explained to him that they were disciples of Yeshua and strongly urged Philip to volunteer, Philip was embarrassed and while Yeshua was describing to James the way to follow through Galilee, Andrew suggested to Philip: Why not ask the Rabbi? Philip went straight to him and asked, "Rabbi, should I go to John, or join my friends who follow you?" And Yeshua answered: Follow me! Philip then motioned for the party to stay where they were while he ran to communicate the news of his decision to his friend Nathanael, who was still behind under a sycamore tree and pondering the many things he had heard about John

the Baptist. Philip put an end to these reflections by crying: I have found the Masiah, of whom Moses and the prophets wrote and whom John proclaimed! Nathaniel, looking up, asked, "Where does this Rabbi come from?" And Philip answered, It is Yeshua of Nazareth, the son of Joseph the carpenter, who more recently came to dwell in Capernaum. Then Nathanael answered, Can such a good thing come out of Nazareth? But Philip, taking him by the arm, said, "Come and see! And he led Nathanael to Yeshua, who looked at him kindly and said, Behold a true Israelite in whom there is no falsehood. Nathaniel said to him, "How do you know me?" Yeshua answered, Before Philip called you, I saw you under the sycamore tree. Nathanael answered, "Truly you are the Son of the living God! And turning to Philip, he said, "You are right, the Masiah is expected, I will follow him also, if I am worthy; and Yeshua nodded in the affirmative to Nathaniel, saying, Follow me! They crossed the Jordan and passed through the village of Nain, arrived late in the evening in Nazareth and all spent the night at Joseph's in Yeshua's childhood home.

To Capernao

The next day, Yeshua arranged with his disciples to meet again two days later at Cana, because they were all invited to the wedding of a very prominent young woman in that city, while he prepared to make a quick visit to his mother in Capernaum, stopping at Magdala to see his brother Judas. Before leaving Nazareth, Yeshua's disciples told Joseph about the wonderful events of the then recent past and openly expressed their confidence in Yeshua as Masiah.

In Cana

It was the custom of the Jews to perform weddings on Wednesdays, and wedding invitations had been sent out a month in advance, so by noon on Wednesday nearly a thousand guests had arrived at Cana for the wedding of Naomi and Nathan's son Joab, more than four times the number invited to the wedding feast. Yeshua agreed to conduct the introductory ceremony at the wedding that day, but this ceremony seemed to resemble more of a public reception than a wedding. The wedding went on in a quiet atmosphere, everyone sat down to enjoy the wedding dinner and

the evening in festive company. The groom's father had procured plenty of wine for all the guests invited to the wedding feast, but he never expected it to run out before the end of the dinner, for the servants brought him the disconcerting news that wine was in short supply. The bridegroom's mother confided to Mary that the supply of wine was exhausted and Mary replied confidently: Don't worry, I'll talk to my son, he'll help us. For many years Mary had always turned to Yeshua for help in every crisis of their family life in Nazareth, so it was quite natural for her to think of him in this circumstance, but this ambitious mother also had other reasons to appeal to her eldest son on this occasion. As Yeshua stood alone in a corner of the garden, his mother came up to him and said, "My son, they have no more wine!" And Yeshua answered, "My good woman, what have I to do with this? Mary said, Can't you help them? Yeshua replied: My hour has not yet come! Mary seemed to sense that something was about to happen, and jumping to her feet, threw her arms around Yeshua's neck, kissed him, and rushed into the servants' rooms, saying, "Whatever my son says, do it!" There were nearby six stone jars filled with water, containing about seventy gallons each, this water was intended to be used later in the final purification ceremonies of the celebration of marriage. So the servants, on Yeshua's instructions, drew from it with jugs and brought it to the bridegroom's witness, the guest of honor, and when he had tasted it, he called the newlyweds and said: It is customary to serve the good wine first and then, when the guests have drunk a lot, bring the less good, but you have kept the best wine until the end of the banquet. Yeshua's disciples rejoiced greatly at this miracle and confirmed their trust in him. While many of the guests remained at Cana throughout the week of the wedding festivities, Yeshua with his mother, brothers, and disciples James, John, Andrew, Peter, Philip, and Nathanael, left early the next morning for Capernaum. Arriving in Capernaum, Yeshua left his family and went with his disciples to Zebedee's house in Bethsaida, during this journey Yeshua spoke with them about many important matters regarding his mission, and in the evening after dinner at the home of Zebedee and his wife Salome, he held a meeting with his disciples to make their mission understood as well.

The next morning, Yeshua gathered his disciples around him to organize their preparation, and he scheduled a meeting for the afternoon of the next day.

In Capernaum, Yeshua in the synagogue

Yeshua's first public appearance after his baptism took place in the synagogue of Capernaum, on Saturday, March 2, 26 A.D., the synagogue was packed due to the recent news coming from Cana about the miracle of water in wine. Among those present were his six disciples and seated with them were his two brothers James and Jude, and there was also his mother seated in the women's section of the synagogue. When Yeshua stood up, the ruler of the synagogue handed him the scroll of scripture and read, " And now, O Israel, what does the LORD thy God require of thee, but that thou fear the LORD thy God, that thou walkest in all his ways, that thou love him, and serve the LORD; Thy God, with all thy heart and with all thy soul, that thou keepest for thy good the commandments of the LORD, and his statutes, which I give thee this day? (Exodus 10:12-13) And from the scroll of the book of the prophet Isaiah he read, Thus saith the LORD: Heaven is my throne, and the earth my footstool. Where is the house you built for me? And where is my dwelling place? All these things were done by my hands, saith the LORD. I will set my eyes only on him who is poor and contrite in spirit and who trembles at my words. Hear the word of the LORD, ye that tremble with fear. Your brethren have hated you, and have rejected you for my name's sake, but let the LORD be glorified, and he shall appear to you in joy, and all others shall be confounded. A voice from the city, a voice from the temple, a voice from the LORD says, Before she went into labor she gave birth, before the sufferings came she gave birth to a male child. Who has ever heard such a thing? Will the land be produced in a single day? Or can a nation be born in an instant? But thus saith the LORD: Behold, I will spread peace as a river, and the glory of the Gentiles shall be like a flowing stream. As one whom his mother comforts, so will I comfort you, and you will be comforted also in Jerusalem. And when you see these things, your heart will rejoice. (Isaiah 66:1-2,5-8,12-14) When he had

finished this reading, Yeshua returned the scroll and before sitting down he said: Be patient and you will see the glory of God, it will be so for all those who remain with me and who learn to do the will of my Father who is in heaven. People returned to their homes wondering what the significance of it all was. In the afternoon, Yeshua and his disciples boarded a boat and dropped anchor, and he taught them that they should devote three hours each evening to study and prepare for their future service. When they returned to land, Yeshua remained close to the shore and prayed for them: My Father, I thank you for these little ones who, despite their doubts, already believe, for love of them I have put myself aside to do your will, may they already now learn to be one, as we are one. For four months, between March, April, May, and June, Yeshua held more than a hundred long and intense, yet lively and joyful, meetings with these six disciples. Day after day they went about their usual work, while night after night they sat at Yeshua's feet, and were held together by his peerless personality. In the synagogue, Yeshua spoke only twice during this period, but he and his six disciples spent two evenings a week studying the Hebrew Scriptures. While they were living so quietly in Bethsaida, rumors of Yeshua's strange activities were reported to Herod Antipas, who in turn sent spies to ascertain what it was. But Herod was more concerned about John's preaching and decided for the time being not to molest Yeshua, whose work continued in Capernaum. During this time of waiting, Yeshua undertook to teach his disciples what their attitude toward the various religious groups and political parties of Palestine should be. Yeshua's words were always: We seek to conquer them all, but we do not belong to any of them. The scribes and rabbis as a whole were called Pharisees, and they called themselves the doctors of the law; The group of Sadducees was composed of a religious party and some rich Jews, they did not believe in the resurrection of the dead, nor in spirits or angels; the Essenes were a true religious sect, which originated during the revolt of the Maccabees, their requirements were, in some respects, stricter than those of the Pharisees, they had adopted numerous Persian beliefs and practices, they lived as a brotherhood in monasteries, abstaining from marriage and having everything in common

and they were specialized in teachings concerning angels; The Zealots were a group of ardent Jewish patriots and argued that any method was justified in the struggle to escape the slavery of the Roman yoke; The Herodians were a political party that advocated emancipation from the direct rule of the Romans through the restoration of Herod's dynasty. At the very center of Palestine lived the Samaritans, with whom the Jews had no relationship, although they had many similar views in their teachings. All these parties and sects, including the small Nazarite brotherhood, believed in the coming of the Masiah and expected a national liberator. Yeshua was very explicit in making it clear to his disciples that neither he nor they would ally themselves with any of these schools of thought or action, but would go out and proclaim the good news of the kingdom, manifesting love and compassion. Yeshua sent his brother James to the ruler of the synagogue to ask for the privilege of speaking in the Sabbath service, a request that was promptly granted. So on Saturday, June 22, just before they left on their first mission trip, Yeshua led the synagogue service for the second time, during which he read these passages from the scriptures: You will be to me a kingdom of priests, a holy people. (Exodus 19:6) Burst forth with shouts of joy, O daughter of Zion! Shout for joy, O Israel! Rejoice and rejoice with all your heart, O daughter of Jerusalem! Yahweh has revoked his sentences against you, he has cast out your enemy. The King of Israel, Yahweh, is in your midst, you will no longer have to fear any evil. (Zephaniah 3:14-15) When he had finished reading, he said, "I have come to proclaim the good news of the kingdom of God, repent and believe the gospel, for this kingdom will include only the souls of all who believe, for I have not come to call the righteous, but sinners, and all those who hunger and thirst for righteousness." After saying this, he sat down, and about a third of those who heard him believed in him. After the sermon in the synagogue, Yeshua gathered the six disciples that afternoon and began to lay out his plans to visit the cities around and near the Sea of Galilee. His brothers James and Jude were very resentful that they had not been summoned to this meeting, but Yeshua had determined that he had no immediate relatives as members of this group. Three days later, Yeshua announced

to his disciples that he wished to ordain twelve apostles to continue the work of the kingdom after his departure, and ordered them to leave two by two to choose one man each as a candidate to join the apostolic body, forbade them to preach in public and to baptize, explaining that he would allow them to preach and baptize later. but that for a time, for many reasons, he wished them to gain practical experience in personal relations with others, after saying this Yeshua left them and the six disciples departed. He sent James and John to Keresa, Andrew and Peter to Capernaum, Philip and Nathanael to Tarichea, while he went to Nazareth to visit his brothers Joseph and Simon, and other members of his family who lived there.

The Choice of the Other Six Disciples

This first journey of the six was fully crowned with success, they all discovered the great value of direct and personal contact with their neighbors. When they returned to Capernaum to Zebedee's house, Yeshua listened to the details of their accounts for a whole day, answering their questions, because they had numerous interesting experiences to report, and they made their official report, presenting their designations for the six new disciples. Yeshua, after each had introduced his candidate for the apostolic body, announced that they would all visit these candidates to communicate the call to service. The new disciples chosen were: Matthew Levi, the customs collector of Capernaum, who had his office east of the city, near the border with Batanea, chosen by Andrew; Thomas Didymus, a fisherman from Tarichea, once a carpenter and stonemason in Gadara, chosen by Philip; Giacomo Alfeo, a fisherman and farmer from Keresa, chosen by Giacomo Zebedeo; Judas Alpheus, the twin brother of James Alpheus, also a fisherman, chosen by John Zebedee; Simon Zealot, a merchant who became a high-ranking officer in the patriotic organization of the Zealots, a position he abandoned to join Yeshua's disciples, was chosen by Peter; Judas Iscariot was the only son of wealthy Jewish parents living in Jericho, he had joined John the Baptist and his Sadducee parents had disinherited him, he was looking for employment in these areas when Yeshua's disciples

met him and because of his financial experience, Nathaniel invited him to join their group, Judas Iscariot was the only Jew among the twelve disciples. The next day Yeshua and the six went to visit Matthew, the customs collector, who was waiting for them, had already settled his accounts and was preparing to pass the affairs of his office to his brother. As they approached the customs toll booth, Andrew went forward with Yeshua, who looked Matthew in the face and said, "Follow me! And Matthew got up and told Yeshua about the banquet he had arranged for that day, saying that he would at least offer this meal to his family and friends, if he would agree and agree to be the guest of honor, and Yeshua nodded his head. Peter then took Matthew aside and explained to him that he had invited a certain Simon to join the disciples and asked his consent for Simon to be invited to this feast as well. After having lunch at Matthew's house they all went with Peter to call Simon the Zealot and found him at his old business place, which was now headed by his nephew, when Peter had led Yeshua to Simon, the Rabbi greeted the ardent patriot and only said, Follow me! And they all returned to Matthew's house, where they talked about various subjects until the evening mealtime. Levi's family had long been engaged in business and tax collection, so many of the guests invited to this banquet by Matthew were publicans. At that time, when such a reception banquet was offered to an important personage, it was customary for all interested persons to go around the banquet hall to watch the guests eat and to listen to the conversations and speeches of the guests of honor, consequently most of the Pharisees of Capernaum were present on this occasion to observe the conduct of Yeshua in this unusual social gathering, And turning to his disciples, they said, Why does your rabbi eat with tax collectors and sinners? But when Yeshua heard them, he said, "It is not the healthy who need a physician, but the sick." I have not come to call righteous men, but sinners to repentance. At the end of this evening, the people returning home spoke of only one thing, the goodness and benevolence of Yeshua. The Rabbi and the disciples stayed at Matthew's house for the night, and the next day all nine went by boat to Keresa to proceed with the official call of the two disciples James and Judas, the twin sons of Alphaeus, the

candidates of James and John Zebedee. The fisherman twins were counting on the coming of Yeshua and his disciples and were waiting for them on the shore, James Zebedee introduced the Rabbi to the fishermen of Keresa and Yeshua staring at them, nodded and said: Follow me! That afternoon they spent together, Yeshua instructed them, concluding his remarks by saying: No man can shut the door of mercy in the face of a hungry soul that seeks to enter it, therefore do not refuse to break bread with a Pharisee or a sinner, with a Sadducee or a publican, with a rich man or a poor man, with a free man or a slave, the door of the kingdom is open for all who desire to know the truth and find God. That evening at dinner at Alpheus' house, the twin brothers were welcomed into the apostolic body, later in the evening Yeshua gave a lecture with his disciples on the origin, nature and destiny of impure spirits. After a night's rest, they left by boat for Tarichea, where Thomas the fisherman and Judas the wanderer met Yeshua and the disciples at the landing of the fishing boats, and Thomas led them to his home. Philip now presented Thomas as his candidate, and Nathanael presented Judas Iscariot the Jew; When they were refreshed, Yeshua took the twelve to a secluded place to pray with them and to instruct them about the nature and work of the Holy Spirit, but they struggled to understand the meaning of the wonderful truths He taught them. The next day, Yeshua left his twelve disciples because he wanted them to get to know each other and wanted them to be alone to discuss what he had taught them. The Rabbi returned for the evening meal, and during the hours after supper he spoke to them of the ministry of the angels, and some of the disciples understood his teaching. The next day they left by boat for Capernaum to stop at Zebedee's house, because he and his wife Salome had gone to live with their son David, so that their large house could be available to Yeshua and his twelve disciples. Yeshua spent a quiet Sabbath there with his chosen messengers and carefully outlined the plans for proclaiming the kingdom and fully explained the importance of avoiding any conflict with the civil authorities, saying: If the civil leaders are to be rebuked, leave that task to me, be careful not to hurl accusations against Caesar or his servants. The following week was devoted to a

program of intensive preparation, each day the six new disciples were placed under their respective designators for a thorough review of all that they had learned and experienced in preparation for the kingdom service. The older disciples carefully reviewed the Rabbi's teachings up to that time for the benefit of the six youngest, and in the evening they all gathered in Zebedee's garden to be instructed by Yeshua. Early in the morning the Rabbi sent them two by two to pray, asking them to return to him at noon.

The First Service of the Twelve Disciples

Judas Iscariot was chosen to serve as treasurer of the twelve, divided the funds equally, after taking the sums for the maintenance of the dependent families, and then, towards the middle of August of the year 26 A.D., they left two by two for the assigned areas. During the first two weeks Yeshua hung out with Andrew and Peter, in the second two weeks with James and John, and so on with the other couples in the order in which they were chosen, so that He could go out with each couple at least once before reuniting them for the beginning of their public ministry. They continued their personal service in Capernaum, Bethsaida-Julia, Chorazin, Gerasa, Hippos, Magdala, Cana, Bethlehem of Galilee, Jotapata, Rama, Safed, Giscala, Gadara, and Abilah, as well as in these cities they also went to many villages and the countryside. Although Yeshua's public teaching consisted mainly of parables and short speeches, he invariably instructed his disciples by means of questions and answers, and the people of the people were amazed by Yeshua's teachings and ministry.

The Ordination of the Twelve Apostles

Shortly before noon on Tuesday, January 14, in the year 27 A.D. Yeshua gathered the disciples for their ordination as public preachers of the gospel of the kingdom. When the Rabbi went down to the shore to gather them together, he called first Andrew and Peter, who were fishing near the shore, and then he made a sign to James and John, who were in a boat not far off, chatting with their father Zebedee, and mending their nets, he called the other disciples two by two, and when he had gathered them all twelve, he departed with them for the mountainous region north

of Capernaum, where he gave many instructions in preparation for their official ordination. Before the official ordination ceremony, Yeshua spoke to the twelve as they sat around him, saying, "Beloved, the hour of the kingdom of heaven on earth has come, I have brought you here alone with me to present you to the Father as ambassadors of the kingdom. The new kingdom which my Father is about to establish will be in the heart of man, by means of his Holy Spirit, and it will be an everlasting kingdom, this kingdom which you will shortly proclaim in power, is the desire of men who fear my Father of all ages, the hope of all the earth, and the fulfillment of the wise promises of all the prophets. But for you and for all others who want to follow you into this kingdom a severe test is appointed, only faith will allow you to pass through its door and be able to produce the fruits of the Spirit. Once you are truly welcomed as citizens into the kingdom of heaven, you will no longer be servants, but children of the living God. Whoever wants to be great in my Father's kingdom must become as small as a child, and whoever wants to be first among you, let him become the servant of all his brethren. Go everywhere to preach the good news of the kingdom, heal the sick, raise the dead, cleanse lepers, cast out demons, you have received freely and you will give freely, you will bring neither money nor spare clothes, because the worker is deserving of his wages. I will send you out like sheep in the midst of wolves, so be as prudent as serpents and harmless as doves: for your enemies will bring you before their counsels and criticize you bitterly in their synagogues. You will be dragged before governors and rulers because you believe this gospel, and your testimony itself will be a testimony to me before them, and when they bring you to judgment, do not worry about what you say at such times, for the Spirit of my Father who dwells in you will speak through you. You will be hated by many peoples for this gospel's sake and for my name's sake, and some of you will be put to death, but do not be afraid, I will be with you and my Spirit will go before you, behold, I now give you authority over all demons and power to heal diseases and infirmities in my name. Yeshua commanded the twelve who had just heard his declaration about the kingdom to kneel in a circle around him, then the Rabbi laid his hands on the head of each disciple, beginning with

Judas Iscariot and ending with Andrew, and after blessing them, he stretched out his hands and prayed: My Father, I now bring these men to you as messengers of the kingdom, love and accompany them, as you love and accompany me, and now my Father, give them wisdom for I place all the works of the coming kingdom in their hands, my Father, I thank you for them and entrust them to your custody as I go to complete the work you have given me to do. When Yeshua had finished praying, the disciples remained bent over their seats, several minutes passed before Peter dared to raise his eyes to look at the Rabbi, then one by one they embraced Yeshua, but no one said a word, a great silence pervaded that place, while a crowd of heavenly beings contemplated this scene of consecration from above. After the consecration of the twelve apostles, crowds of people from Galilee, Judea, and other places gathered on the mountain in the afternoon. When Yeshua saw these crowds, he spoke to them, at the same time teaching his disciples, saying: Blessed are the poor in spirit, the humble, for the treasures of the kingdom of heaven belong to them, blessed are those who hunger and thirst for righteousness, for they shall be filled, blessed are the meek, for they shall inherit the earth, blessed are the pure in heart, for they shall see God, Blessed are the afflicted, for they shall be comforted, blessed are those who mourn, for they shall receive the Spirit of gladness, blessed are the merciful, for they shall obtain mercy, blessed are the peacemakers, for they shall be called children of God, blessed are those who are persecuted for their righteousness, for the kingdom of heaven belongs to them. Be happy when men insult you and persecute you and falsely say all kinds of evil things against you, rejoice and be happy, for great is your reward in heaven. You are the salt of the earth, a salt with the taste of salvation, but if this salt has lost its taste, with what will it be salted? It no longer serves any purpose except to be thrown away and trampled by the feet of men. (In Yeshua's time, salt was precious, in addition to being used for flavoring and preserving, it was also used as currency, in fact the term wages derives from salt) You are the light of the world, a city on a hill cannot be hidden, nor do men light a candle to put it under a bushel but on a candlestick, which gives light to all who are

in the house, that your light shines before men so that they may see your good works and be led to glorify your Father who is in heaven. Do not resist injustice by force, do not put your trust in yourself, if your neighbor strikes you on the right cheek, turn the other cheek to him also, accept to suffer injustice rather than have recourse to the law among yourselves. I say to you, love your enemies, do good to those who hate you, bless those who curse you, and pray for those who treat you with contempt. Be merciful, as your Father in heaven is merciful, and care with kindness and mercy for all who are in pain and need, and whatever you think I would do for men, do it for them. Your Father who is in heaven makes the sun shine on the evil as well as on the good, likewise he sends rain on the just and on the unrighteous, therefore you must be perfect, as your Father who is in heaven is perfect. You have heard that if a blind man leads a blind man they will both fall into the ditch, if you want to lead others into the kingdom you must walk yourself in the light of truth. Judge not, lest ye be judged, for with the judgment with which ye judge, ye shall be judged, and with the measure with which ye measure, it shall be measured unto you. Why do you look at the speck in your brother's eye, but do not see the beam in your own eye? Or how can you say to your brother, let me take the speck out of your eye, while the beam is in your own eye? Hypocrite, first remove the beam from your own eye, and then you will see well to draw the speck out of your brother's eye. Do not give what is sacred to dogs, nor throw your pearls to swine, lest they trample on your gems or turn over to bite you. I warn you against false prophets who will come to you dressed as sheep, while within them they are like voracious wolves, you will know them by their fruits, men pluck bunches of grapes from brambles, or figs from thistles? That's right, every good tree produces good fruit, but the rotten tree bears bad fruit, a good tree cannot bear bad fruit, nor can a bad tree produce good fruit, every tree that does not produce good fruit is immediately cut down and thrown into the fire. Verily, verily, I say unto you, no one who shall say, Lord, Lord, shall enter the kingdom of heaven, but rather he who does the will of my Father who is in heaven. On the Day of Judgment many will say to me, 'Have we not prophesied in your name, and done many

wonderful works in your name?' But I will be forced to say to them, 'I never knew you, depart from me, you false teachers: but whoever hears these words of mine and does them before men will not be moved, and will find access to the kingdom of my Father. Never before had disciples and crowds heard Yeshua express himself in this way, because He had spoken with authority. When he had finished these utterances, Yeshua and his disciples came down from the mountain at sunset, but none of them asked a single question, and that evening they came to Zebedee's house, took a frugal meal, and then gathered in the outer garden where Yeshua spoke to them, saying: Do not make the mistake of thinking that I have come to reject the law and the prophets. I have not come to annul but to show the complete vision and to fulfill it. Then Simon Peter said, "Rabbi, if you have a new commandment, we would hear it, reveal to us the new way," and Yeshua said to Peter, "You have heard it said by those who teach the law, you shall not kill, for whoever kills shall be subject to judgment, but I declare unto you, Whosoever is angry with his brother is in danger of condemnation." He who harbors hatred in his heart and plans of vengeance in his mind is in danger of judgment. You have heard the doctors of the law say, you shall not commit adultery, but I tell you that anyone who looks at a woman with intent to lust after her has already committed adultery with her in his heart. Yeshua was going to discuss the other commandments when James Zebedee interrupted him, asking, "Rabbi, what are we going to teach the people about divorce?" Will we allow a man to divorce his wife as Moses ordered? And Yeshua answered: Moses at that time was forced to grant the act of repudiation because of a disobedient and rebellious people, but it was not so in the beginning, and my Father hates repudiation. Then Nathaniel asked, "Rabbi, shall we not give any place to righteousness?" The law of Moses says: An eye for an eye and a tooth for a tooth, what shall we say? And Yeshua answered, "You will return good for evil, mercy will always determine your judgment, and love will always determine your conduct." Be ready to assume your responsibilities and follow Me, do your good deeds in secret, when you give alms, lest the left hand know what the right hand is doing. When you pray, stand aside alone and do not use empty repetitions or meaningless

phrases, always remember that the Father knows what you need before you even ask Him, and do not fast with a sad appearance to be seen by men. Do not store up treasures for yourselves on earth, but by your selfless service store up treasures in heaven, because where your treasure is, there your heart will be also. The lamp of the body is the eye, so if your eye is generous, your whole body will be full of light, but if your eye is selfish, your whole body will be full of darkness. If the very light that is in you is changed to darkness, how deep that darkness will be! Then Thomas asked Yeshua if they should continue to have everything in common, and the Rabbi said: Yes, my brethren, you know that it has rightly been said, "No one can serve two masters, you cannot sincerely worship God and at the same time freely serve wealth, being now unreservedly enrolled in the service of the kingdom, do not fear for your life, much less worry about what you will eat and drink, or even your body, what clothes you will wear, be assured that your Father will not forget your needs. Seek first the kingdom of God and his righteousness, and when you have found these, all the other things essential for survival will be assured to you in addition, so do not be overly worried about tomorrow, each day is enough for its pain. John asked Yeshua, Rabbi, what is the kingdom of heaven? And Yeshua answered: The kingdom of heaven consists of these three essential elements: Acknowledging God's sovereignty, believing in the truth that we can belong to God as His children, and having faith in doing God's will. When Yeshua saw that they were willing to watch all night to ask questions, He said to them, "My brothers, you had better go and rest so that you will be ready for tomorrow," and they all went to sleep. His reputation had already spread to the land of Bethsaida and small groups came to visit him, others even came from distant cities such as Tyre, Sidon, Damascus, Caesarea and Jerusalem and Yeshua welcomed all these people doing them good, and healing every disease.

Yeshua's Journey and the Twelve to Jerusalem

On Tuesday, January 21, A.D. 27, Yeshua and the twelve disciples prepared to leave Bethsaida for Jerusalem, but they did not leave

Zebedee's house before noon, because the disciples' families had come to greet and bless them for the service they were about to begin. Capernaum was not far from Tiberieas, and Yeshua's fame had begun to spread throughout Galilee and beyond. On the first day Yeshua and the disciples did not go farther than Tarichea, where they rested for the night, the next day they continued to a point in the Jordan near Pella, where John had preached about a year earlier, where they stayed for more than two weeks, preaching, healing and casting out demons. By the end of the first week several hundred people had gathered in a camp near the place where Yeshua and the twelve were staying, and they had come from Galilee, Phoenicia, Syria, the Decapolis, Perea, and Judea. Many of those who had come from Perea and Judea had been baptized by John and were interested in learning more about Yeshua's teachings. After the evening meal, Yeshua would sit with the twelve to answer their many questions. From Pella they reached the city of Amatus and stayed there for nearly three weeks, continuing to proclaim the good news. Yeshua during this time explained to his disciples the three forms of affliction they would encounter in man and how to recognize them: physical illnesses, emotional and mental disorders, and possession by evil spirits. Towards the end of the last week in Amatus, Simon Zealot brought to Yeshua a certain Teerma, a Persian who was going about his business in Damascus, after talking with Yeshua, the Persian expressed his intention to stay for a few days to listen to teaching and preaching. On February 26, Yeshua, his twelve, and a large group of disciples went down the Jordan to the ford near Bethany in Perea, where John had first preached. Yeshua stayed here with his disciples, teaching and preaching for four weeks before leaving for Jerusalem. During his four-week stay in Bethany across the Jordan, Yeshua assigned disciple couples to go to Jericho for a day or two several times a week. John the Baptist had many followers in Jericho, and most of them believed the message of Yeshua's disciples. On Wednesday, the last day of March, Yeshua and his disciples began their journey up the hills to Jerusalem. Lazarus of Bethany had gone down to the Jordan twice to see Yeshua, and every arrangement had been made for the Rabbi and his disciples to lodge in his house for as long as

they wished to stay in Jerusalem. Arriving at Lazarus' house, Yeshua and the disciples stayed for five days before going to Jerusalem for Passover. It was a great joy for Martha and Mary to have Yeshua and his disciples in their brother's house, where they could provide for their needs. On Tuesday morning, April 6, Yeshua and the disciples went down to Jerusalem and this was the first time they were there together and for about a month, during the day they talked to the people, in the evening they went back to Bethany. Yeshua spent one or two nights a week in Jerusalem at the home of Flavius, a Greek-Jew, where many prominent Jews came in secret to consult him.

In Jerusalem

On his first day in Jerusalem, Yeshua paid a brief visit to his old friend Anna, once a high priest and relative of Zebedee's wife Salome. Anna had heard about Yeshua and his teachings, and when Yeshua showed up at the high priest's house, he was received with many reservations. When Yeshua sensed Anna's coldness, he immediately took his leave, saying as he was leaving: Fear is man's chief bondage and pride his great weakness, will you deceive yourself into being a slave to these two destroyers of joy and freedom? But Anna didn't say anything, Yeshua didn't see Anna again until the moment of his arrest, when he found himself in front of him and his son-in-law to be judged. For a month, Yeshua and the disciples taught daily in the temple, and when the Passover crowds were too large to have access to teaching in the temple, the disciples led many groups outside the sacred wall. The multitudes who came to celebrate Passover listened to this teaching of Yeshua, and hundreds of them rejoiced in the good news. The civil and religious leaders of the Jews began to take serious concern for Yeshua and his disciples and discussed among themselves how to deal with them. Attending the Passover festivities in Jerusalem was a certain Jacob, a wealthy Jewish merchant from Crete, who came to Philip to ask to see Yeshua in private, Philip and Andrew spoke with Yeshua to prepare this meeting at Flavius' house for the evening of the next day. During the meeting, Jacob said to Yeshua: But Rabbi, Moses, and the ancient prophets tell us that Yahweh is a holy and jealous God, a God of

great wrath and wrath, and the prophets say that He hates sinners and takes vengeance on those who do not obey His law. Instead, you and your disciples teach us that God is a compassionate and good Father who loves all men so much that he wants to welcome them into this new kingdom of heaven, which you proclaim to be so close. Yeshua answered, "Jacob, you have well set forth the teachings of the prophets of old, who instructed the children of their generation according to the light of their time. God of heaven is immutable, but the concept of his nature has expanded and increased since the days of Moses, through the days of Amos, and until the generation of the prophet Isaiah. Now I have come in the flesh to reveal the Father in a new glory and to manifest his love and mercy to all men on earth. You, Jacob, being the father of a large family, know well the truth of my words, and Jacob said, "But Rabbi, who told you that I was the father of six sons? How did you know this about me? And Yeshua replied: Suffice it to say that the Father makes all things known to the Son, for verily he sees all. By loving your children as an earthly father, you should understand the love of the Father in heaven for all his creatures; When your children are very young and immature and you have to punish them, they may feel that their father is angry and full of resentful anger, their immaturity does not allow them to penetrate beyond punishment to discern the provident and corrective affection of the father. But when these same children become men and women, wouldn't it be foolish of them to cling to these ancient and false notions about their father? As men and women they can now discern their father's love in all these former punishments, and as the ages go by, should not mankind come to a better understanding of the true nature and loving character of the Father in heaven? Jacob answered, "Rabbi, I believe, I want you to lead me into the kingdom of the Father, Flavius also believed everything that Yeshua taught, and the next day they were baptized by Yeshua's disciples. When Flavius returned to Jerusalem he gave a big feast for Yeshua and invited sixty of his friends, and many of these guests also became Yeshua believers. One afternoon, while Yeshua was teaching in the courtyards of the temple, a certain Nicodemus, a wealthy and elderly member of the Sanhedrin, went to listen to him. He

wanted to hear his teachings often, but he was afraid of being seen by the people who attended, because the religious leaders were already so at odds with Yeshua that no member of the Sanhedrin would want to be openly identified with him in any way. Nicodemus then made arrangements with Andrew to see Yeshua in private, and after dusk that same evening, Nicodemus, after being introduced by Flavius, asked Yeshua some questions, saying: Rabbi, we know that you are a prophet sent by God, because no simple man could teach in this way and do the works and wonders that you do, if God were not with him, and I desire to know more about your teachings about the kingdom of heaven. Yeshua replied to Nicodemus, "Verily, verily, I say to you, Nicodemus, unless a man is born from above, he cannot see the kingdom of God. Then Nicodemus answered: But how can a man be born again when he is old? He cannot enter his mother's womb a second time to be born. Yeshua replied, "Nevertheless, I declare to you, unless a man is born of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit, but you should not be surprised that I say that one must be born from above, when the wind blows you hear the rustling of the leaves, but you do not see the wind either where it comes from or where it goes, and so it is with everyone who is born of the Spirit. With natural eyes one can see the manifestations of the Spirit, but one cannot actually discern the Spirit. Nicodemus answered, "But I do not understand how this can be? Yeshua said: Is it possible that you are a doctor in Israel and that you are ignorant of all this? Do you have the courage, Nicodemus, to believe in the one who came down from heaven, the Son of Man himself? And Nicodemus said, But how can I understand these spiritual things? Yeshua answered, "You have the freedom to know the truth only if you believe through faith." Nicodemus was deeply touched by Yeshua's words but left disoriented, but as time went on he began to change, he protested weakly when his colleagues in the Sanhedrin tried to condemn Yeshua without listening to him, but with Joseph of Arimathea he later courageously confessed his faith and claimed Yeshua's body, just when

most of the disciples had fled in terror from the scene of their Rabbi's suffering and death.

In South Judea

By the end of April, the opposition to Yeshua among the Pharisees and Sadducees had become so strong that the Rabbi and his disciples decided to leave Jerusalem for a time and go south to Bethlehem and Hebron. The whole month of May was spent in carrying out their mission in these cities and among the surrounding villagers, no public preaching was done during this trip, only house-to-house visits where they taught the gospel of the kingdom, baptized and healed the sick. Yeshua met Abner, a disciple of John, and together they went to Engaddi to visit the Nazarite colony, where many members of the brotherhood became believers in Yeshua, but most of these ascetic and eccentric men refused to accept him as Masiah. The inhabitants of this region did not know that Yeshua was born in Bethlehem, they always assumed, like most of the disciples in the various cities, that the Rabbi was born in Nazareth, but the twelve disciples knew the facts. This sojourn in southern Judea was a productive time, many souls believed the gospel of the kingdom and were baptized. By early June the agitation against Yeshua had subsided in Jerusalem and so they returned, but they settled in a shady park, or garden, known at that time by the name of Gethsemane, this park was situated on the western slope of the Mount of Olives, not far from the Kidron stream. Yeshua entered the walls of Jerusalem only a few times, and throughout the month of June they did not teach publicly, but large numbers of people went to Gethsemane to converse with him. On weekend Saturdays, Yeshua and his disciples spent with Lazarus and his sisters in Bethany. Towards the end of June, a certain Simon, a member of the Sanhedrin, embraced the teachings of Yeshua and after announcing this to the religious leaders, a new agitation immediately arose to arrest Yeshua, and the Rabbi was again forced to leave to go to the cities of Samaria and the Decapolis.

In Samaria

Yeshua and the twelve, after sending their tents and their few belongings to be kept at Lazarus' house in Bethany, left Jerusalem north to Samaria to stop at Bethel. Here they preached for about two months to the people who came from Gophna and Ephraim, other Jewish citizens from Arimathea and Tamna came to invite Yeshua to visit their villages. Yeshua and the twelve disciples left for the city of Sychar and arrived at Jacob's well, Yeshua being tired from the journey, stopped by the well while Philip led the disciples with him to help him bring food and tents from Sychar, as they proposed to stay for some time in the vicinity. Peter and Zebedee's sons would have liked to stay with Yeshua, but he invited them to go with their brothers, saying: Do not fear for me these Samaritans will be friendly, only our Jewish brothers try to harm us. It was a summer evening when Yeshua sat by the well to wait for the disciples to return; the water from Jacob's well was less saline than that from the wells of Sychar and was therefore much appreciated for drinking, Yeshua was thirsty, but there was no means of getting water from the well, so when a woman from Sychar came with her water pitcher and prepared to draw from the well, Yeshua said to her, "Woman, give me a drink." This woman could tell from her appearance, dress, and accent that this man was a Jew from Galilee. Her name was Nalda, and she was very handsome, and she was very surprised that a Jew should talk to her like this at the well and ask her for water, because it was not considered dignified in those days for a respectable man to speak to a woman in public, and still less for a Jew to converse with a Samaritan. So Nalda asked Yeshua, "How is it that you, a Jew, ask me, a Samaritan woman, for a drink? Yeshua answered, "Verily, I have asked thee for a drink, but if thou couldst only understand, thou wouldst ask me for a draught of the living water." Then Nalda said, "Lord, thou hast nothing to draw, and the well is deep, whence wilt thou get this living water? Are you greater than our father Jacob, who gave us this well where he drank himself and his sons and also his cattle? Yeshua replied: Whoever drinks of this water will thirst again, but whoever drinks of the living water that I give him will never thirst again, and this living water will become in him a

spring of refreshment that will well up to eternal life. Nalda said: Give me this living water so that I will not be thirsty and will not come here again and again to draw, Yeshua said: Woman, go and find your husband and bring him here. Nalda answered, "Lord, I cannot call my husband, because I have no husband," so Yeshua said, "You have spoken the truth, because you have had five husbands, and the man you live with now is not your husband." Nalda turned to Yeshua and said, "Lord, I perceive that you are a holy man or perhaps a prophet," and pointing to Mount Gerizim, he went on to say, "Our fathers worshipped on this mountain, yet you say that the place where men should worship is in Jerusalem, so what is the right place to worship God?" Yeshua responded by saying, "Woman, let me tell you that the day will soon come when you will not worship the Father either on this mountain or in Jerusalem. Now you worship what you do not know, we worship what we know, you should believe me when I say that the hour will soon come, indeed it has already come when all sincere worshippers will worship the Father in spirit and in truth, because it is precisely these worshippers that the Father seeks; God is Spirit, and those who worship Him must worship Him in spirit and in truth. Your salvation does not come from knowing how or where others should worship, but from receiving in your heart this living water that I am offering you right now. Nalda said, "Lord, I know that John preached about the coming of the Masiah and that when he comes he will announce all things to us, Yeshua said to her: It is I, I who speak to you! At that moment the twelve disciples returned from Sychar and arriving at this scene where Yeshua was speaking with this woman, they quickly laid down their provisions and walked away, for none of them dared to express their thoughts, while Yeshua said to the woman, go your way and the woman fled to the city proclaiming to everyone she met: Go to Jacob's well and go quickly, for there you will find a man who has told me all that I have done in my life, let it be the Masiah? And before the sun went down a great crowd had gathered at Jacob's well to hear Yeshua, and he also told them about the water of life, and many Samaritans believed in him. That night the twelve invited Yeshua to eat with them instead of talking to the people, because they had eaten nothing all day and were hungry, but Yeshua said: I have food

to eat that you do not know. When the disciples heard this, they said to one another, "Has anyone brought him something to eat?" Maybe the woman gave him food along with water? When Yeshua heard them talking to each other, He said, "My food is to do the will of him who sent me and to do his work." You shouldn't keep saying that there's still a long way to go until the harvest, look! I tell you that the fields are ready for harvest. He who reaps receives the wages and reaps this fruit for eternal life, consequently the sowers and the reapers rejoice together, for therein lies the truth of the saying: One sows and another reaps. I am sending you now to gather what you have not toiled on, others have toiled and you are about to benefit from their work. (He said this with reference to the preaching of John the Baptist) Yeshua and his disciples went to Sychar and preached for two days before establishing their camp on Mount Gerizim where they camped until the end of August, and many of the inhabitants of Sychar believed the gospel and were baptized. September and October were spent in retreat in a secluded camp on the slopes of Mount Gilboa, where Yeshua spent the month of September alone with his disciples, instructing them in the truths of the kingdom. Yeshua told the twelve many things about his youth and what had happened in the wilderness during the forty days following his baptism, and he instructed them not to tell anyone about these experiences until he had returned to the Father. Yeshua often went away to pray, and one evening when he had finished, rejoining the disciples, Thomas said to him: Rabbi, teach us to pray. In answer to Thomas' request, Yeshua said, "When you pray, say, Father, hallowed be thy name, thy kingdom come, thy will be done even on earth as it is done in heaven, give us our daily bread, and forgive us our sins, for we also forgive every one of our debtors, save us in temptation, and deliver us from evil." Yeshua explained to them that prayer is a personal and spontaneous expression of the attitude of the soul that wants to establish intimate communion with the Father in heaven, and he went on to say: If any of you have a neighbor and come to him at midnight and say: Friend, lend me three loaves, for a friend of mine on a journey has come to see me and I have nothing to offer him, And if your neighbor answers, "Don't disturb me, for the door is now closed, and the

children and I are in bed, so I can't get up to give you some bread," you will insist that your friend is hungry, and that you have no food to offer him. I tell you, even if your neighbor will not get up to give you bread because he is your friend, because of your insistence he will get up and give you the loaves that you need. If, then, persistence wins the favor of man himself, how much more will your persistence in prayer obtain for you the bread of life from the gracious hands of the Father who is in heaven? I say to you again: ask and it will be given you, seek and you will find, knock and it will be opened to you. For everyone who asks receives, he who seeks finds, and to him who knocks the door of salvation will be opened. Which of you who is a father, if his child asks foolishly, would hesitate to give according to the wisdom of a parent rather than in terms of the child's wrong request? If the child needs bread, will you give him a stone simply because he foolishly asked for it? If your child needs a fish, will you give him a water snake just because he got caught in the net with the fish and the child foolishly asks you for the snake? If, then, you who are wicked know how to respond to requests and how to give good and proper things to your children, how much more will your Father in heaven give the Spirit and many other blessings to those who turn to him? Men should always pray and not be discouraged. Let me tell you the story of a certain judge who lived in a corrupt city; this judge did not fear God nor had respect for men, now there was in that city a needy widow who went continually to this unrighteous judge, saying, Protect me from my adversary. For some time he would pay no attention to her, but soon said to himself, "Although I do not fear God or have regard for men, by the very fact that this widow does not cease to disturb me, I will defend her so that she will not torment me with her continual visits. I tell you these stories to encourage you to persist in prayer, not to gain God's favor, but more importantly to change your attitude and be more humble and merciful. It is not strange that the disciples wished Yeshua to teach them how to pray, because John the Baptist had also taught many prayers to his disciples, and the rabbis at that time had twenty-five or thirty fixed prayers that they recited in synagogues or on street corners. Yeshua was particularly opposed to public prayer and taught the twelve to

always pray in secret, to go alone in the midst of the peaceful landscapes of nature or in an enclosed place. About the first of October, Philip and some of his companions were in a nearby village buying food when they met twelve disciples of John the Baptist. This chance meeting on the market-place resulted in a convention of about three weeks at the camp of Mount Gilboa, for three weeks these twenty-four men met three times a day, six days a week. The first week Yeshua devoted to teaching sessions in the morning, afternoon, and evening, and the other two weeks he left alone to reflect on these teachings.

In the cities of the Decapolis

During the months of November and December, Yeshua and his disciples and John's twelve disciples worked in the Greek cities of the Decapolis, principally in Scythopolis, Gerasa, Abilah, and Gadara. Yeshua taught little in public during this mission, preferring to spend much more time instructing the twenty-four co-workers. During these two months, Yeshua sent his co-workers in pairs to preach the gospel of the kingdom. At the end of December, they all went near the Jordan River near Pella, where they resumed preaching and baptizing. One afternoon, while Yeshua was teaching the crowd, healing many from infirmities and freeing them from evil spirits, some of John's close friends brought to the Rabbi the last message he would receive from the Baptist who was in prison. Turning to him, they said to him, "John the Baptist has sent us to ask you, are you really the one who was to come, or are we to wait for another?" Yeshua said to them: Go back and tell John that he is not forgotten, tell him what you have seen and heard, that the good news is preached to the poor, the blind recover their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised. And after Yeshua had spoken to John's messengers, He turned back to the crowd and said, What did you see in John, a reed shaken by the wind? A man in a bizarre mood and dressed in soft clothes? As a rule, those who are lavishly dressed and live in luxury are in the courts of kings and in the mansions of the rich. But what did you see when you looked at John? A prophet? Yes, I say to you, and much more than a prophet, it is written of John: Behold, I send my

messenger before thee, who will prepare the way before thee. Verily, verily, I say unto you, among those who are born of woman, there hath not grown up one greater than John the Baptist, yet even the least in the kingdom of heaven is greater than he, because he was born of the Spirit, and knoweth that he hath become a son of God. Many of those who heard Yeshua that day underwent John's baptism, thus publicly proclaiming their repentance. After the messengers had conversed with Abner, one of John's disciples, they left for Machaerus to tell all about it to John, who was greatly comforted by Yeshua's words and his faith was strengthened to face the last test of his life. Yeshua went on to teach, saying, "But what shall I compare this generation to? Many of you will receive neither John's message nor my teaching, you are like children playing in the market place, calling their companions and saying: We played the flute for you and you did not dance, we groaned and you did not grieve. The same thing and for some of you, John came neither eating nor drinking, and they said that he had a demon, the Son of Man comes eating and drinking, and these same people say: Behold, he is a glutton and a drinker of wine, a friend of tax collectors and sinners. Verily, wisdom is justified by His children, it seems that the Father in heaven has hidden some of these truths from the wise and proud, while He has revealed them to little children, but the Father does all things well and reveals Himself as He wills. Come, then, all ye that suffer and bear heavy burdens, and ye shall find rest for your souls, take my yoke upon yourselves, and ye shall experience the peace of God which transcends all understanding.

The Death of John the Baptist

John had preached in southern Perea at the time of his arrest and was taken to the prison of the fortress of Machaerus, where he remained incarcerated until his death. Herod ruled both Perea and Galilee, and maintained residences in Perea at both Julias and Machaerus. In Galilee, his official residence had been transferred from Sepphoris to the new capital Tiberias. Herod was afraid to release John for fear that he would instigate a rebellion but also to put him to death for fear that the

multitude would rise up in the capital, because thousands of Pereans believed that John was a holy man, a prophet, so Herod kept the Nazarite preacher in prison, not knowing what to do with him. John had appeared several times before Herod, but he had never been willing to agree either to leave Herod's dominions and territories or to abstain from all public activity if he were released; and this new and ever-growing agitation concerning Yeshua of Nazareth, advised Herod that it was not the time to let John go free, who was also the victim of the implacable and deep hatred on the part of Herodias, Herod's illegitimate wife. On numerous occasions John spoke with Herod about the kingdom of heaven, and although the king was sometimes seriously impressed by his message, he was afraid to let him out of prison. Since many constructions were still in progress in Tiberias, Herod spent much of his time in his residences at Perea and had a predilection for the fortress of Machaerus, it took several years before all the public buildings and the official residence of Tiberias were completely completed. For the celebration of his birthday, Herod gave a great feast at the palace of Machaerus for his senior officers and other important personalities who were members of the councils of the government of Galilee and Perea. Since Herodias had failed to obtain John's death by direct appeal to Herod, she now set about her efforts to bring about John's death by a cunning plan. During the festivities and entertainments of the evening, Herodias presented her daughter to dance in front of the guests, Herod was very fascinated by the representation of the young woman and called her before him and said: You are enchanting, I am very satisfied with you, ask me on this anniversary of mine whatever you desire and I will give it to you, even if it is half of my kingdom. And Herod did all this while under the influence of his many libations. The young woman drew aside to hear from her mother what she should ask of Herod, and Herodias said to her, "Go to Herod and ask for the head of John the Baptist," and the girl returned to the banquet table and said to Herod, "I ask you to give me the head of John the Baptist on a plate at once." Herod was filled with fear and sorrow, but because of his oath and all those who sat down to eat with him, he would not refuse the request, and Herod sent a soldier with

orders to carry John's head. So it was that John was beheaded in the prison, the soldier carried the prophet's head on a plate and presented it to the young woman in the back of the banquet hall, and the girl gave the dish to her mother. John the Baptist was executed on the orders of Herod Antipas on the evening of January 12, 28 A.D. The next day some of John's disciples who had gone to Machaerus heard of his execution, went to Herod to ask for his body, which they placed in a tomb, later buried him in Sebaste, the village where Abner lived, and two days later they went north near Pella and told Yeshua about John's death. When Yeshua heard their message, he dismissed the crowd and gathered his co-workers, and said, "John is dead, Herod had him beheaded." Early the next morning, Yeshua and his disciples, accompanied by about twenty-five of John's disciples, set out for Capernaum and stayed that night in Zebedee's house. Yeshua spent three days at Zebedee's house and outside instructing his disciples in preparation for their first extensive public preaching trip, and through Andrew he made arrangements to speak in the synagogue on the Sabbath.

In Capernaum in Lake Gennesaret

On Friday morning as Yeshua stood on the shore of Lake Gennesaret, the people who had gone to hear the word of God, pushed him so close to the edge of the water, that he got into Simon Peter's old fishing boat which had been built by himself, and asked Peter to get a little away from the shore. And from there he continued to instruct the assembled crowd for more than two hours. And when he had finished instructing the crowd, he said to Peter, "Let us go and fish, go to the bottom that is yonder, and cast your nets for a round-up, but Peter answered, Rabbi, it is useless, we have toiled all night and caught nothing, but because you ask, we will go out and cast our nets." When they came to the place indicated by Yeshua, they cast down their nets and caught so much fish that they feared that the nets would be torn, so that they signaled to their companions who were in another boat to come to their aid; When they had completely filled the two boats with fish, almost to the point of sinking, all those who had participated in this episode were astonished and frightened by

this roundup of fish. Peter threw himself at Yeshua's feet, saying, "Depart from me, Lord, for I am a sinner." Yeshua said to Peter, "Do not be afraid, from now on you will be a fisher of men." At this particular time, more people believed in Yeshua in Capernaum than in any other city in Palestine. On the following Sabbath, Yeshua entered the synagogue to perform the service, and according to the custom he took his first text from the law, reading from the book of Exodus: And thou shalt serve the Lord thy God, and he shall bless thy bread and thy water, and all sickness shall be cast away from thee. (Exodus 23:25) Then he chose the second text from the prophets, reading from Isaiah: Arise and shine, for your light has come, and the glory of the Lord has risen upon you. Darkness may cover the earth, and thick darkness may cover the people, but the Spirit of the Lord will rise upon you, and his glory will be seen in you. Even the Gentiles will come to this light, and many great minds will surrender to the splendor of this light. (Isaiah 60:1-3) When he had finished reading, he said, "Have you not read in the Scriptures where Jeremiah the prophet says, Behold, the days are coming when I will make a new covenant with my people, not according to the covenant which I made with their fathers when I brought them out of the land of Egypt, but according to a new covenant, I will also write my law in their hearts; I will be their God, and they will be my people. In that day they will not say, every man to his neighbor, Do you know the Lord? No! Because they will all know me personally, from the humblest to the greatest. (Jeremiah 31:31-34) Haven't you read these promises? Don't believe the Scriptures? Do you not understand that the words of the prophet are fulfilled in what you see on this very day? Didn't the prophet exhort you to make teaching a commitment of the heart, to bind you to God personally? Has he not told you that the God of heaven will probe your hearts? (Jeremiah 17:10) And have you not been warned that the human heart is more deceitful than anything and often desperately perverse? (Jeremiah 17:9) Did not the prophet Ezekiel also foresee this time when he spoke in the name of God, saying, " Will I also give you a new heart, and put a new Spirit in you?" (Ezekiel 36:26) Those who heard his words were amazed, for his speech was like one in authority and not like their rabbis. At that

moment a young man who had been greatly shaken by his words was assailed by a violent epileptic seizure and uttered loud cries, at the end of the seizure, regaining consciousness, he spoke saying: What do we have to do with you, Yeshua of Nazareth? You are the Holy One of God, have you come to destroy us? Yeshua begged the people to be quiet, and taking the young man by the hand, he said, "Shut up and get out of this young man!" And the spirit went out, and they were all astonished, saying to one another, What word is this? Command the unclean spirits, and they obey him! Following this event, news quickly spread throughout Capernaum that Yeshua had cast out a demon from a young man and miraculously healed him. As soon as they left the synagogue, Yeshua and his disciples went to Peter's house, which was close to Zebedee's; Peter's mother-in-law, Amata, was in bed with malarial fever and could not get up, but Yeshua approached, took her by the hand, made her stand up, and the fever disappeared and she began to serve them. At the time when Yeshua and his disciples were about to eat their evening meal at the end of this eventful Sabbath day, all of Capernaum and its surroundings were in turmoil over these miracles of healing, and all the sick or suffering people prepared to go to Yeshua or be carried there by their friends as soon as the sun went down. for according to the teachings of the Pharisees it was even forbidden to go in search of healing during the consecrated hours of the Sabbath, so as soon as the sun sank below the horizon, hundreds of suffering men, women, and children began to make their way to Zebedee's house in Bethsaida. Just after sunset, while Yeshua and the disciples were still lingering at the table to dine, Peter's wife Perpetua heard voices in the courtyard in front of the house and, going to the door, saw that a large number of sick people were gathering, and that the road from Capernaum was crowded with those who came to seek healing from Yeshua. Seeing this sight, she immediately went to inform her husband, who in turn told Yeshua. When the Rabbi came out at the front door of Zebedee's house, his eyes met a host of sick and suffering humanity, he saw almost a thousand sick and afflicted people, but not all those present were sick, some had come to assist their loved ones in this attempt to obtain healing, the sight of these afflicted, men, women, and children,

touched Yeshua's heart in a special way. From the front courtyard a voice cried out: Rabbi, we implore you, restore our health, heal our diseases, and save our souls. Yeshua, looking down upon the multitude of the sick, spoke his word, and in a few moments six hundred and eighty-three men, women, and children were healed, perfectly healed of all their physical illnesses and other organic ailments. As might be expected, the fame of this sunset healing at Bethsaida in Capernaum spread throughout Galilee and Judea and the more distant regions. Once again Herod's fears were awakened, and he sent observers to report to him on the work and teachings of Yeshua and to see whether he was the previous carpenter of Nazareth or John the Baptist who had risen from the dead. Throughout the evening following this great explosion of healing, the happy and rejoicing crowd invaded Zebedee's house, and Yeshua's disciples were at the highest degree of emotional enthusiasm, but Yeshua said to them: Do not rejoice that my Father has the power to heal the body, but rather that he has the power to save the soul, Go and rest. Yeshua got up long before dawn and went alone to one of his favorite places to commune with the Father, he went to pray so often in the hills because there were no private premises suitable for his personal devotions. Later, he gathered his disciples and told them to prepare for their first public preaching trip to the cities of Galilee.

In Galilee, Yeshua's first public mission

The first public mission to Galilee began on Tuesday, January 20, A.D. 28, and continued for about two months, ending with the return to Capernaum on March 17. Yeshua and the twelve disciples, assisted by John's previous disciples, preached the gospel and baptized believers in Rimmon, Jotapata, Rama, Zebulun, Iron, Giscala, Chorazin, Madon, Cana, Nain, and Endor. In these cities they dwelt and taught, while in many other smaller cities they proclaimed the gospel of the kingdom as they passed. The small town of Rimmon had once been devoted to the worship of a Babylonian god of the air Ramman, many of the early Babylonian teachings and later teachings of the Zoroastrians were still included in the beliefs of the Rimmonites, so Yeshua and the twenty-four devoted much of their time

to explaining the difference between these old beliefs and the new gospel of the kingdom and even though many citizens of Rimmon became believers in Yeshua, They caused many difficulties in the years that followed, only a few, including a man named Todanus who first heard the gospel of the kingdom believed, and later took this message to Mesopotamia and even farther. Although the people of Jotapata willingly listened to Yeshua and his disciples, and many accepted the gospel of the kingdom, it was Yeshua's discourse to the twenty-four on the second night of their stay in this small town that distinguished the mission to Jotapata. Nathaniel had asked the Rabbi to elaborate on the topics of prayer, thanksgiving, and worship, and in response to his question Yeshua presented them with this discourse: Of course, God hears the prayer of each of his children, but when the human heart deliberately and persistently harbors iniquity, the gradual loss of personal communion with him follows. If man does not want to listen to God speaking through the Spirit, in mind and heart, the very act of such deliberate and conscious contempt deters God from heeding personal requests. Yeshua quoted his disciples from the prophet Zechariah as an example: But they refused to hear, and turned their backs and plugged their ears so as not to hear. yes, they made their hearts as hard as stone, that they should not hear my law, and the words which I sent by my Spirit through the prophets; That is why the results of their evil thoughts fall with great anger upon their guilty heads. And it came to pass that they cried out for mercy, but there was no ear open to hear. (Zechariah 7:1113) Then he quoted the proverb of the wise man who said: To him that turns away his ear from hearing the divine law, even his prayer shall be an abomination. (Proverb 28:9) The forgiveness of sin also works in the same way, the Father in heaven forgives you even before you have thought of asking him, but this forgiveness is conditional on the forgiveness of your neighbor. Yeshua again quoted from the Hebrew Scriptures: I called you and you refused to listen, I stretched out my hand, but no one took it into consideration. You have despised all my counsel and rejected my reproaches, and because of this rebellious behavior it becomes inevitable that you will call me and receive no answer. Having rejected the way of life, you may

diligently seek Me out in times of suffering, but you will not find Me. (Proverb 1:24-29) Those who would receive mercy must show mercy, do not judge so as not to be judged, in the same spirit with which you judge others, you too will be judged. Continuing to remind them of the Scriptures, he said: In the end it will come to pass that whoever closes his ears to the cry of the poor man will one day also cry out for help and no one will listen to him. (Proverb 21:13) Let your supreme delight be in God's character, and he will surely grant the sincere desires of your heart. Surrender your ways to the Lord, entrust yourselves to him, and he will act. (Psalm 37:4-5) Because the Lord hears the cry of the needy and will pay attention to the prayer of the needy. (Psalm 102:17) I have come to the Father, so if you are ever in doubt as to what you ought to ask of the Father, ask it in my name, and I will present your supplication according to your real needs and desires and in accordance with my Father's will. All believers in this gospel should pray sincerely for the extension of the kingdom of heaven, beware of becoming self-centered in your prayers, avoid praying much for yourselves, pray more for the spiritual progress of your brethren, pray in the Spirit and for the abundance of the gifts of the Spirit. Pray for the well-being of your families, friends, and fellowmen, but pray especially for those who persecute you and bless those who curse you. Your personal prayers should always be done in secret, while prayers of worship can be expressed in groups. Among the prayers of the Hebrew Scriptures he chose these psalms: Create in me a pure heart, O God, and renew in me an upright spirit. (Psalm 51:10) Cleanse me from secret sins, and restrain your servant from all presumptuous transgressions. (Psalm 19:12-13) Put a guard over my mouth, O Lord, watch over the door of my lips. (Psalm 141:3) It is a good thing to give thanks to the Lord and sing praises to the name of the Most High, to acknowledge His loving kindness every morning and His faithfulness every evening, because God has made me happy with His work. In all things I will give thanks according to the will of God. (Psalm 92:1-4) I will praise God's name with song and magnify him with thanksgiving. And this will please the Lord better than the sacrifice of an ox or a bull with horns and hooves. (Psalm 69:30-31) Yeshua taught his

disciples that after they had prayed to the Father, they should remain for some time in silent recollection to give the Spirit an opportunity to speak to the listening soul. Yeshua taught his disciples many other truths about man's communion with God, but they could not fully understand his teachings. In Ramah, the disciples continued to preach and baptize believers, maintaining the practice of visiting from house to house. The population of Zebulun was mixed, and few of them really believed in the good news, even though they had heard about the healing of the sick in Capernaum. In Iron, as in many cities of Galilee and Judea, there was also a synagogue in the smaller ones, and during the early days of Yeshua's ministry, it was his custom to speak in these synagogues on the Sabbath, but he also often preached in weekday evening assemblies in the synagogue. Although the religious leaders became increasingly antagonistic toward Yeshua in Jerusalem, they exercised no direct control over the synagogues outside that city, and at this time all the synagogues in Galilee and Judea were accessible to them. Iron was a place of extensive mining for that time, and while staying in Iron Yeshua spent most of his time with the miners in the mines, while the disciples visited the people in the houses and preached in the public squares. Yeshua's fame as a healer had spread to this remote village, and many sick and infirm people sought help from his hands, and many benefited greatly from his healing ministry. In the late afternoon of the third day in Iron, as Yeshua was returning from the mines, he found himself passing through a side road on his way to his lodgings, at that moment a leper who had heard of his fame as a healer, dared to approach him as he passed in front of his door, saying to him kneeling before him: Lord, if only you would do it, You could cleanse me. When Yeshua saw him in his affliction and heard his words, he was moved with compassion, stretched out his hand and, touching him, said: I want to be cleansed! And immediately he was healed. After Yeshua had raised the man to his feet, he commanded him: Take care that you do not tell anyone about your healing, but go and show yourself to the priests, offering the sacrifices commanded by Moses as a testimony of your purification. But this man didn't do as Yeshua had commanded him, he didn't go to the priests, and he went all

over the town saying that Yeshua had healed his leprosy, and because he was known throughout the village, the people could see clearly that he had been cleansed of his disease. As a result of this news, Yeshua was pressured by the sick to the point that he was forced to get up early the next day and leave the village. Although Yeshua did not enter the city again, he stayed two days on the outskirts, near the mines, continuing to preach to the miners. From Iron they went to Giscala, where they spent two days proclaiming the gospel and then left for Chorazin, where they spent almost a week preaching the good news, but most of the people rejected their message, then crossing Capernaum they went to the village of Madon, where they were well received, from there they went to Cana, where Yeshua had performed the first miracle. On the third day of their stay, there came to the city an eminent citizen of Capernaum, named Titus, whose son was seriously ill, he had heard that Yeshua was at Cana, so he hastened to see him. When this nobleman found Yeshua, he begged him to leave quickly for Capernaum and heal his sick son. While the disciples were waiting, Yeshua looked at the sick boy's father and said, "How long shall I put up with you?" The power of God is in your midst, but if you don't see signs and don't see wonders, refuse to believe. But the nobleman pleaded with Yeshua, saying, "My Lord, I believe, but come before my son dies, for when I left him he was already at the point of death." Yeshua, after bowing his head for a moment in silent meditation, said to him: Return to your home, your son will live. Titus believed the words of Yeshua and hastened back to Capernaum, and as he was returning, his servants went out to meet him, saying, "Rejoice, for your son is better, he lives!" Then Titus asked them at what hour the boy had begun to improve, and when the servants answered yesterday about the seventh hour the fever had left him, the father remembered that this was the hour when Yeshua had said: Your son will live, Titus from then on believed with all his heart, and all his family also believed, and the son became a powerful minister of the kingdom and later sacrificed his life with those who died in Rome. Again Yeshua was forced to leave Cana in haste because of the excessive interest aroused by the second incident of this kind connected with his ministry in this village. The inhabitants of

the city remembered the water and the wine, and now that they had heard that the nobleman's son had been healed at such a great distance, they came to him not only leading the sick and afflicted, but also sending messengers to ask him to heal the suffering at a distance, and when Yeshua saw that the whole country was in turmoil, He said to his disciples, "Let us go to Nain." When Yeshua left Cana to go to Nain, a great multitude of believers and many curious people followed him, and as Yeshua and his disciples approached the city gate, they came across a funeral procession on its way to the nearby cemetery, carrying the only child of a widowed mother. This woman was highly respected, and half the village followed the bearers of this boy's coffin. Yeshua stepped forward and turned to his mother and said, "Don't cry!" Your child will be returned to you. Then he lifted the lid of the coffin and taking the young man by the hand, said: Wake up and get up! And the young man immediately sat down and began to speak, and Yeshua gave him back to his mother. The crowd that followed him and the whole village of Nain were filled with fear and glorified God, so the news spread throughout Galilee and Judea that Yeshua had raised the widow's son from the dead, and many of those who heard this story believed it, and Yeshua was again so besieged that he left early the next morning for Endor. In Endor, Yeshua escaped for a few days the clamor of the crowds seeking physical healing. During their stay in this place, the Rabbi, in order to instruct the disciples, told the story of King Saul and the sorceress of Endor, clearly exposing that the demons had often identified the spirits of the dead, and explained that the spirits of departed human beings cannot return to the world to communicate with their fellow living beings. reminding them of the words of the sage: The living know that they will die, but the dead know nothing, and there is no longer any reward for them, and their memory is forgotten; their love, their hatred, and their envy is gone, and they never have any part in all that is done under the sun. (Ecclesiastes 9:5-6) After two days of rest, Yeshua told his disciples: Tomorrow morning we return to Capernaum to stay and teach while the area calms down, so they arrived in Capernaum and spent a few days in Bethsaida before leaving for Jerusalem. While the disciples were instructing the

people by the sea, Yeshua, accompanied by James and John Zebedee, made two trips to Tiberias, where they met believers and instructed them in the gospel of the kingdom, but most of the time, Yeshua spent alone in the hills to commune with his Father. The day before getting ready to go to Jerusalem on the eve of the feast of the Passover, Mangus, a centurion, and captain of the Roman guard stationed at Capernaum, came to the rulers of the synagogue saying, "My faithful attendant is sick and at the point of death, so would you go to Yeshua on my behalf and beg him to heal my servant?" The Roman captain did so because he believed that the leaders of the people would have more influence over Yeshua. So the elders went to see Yeshua, and their spokesman said to Yeshua, "Rabbi, we ask you to go to Capernaum and save the favorite servant of the Roman centurion, who is worthy of your attention because he loves our nation and has also built the very synagogue in which you have spoken many times. After listening to them, Yeshua said, "I will go with you," and as he went with them to the centurion's house, and before they had entered his courtyard, the Roman soldier sent his friends to welcome Yeshua, with the charge to say to him: Lord, do not disturb yourself to enter my house, for I am not worthy that you should come under my roof. nor do I esteem myself worthy to come to thee, for this reason I have sent the elders of thy own people. But I know that you can speak the word in the place where you are, and my servant will be healed, for I too am under the orders of others, and I have soldiers under me, and I say to one to go and he goes, to another to come and he comes, and to my servants to do this or to do that, And they do. When Yeshua heard these words, He turned and said to His disciples and those who were with them: I am amazed at the faith of this Gentile. Truly, truly, I say to you, I have not found such great faith, no! not even in Israel. Yeshua said to the centurion's friends: go and let it be done to him as he has believed; when the centurion's friends entered the house, they saw the healed servant and told Mangus what Yeshua had said. Yeshua and his disciples traveled to Jerusalem to witness the Passover, going along the road to the Jordan Valley and settled as usual in Bethany where they celebrated the Passover for the second time, but to have more time to rest, they also

pitched tents in Gethsemane, and the Rabbi came and went between Bethany and Gethsemane to prevent the crowds from constantly besieging him. The disciples spent nearly three weeks in Jerusalem, but Yeshua instructed them not to preach in public, to confine themselves only to private teaching. On the afternoon of the second Sabbath in Jerusalem, while Yeshua and the disciples were attending temple services, John said to the Rabbi: Come with me, I would like to show you something, and he brought Yeshua out of one of the gates of Jerusalem, and led him to a pool called Bethesda, this was a hot spring whose reddish waters boiled at irregular intervals due to the accumulation of gas in the rock caves below the pool. This periodic bubbling of the hot waters was considered by many to be due to supernatural influences, and it was a popular belief that the first person who entered the water after such a disturbance would be healed of whatever infirmity he had. Around this pool was a structure of five porches under which stood a large number of sick people seeking healing, including a man who had been ill for thirty-eight years. When Yeshua saw him lying down, and knowing that he had been sick for a long time, he said to him, "Do you want to be healed? The sick man said to him, "Sir, I have no one to put me in the pool when the water is muddy, and when I come into it, another comes down before me." Yeshua said to him, "Get up, take off your little bed and walk, and in that instant that man was healed, he took off his little bed and walked. Speaking to all who were there, Yeshua said: Many of you are here sick and afflicted because of your many years of thoughtless living, some suffer from the accidents of time, others from the mistakes of their ancestors, while some of you struggle under the impediments of the imperfect conditions of your existence. If you could all be healed of your physical afflictions, you would certainly be amazed, but it is even more important that you be cleansed of all spiritual sickness and that you be healed of all moral infirmities. Verily, verily, I say unto you, He that heareth the gospel of the kingdom and believeth hath everlasting life, passing from judgment and death, to light and life, and the hour is coming when even those who are in the graves shall hear the voice of the resurrection. Many of those who heard it believed the gospel of the

kingdom, and Yeshua went away and said to John: Let us leave here before the religious leaders and scribes overtake us, and they returned to the temple to join their companions, and then they left at once to spend the night in Bethany. A Pharisee named Simon invited Yeshua and his disciples Peter, James, and John for a social meal at his home, Simon had observed Yeshua for a long time and was very impressed by his teachings and even more by his personality. It was the custom of these Pharisees, when they offered a banquet for distinguished guests, to leave the doors of the house open so that even the beggars of the street could enter, and, standing along the walls of the hall behind the sofas of the diners, to be in a good position to receive pieces of food which could be thrown to them by the guests. On this particular occasion in Simon's house, among those who had come from the street, there was a woman of low reputation who had recently begun to believe in the good news, yet she was still much despised by the Pharisees and was obliged to wear her hair loose as a sign of her prostitution. This woman had brought with her a jar of perfumed anointing ointment for anointing and standing behind Yeshua, as he sat down to eat, began to anoint his feet, while also bathing them with his tears of gratitude and wiping them with his hair, when he had finished this anointing, she continued to weep and kiss his feet. When Simon saw all this, he said in his mind to himself, "This man, if he were a prophet, would have sensed who it is that kind of woman who touches him, being a known sinner." And Yeshua, knowing what was going through Simon's mind, spoke aloud saying, Simon, there is something I would like to tell you. Simon answered, "Rabbi, speak as well." Then Yeshua said: A rich moneylender had two debtors, one owed him five hundred denarii and the other fifty; Now, as neither of them had enough to pay him, he forgave the debt to both of them. Which of them do you think, Simon, who will love him the most? Simon answered, "I suppose he was the one to whom he condoned the most." And Yeshua said, "Thou hast judged well," and pointing to the woman, he continued, "Simon, look well at this woman, I have come into thy house as a guest invited, and yet thou hast not given me water for my feet, this grateful woman hath washed my feet with tears and wiped them with the hair of her head, You did

not give me the kiss of welcome, but this woman, since she came in, has not ceased to kiss my feet, you forgot to anoint my head with oil, but she has anointed my feet with precious ointments. What does this mean? Simply that her many sins have been forgiven her, and this has led her to love much, but those who have received little forgiveness sometimes love but little. And turning to the woman, he took her by the hand and made her rise, and said: You have truly repented of your sins and they are forgiven, do not be discouraged by the thoughtless and unkind attitude of your fellow-men, go in peace, your faith has saved you. When Simon and his friends who were sitting at the banquet with him heard these words, they were bewildered and began to whisper to one another: Who is this man who dares even to forgive sins? And when Yeshua heard them murmur like this, He turned to Simon and said, "I know your heart, Simon, you are torn between faith and doubt, but I pray for you that you may experience the change that the gospel of the kingdom has already wrought in the heart of your uninvited and unwelcome guest. I declare to all of you that the Father has opened the gates of the kingdom of heaven to all who have the faith to enter it, and no man or association of men can close those doors even to the humblest soul or the most flagrant sinner on earth, if they sincerely seek to enter it. Then Yeshua, with Peter, James, and John took leave of their host and went to join the other disciples in the field in the Garden of Gethsemane. Yeshua attended many other semi-private meetings and banquets with the great and lowly, rich and poor of Jerusalem before he and his disciples left for Capernaum, and many became believers in Yeshua. In the last week of April, Yeshua and the twelve departed from Bethany and began their journey back to Capernaum by way of Jericho and the Jordan. The chief priests and religious leaders held numerous secret meetings to decide what to do with Yeshua, and in a meeting held the day before Yeshua's departure for Capernaum, it was decided to send six spies to listen to his words and observe his deeds, and when they had accumulated sufficient evidence of law-breaking and blasphemy, to return to Jerusalem with their report. These six Pharisees joined the disciples in Jericho and joined them under the pretext of becoming disciples, until the time of the beginning of the

second preaching journey to Galilee, when three of them returned to Jerusalem to submit their report to the chief priests and the Sanhedrin. A crowd gathered around Yeshua and the disciples at the ford of the Jordan to hear the gospel message. The next morning they continued up the river to Amatus, where they were received by such a multitude that they stayed for three days preaching, baptizing, and teaching. They left home only early in the morning of Saturday, May 1, while the disciples were passing along a narrow road, the swaying wheat that was just then ripening was within reach on both sides, some disciples being hungry, plucked the ripe wheat and ate it, but the Pharisees took this as an excuse and said Yeshua: Look, Rabbi, your disciples do what is illegal on the Sabbath day, they pluck, rub and eat the grain. Then Yeshua answered the accusers, "You are indeed zealous for the law, and you do well to remember that the Sabbath day must be kept sacred, but have you never read in the Scriptures that one day when David was hungry, he and those who were with him entered the house of God and ate bread on display that it was not lawful for anyone to eat except the priests? And that David also gave this bread to those who were with him? I declare that the Sabbath was made for man, and not man for the Sabbath. If you are here with us to watch over my words, then I will openly proclaim that the Son of Man is Lord even of the Sabbath. The Pharisees were surprised by his words of wisdom and for the rest of the day they stood alone and dared not ask any more questions. Yeshua and the twelve arrived by boat at Bethsaida from Tarichea, traveling by boat to escape those who followed them, but by the next day the others, including the official spies in Jerusalem, had found Yeshua. One evening Yeshua was conducting one of his usual question-and-answer meetings when the leader of the six spies said to him: I was talking today with one of John's disciples who is here to witness your teaching, and we could not understand why you never command your disciples to fast and pray as we Pharisees fast and as John commanded his disciples. And Yeshua, referring to a statement of John's, replied: Do the boys of honor fast while the bridegroom is with them? As long as the bridegroom remains with them, they cannot fast, but the time is coming when the bridegroom

will be taken away, and then no doubt the boys of honor will fast and pray. Remember that a good tailor will not sew a piece of new cloth on an old suit, lest when it is wet, it will shrink and produce a worse tear. Nor do men put new wine into old barrels, lest the new wine burst the barrels so that the wine and the barrels are not lost, the wise man puts the new wine into the new barrels. When John's disciples heard these words, they were comforted, but the Pharisees were even more confused. Late in the evening, after the usual listeners had retired, Yeshua continued to teach his disciples by quoting from the prophet Isaiah: Why did you fast? Why do you afflict your soul while you continue to find pleasure in oppression and delight in injustice? Behold, you fast for the purpose of contesting and arguing and striking with the fist of hatred. But you will not fast in this way to make your voice heard on high. Is this the fast that I have chosen one day for a man to afflict his soul? Is it the bowing of the head like a reed, the dragging of sackcloth and the head sprinkled with ashes? Will you dare to call this a valid and acceptable day in the eyes of the Lord? Is this not the fast I would choose: to break the chains of iniquity, to untie the knots of heavy burdens, to restore freedom to the oppressed, and to break all the yokes? Is it not sharing my bread with the hungry and bringing the homeless and the poor into my house? And when I see naked people, I'll dress them. Then your light will spring like the dawn, and your health will manifest immediately. Your righteousness will go before you, and the glory of the Lord will be your rearguard. Then you will call upon the Lord, and he will answer, and you will cry out, and he will say, Here I am. And he will do all this if you abstain from oppression, condemnation, and vanity. Rather, the Father desires that you offer your heart to the hungry and succor the afflicted souls, then your light will shine in the darkness and your darkness will also be like the noonday. Then the Lord will guide you continually, satisfying your soul and renewing your vigor. You will become like a watered garden, like a spring whose waters never run out. And those who do these things will restore past glories, erect the foundations of many generations, will be called the rebuilders of the broken walls, the restorers of the safe paths in which to stand. (Isaiah 58:3-12) It was after two o'clock in the morning when

Yeshua stopped speaking and everyone went to his place to sleep. From May 5 to October 5 of the year A.D. 28, Yeshua and his disciples resided in Zebedee's house at Bethsaida, and throughout this dry season a huge camp was maintained by the Sea of Galilee, near Zebedee's residence, numbering from five hundred to fifteen hundred people. His twelve disciples did their part in teaching the groups of evangelists every morning, and both teachers and pupils instructed the people in the afternoon, after the evening meal, five evenings a week, the twelve led classes with questions for the evangelists. The son of the nobleman of Capernaum was one of those prepared for evangelization in this camp. Once a week, Yeshua presided over this Question Hour, answering questions left unanswered from previous sessions. The hundred and more evangelists instructed during these five months by the sea represented the group from which (with the exception of Abner and John's disciples) the next seventy preachers of the gospel were drawn. These evangelists, although they taught and preached the gospel, did not baptize believers until they were later ordained and commissioned by Yeshua as the seventy messengers of the kingdom. When the Rabbi wished to go to the hills to pray, he called two free disciples to accompany him. During this period, Yeshua conducted public services at the camp less than a dozen times, and spoke only once in the synagogue in Capernaum before they left with the newly prepared evangelists for their second public preaching trip to Galilee. Yeshua used to hold special meetings two nights a week, with his disciples wishing to speak with him in a secluded and sheltered corner of Zebedee's garden. In one of these private conversations in the evening, Thomas asked the Rabbi this question: Why is it necessary for men to be born of the Spirit in order to enter the kingdom? Is rebirth necessary to escape the control of the evil one? Rabbi, what is evil? Yeshua replied to Thomas: Evil or sin is the conscious or unconscious, voluntary or involuntary transgression of divine law and the will of the Father. By nature, prior to rebirth from the Spirit, man is indeed subject to evil, but he is in no sense the son of the evil one, unless he has intentionally and deliberately chosen the path of sin and the life of iniquity. Evil is inherent in the natural order of this world because of

the enemy, the evil one, but sin is an attitude of rebellion that has been brought into this world by those who fell from the light of the spirit into deep darkness. The new birth of the Spirit is essential to be freed from the bondage of evil and is necessary to enter the kingdom of heaven, because flesh and blood are corruptible but the spirit becomes incorruptible. In another of these private conversations in the garden, Nathaniel asked Yeshua: Rabbi, why does the loving Father in heaven allow so many people in the world to suffer so many afflictions? The Rabbi replied to Nathanael by saying: Nathanael, you and many others are so perplexed because you do not understand how the natural order of this world has so often been upset by the sinful adventures of certain traitors, rebelling against the will of the Father. I have come to begin to put these things in order, but you should know that the Father does not send affliction as an arbitrary punishment for evil deeds, because man himself brings upon himself afflictions as a result of his persistent refusal to walk in the best ways of the divine will. Man should not blame God for those afflictions that are the natural result of the life he chooses to live; do not doubt the Father's love simply because a righteous and wise law of his ordinances afflicts you because you have unwittingly or deliberately transgressed a divine decree. Do not remember Nathanael, which is written, " My son, do not despise the punishment of the Lord; do not be discouraged for his correction, for the Lord chastens him whom he loves, as a father chastens his son in whom he is well pleased." (Proverbs 3:11-12) The Lord does not afflict willingly. (Lamentations 3:33) Before I was afflicted, I was wrong, but now I keep the law. (Psalm 119:67) The affliction was good for me, because then I was able to learn about the divine statutes. (Psalm 119:71) I know your sorrows. (Exodus 3:7) Eternal God is your refuge and sustains you with his eternal arms. (Deuteronomy 33:27) The Lord is also a refuge for the oppressed, a haven of peace in times of difficulty. (Psalm 46:1) The Lord will strengthen him on the bed of affliction; the Lord will not forget the sick. (Psalm 41:3) Just as a father shows compassion for his children, so the Lord has compassion for those who fear him. He knows your body; You remember that you are dust. (Psalm 103:13-14) He heals broken hearts

and heals their wounds. (Psalm 147:3) He is the hope of the poor, the strength of the destitute in their misery, a refuge from the storm, a shade that protects against the suffocating heat. (Isaiah 25:4) He gives power to the weak and strengthens those who have no power. (Isaiah 40:29) He will not break a windswept reed or extinguish the smoking wick. (Isaiah 42:3) When you cross the waters of affliction I will be with you, and when the rivers of adversity overwhelm you, I will not forsake you. (Isaiah 43:2) He has sent me to heal the brokenhearted, to proclaim liberty to the captives, and to comfort all who mourn. (Isaiah 61:1) John also asked Yeshua why so many seemingly innocent people suffer from so many diseases. The Rabbi answered, "Have you not read in the Scriptures the story of Job's afflictions?" Job and his friends did not find the right answer to their doubts, but when the suffering servant obtained a vision from God, a peace of soul beyond human comprehension ensued. That is why the Son of Man came from the Father to live such a life in the flesh that he will enable him to comfort and succor all those who are henceforth to be called to endure the afflictions of Job. Suffering people will no longer be denied the consolation of knowing the love and mercy of the Father who is in heaven. Before the departure of the disciples and the new group of evangelists for the second preaching trip to Galilee, Yeshua spoke in the synagogue of Capernaum, many crippled, lame, sick and afflicted were around him waiting for healing. While Yeshua was speaking to the people, the Pharisee spymaster urged a man named Aaron, with a withered hand, to approach him to ask if it was lawful to be healed on the Sabbath day or if he should seek help on another day. When Yeshua saw the man, heard his words, and sensed that he had been sent by the Pharisees, he said: Come forward while I ask you a question. If you had a sheep and it fell into a ravine on the Sabbath day, would you go down and catch it and pull it out? Is it lawful to do these things on the Sabbath day? And the man answered, Yes, Rabbi, it would be lawful to do this good deed on the Sabbath day. Then Yeshua said, speaking to all of them: If it is lawful to show loving-kindness on the Sabbath day to animals, it must be even more so to men. How much more valuable is a man than a sheep! I proclaim that it is lawful to do good to

men on the Sabbath day. And as they all stood before him in silence, Yeshua, turning to the man with the withered hand, said: Stand here by my side that all may see you, now, that you may know that it is my Father's will that good be done on the sabbath day, if you have faith to be healed, I ask you to stretch out your hand, and as this man stretched out his withered hand, it was healed. People wanted to turn against the Pharisees, but Yeshua begged them to remain calm, saying, "I told you that it is lawful to do good on the Sabbath, to save a life," but I did not teach you to do evil and give in to temptation. The angry Pharisees left and hurried to Tiberias to take counsel with Herod, doing everything in their power to secure the Herodian alliance against Yeshua, but Herod refused to take action against Yeshua and advised them to take their grievances to Jerusalem. This healed man returned to his work as a stonemason and turned out to be one of those whose healing was followed by a life of thanksgiving and righteousness. Meanwhile in Jerusalem, a young and influential member of the Sanhedrin named Abraham publicly embraced the teachings of Yeshua and was baptized in the pool of Siloam by Abner. Abraham, the Pharisee, donated all his earthly possessions for the mission, and this contribution contributed greatly to making possible the immediate sending of the hundred evangelists recently instructed on mission. Andrew had already announced the closure of the camp, and each one prepared to return to his home or to follow the evangelists to Galilee. On Friday afternoon, October 1, Yeshua held his last meeting with his disciples, evangelists, and others responsible for the camp being dismantled, in the spacious and enlarged hall at the front of Zebedee's house, the house was completely surrounded by a large number of people who were listening to some part of Yeshua's discourse; At that moment a man who had long been afflicted with paralysis arrived, brought from Capernaum on a couch by his friends. This paralytic had heard that Yeshua was about to leave Bethsaida, and after talking to Aaron the stonecutter, who had recently been healed, he decided to be brought into the presence of Yeshua to seek healing. His friends tried to enter Zebedee's house through both the front and back doors, but there were too many people crammed together. However, the paralytic refused to

accept defeat, and instructed his friends to procure ladders by which they climbed to the roof of the hall and after removing the tiles, lowered the sick man onto his bed with ropes until the afflicted man was on the floor right in front of the Rabbi. When Yeshua saw what they had done, he ceased to speak, while those who were with him in the hall marveled at the boldness of the sick man and his friends. The paralytic said, "Rabbi, I would not disturb your teaching, but I am determined to be healed to serve in your kingdom." Now, although this man's infirmity was caused by his loose life, Yeshua, seeing their faith, said to the paralytic: Do not be afraid, your sins are forgiven. When some of the Pharisees heard this statement, they began to reason within themselves: How dare this man speak thus? These words are blasphemous! Who can forgive sin but God? Yeshua, sensing in his spirit that they were thus reasoning in their minds and among themselves, spoke to them, saying, "Why do you reason so in your hearts? What's the difference if I tell this paralytic your sins are forgiven or get up, pick up your cot and walk? But in order that you who are witnesses of all this may know that the Son of Man has authority and power on earth to forgive sins, then turning to the afflicted man he said: Get up, take up your bed, and go home. And when Yeshua had spoken thus, the paralytic stood up, and as the bystanders opened a way for him, he went out in front of them all. Those who saw these things were astonished, Peter dismissed the assembly, while many prayed and glorified God, confessing that they had never seen such extraordinary events before. On this same day three of the Pharisee spies confessed their faith in Yeshua and immediately went to the lake, were baptized by Peter and admitted into the community. The second public mission to Galilee began on Sunday, October 3, A.D. 28, and Yeshua and his twelve disciples were assisted by the newly recruited group of one hundred and seventeen evangelists and numerous other interested persons. On this journey they visited Gadara, Ptolemais, Jafia, Dabaritta, Megiddo, Jezreel, Scythopolis, Tarichea, Hippos, Gamala, Bethsaida-Julia, and many other cities and villages. The twelve disciples took with them a dozen evangelists each in the preaching and teaching work, and as soon as unbelievers were ready to believe the gospel of the kingdom, the twelve

disciples administered baptism. During these months, hundreds of men, women, and children from Judea, Idumea, Galilee, Syria, Tyre, Sidon, and the regions beyond the Jordan benefited from healing by Yeshua and the Twelve. Yeshua conducted many evening teaching sessions for believers in most of the towns and villages where he had the opportunity to stay. When their service was over, they returned to Bethsaida, and arriving at Zebedee's house on December 31, they spent this day together, lodging in the homes of Bethsaida and nearby Capernaum, after which the entire company of disciples and evangelists was given a two-week rest period to go home to their families. Of the one hundred and seventeen evangelists who shared in this mission to Galilee, only seventy-five were available for assignment to the service at the end of the two weeks' rest. Yeshua and his disciples stayed at Zebedee's house and spent a lot of time in meeting with them to discuss the expansion of the kingdom, and on Tuesday, January 18, they set out on the third mission which continued for a little over a month and a half, visiting Magdala, Tiberias, Nazareth and all the major cities and villages of central and southern Galilee. all the places previously visited and many more. On this mission Yeshua said to his disciples: Do not go to any city of the Gentiles, nor enter into Samaria, but instead go to the lost sheep of the house of Israel, preach and say the kingdom of heaven is at hand. Remember that the disciple is not superior to the Rabbi, nor is a servant greater than his master, it is enough for the disciple to equal his Rabbi and for the servant to become like his master. If some have dared to describe the master of the house Beelzebub, how much more will those of his house regard him as such? I declare to you that there is nothing secret that will not be revealed, there is nothing hidden that will not be known. What I have taught you in private, preach wisely in public, what I have revealed to you within the house, proclaim in due time from the housetops. Do not fear those who can kill the body, but cannot destroy the soul, but rather put your trust in the One who is able to sustain the body and save the soul. Don't you sell two sparrows for one denarius? And yet I declare that none of them is forgotten by God, do you not know that the very hairs of your head are all numbered? Fear not, then, that you are worth more than a great

number of sparrows. Do not be ashamed of my teaching, go and proclaim the Good News, but do not deceive yourselves: peace will not always accompany your preaching. I have come to bring peace to the earth, but when men reject my gift, discord and disorder will follow. When all the members of a family receive the gospel of the kingdom, peace will indeed dwell in that house, but if some members of the family enter the kingdom and others reject the gospel, such division can only produce sorrow and sadness. Work hard to save the whole family, lest the enemies become those of his own household, for whoever loves his father or mother more than this gospel is not worthy of the kingdom. After the twelve had heard these words, they prepared to depart, the evangelists were sent out in groups of five, while the disciples went two by two to baptize the believers as necessary. Yeshua, in addition to the twelve and the evangelists, was also accompanied on this journey by some women who had been healed of diseases and freed from demons, and they took care of their needs because some of them were noble women, and sometimes they helped orphans, widows and older people in a practical way by giving them comfort: Susanna, the daughter of the old rabbi of the synagogue of Nazareth; Joanna, the wife of Cuza, the steward of Herod Antipas; Elizabeth, the daughter of a wealthy Jew from Tiberias; Martha, the older sister of Andrew and Peter; Rachel, the sister-in-law of Judah, the brother of Yeshua; Nasanta, the daughter of Elman, a Syrian doctor; Milcah, a cousin of the Apostle Thomas; Ruth, the eldest daughter of Matthew Levi; Celta, the daughter of a Roman centurion; and Agasman, a widow from Damascus, were later joined by two other women: Mary Magdalene, freed from seven demons, and Rebekah, the daughter of Joseph of Arimathea. One evening in Shunem, Yeshua gathered the disciples and evangelists and spoke to them about the salvation of the soul, saying: The salvation of the soul is the gift of my Father and entry into the Father's kingdom is voluntary through faith, but progress, growth in grace is essential to remain there. When Yeshua finished speaking, there was great joy among those who had heard these graceful words. On Sunday, March 6, they reached Nazareth and camped on the heights north of the city, where they rested for a few days. The people

of Nazareth had heard much about Yeshua's fame, but most of the citizens were angry with him because he had not done any of his great works in the city as he had done in the others. On Saturday, March 12, Yeshua appeared for the service in the synagogue and when he stepped onto the speaker platform, the ruler of the synagogue began the service by reciting two prayers: Blessed is the Lord, King of the world, who creates light and forms darkness, who gives peace and creates all things, who in his mercy, He gives light to the earth and to those who live on it, and who in his goodness day after day, renews the work of creation. Blessed is the Lord our God for the glory of the work of his hands, and for the shining stars which he hath created for his praise. After a short pause he prayed again: With great love the Lord our God has loved us, and with overflowing compassion he has had mercy on us, he our Father and our King, out of consideration for our fathers who trusted in him. Thou hast taught them the rules of life, have mercy on us and instruct us, enlighten our eyes upon the law, let our hearts hold fast to thy commandments, unite our hearts to love and fear thy name, and we shall not be shamed for ever and ever, for thou art a God who prepares salvation, and hast chosen us out of all nations and tongues, and verily hast drawn us near to thy great name, that we may praise thy goodness with love, blessed be the Lord, who in his love hath chosen Israel as his people. The assembly then recited the Shema, a prayer that consisted of repeating passages from the law (Deuteronomy 6:4-9; 11:13-21; Numbers 15:37-41) and showed that the faithful took upon them the yoke of the kingdom of heaven and also the yoke of the commandments to be followed by day and by night. Then followed the third prayer: It is true that you are Yahweh, our God and the God of our fathers, our King and the King of our fathers, our Savior and the Savior of our fathers, our Creator and the rock of our salvation, our helper and our deliverer. Your name has existed from eternity, and there is no God but you, and those who were delivered sang a new song to your name by the sea, and praised you all together, and acknowledged you as King, and said, Yahweh shall reign forever and ever, blessed is the Lord who saves Israel. The ruler of the synagogue then took his place before the casket containing the sacred

writings and began the recitation of the nineteen prayers of praise or blessings, but on this occasion it was preferred to shorten the service so that the guest of honor could have more time for his speech, consequently only the first and last of the blessings were recited. The first was: Blessed is the Lord our God and the God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob, the great, the mighty, and the terrible God, who shows mercy and goodness, who creates all things, who remembers the gracious promises made to our fathers, and who sends a savior lovingly to their children's children for his own name's sake. O King, helper, saviour and shield! May you be blessed, O Yahweh, the shield of Abraham. Then followed the last blessing: Pour out upon your people Israel a great peace forever, for you are the King and Lord of all peace, it is good in your eyes to bless Israel at all times and at all times with peace, may you be blessed, Yahweh, may you bless your people Israel with peace. After the blessings, he said a short personal prayer, then took a scroll and gave it to Yeshua to read from the scriptures. It was customary to summon seven persons to read, each not less than three passages from the law, but on this occasion this practice was omitted so that the visitor might read the reading of his own choosing. Yeshua took the scroll and stood up and began to read from Deuteronomy: This commandment which I give you today is not unknown to you, nor is it far off. It is not in heaven, because you would say, who will go up to heaven for us and bring it back to us so that we can hear it and put it into practice? Nor is it beyond the sea, for you would say, Who will cross the sea to bring us the commandment so that we may hear it and do it? No, the word of life is very close to you, even in your presence and in your heart, so that you can know it and obey it. (Deuteronomy 30:11-14) And when he had finished reading from the law, he began to read from Isaiah, The Spirit of the Lord is upon me, because he hath anointed me to preach good news to the poor; hath sent me to proclaim liberty to the captives, and recovery of sight to the blind, to set at liberty those who are oppressed, and to proclaim the year of the Lord's favor. (Isaiah 61:1-2) Yeshua closed the book and after returning it to the ruler of the synagogue, He sat down and began to speak to the people,

saying, "Today these Scriptures are fulfilled." Yeshua found himself surrounded in the synagogue by a great crowd of his enemies and a small number of believers, and in answer to their rude questions and bad ridicule he remarked somewhat wittily: Yes, I am the son of Joseph, I am the carpenter, and I am not surprised that you remind me of the proverb: Physician, heal thyself, and challenge me to do in Nazareth what you have heard I have done in Capernaum, but I take you as witnesses that even the Scriptures declare that a prophet is not without honor, except in his own country and among his people. But they shoved him, pointing an accusing finger at him, and said, Do you think you are better than the people of Nazareth? you have distanced yourself from us, your brother is an ordinary worker and your sisters still live among us, we know your mother Maria, but where are they today? We hear great things about you, but we notice that you haven't done any wonders here. Yeshua said to them, "I love the people who live in the city where I grew up, and I would rejoice to see you all enter the kingdom of heaven, but it is not for me to determine the accomplishment of God's works. Some of them grabbed Yeshua and dragged him out of the synagogue to the edge of a precipice on a nearby hill, intending to push him into the void and cause his death on the rocks below. But he passed through them, and went away, and followed by his disciples, went to the camp where the story was told, and that very evening they prepared to return to Capernaum. When they reached Bethsaida they stopped at Zebedee's house to rest, but Yeshua went up the hills alone to pray. The next day Yeshua went to the seashore and sat alone on the boat, Andrew and Peter's old fishing boat, which was always left at his disposal, and pondered the next steps to be taken for the expansion of the kingdom. Very soon people began to arrive from Capernaum and the neighbouring villages, and about ten o'clock that morning nearly a thousand people were gathered on the shore near the boat and were calling for his attention. Peter made his way to the boat and said to Yeshua, "Rabbi, shall I speak to them?" But Yeshua answered: No! Peter, I'm going to tell them a story. And Yeshua began the account of the parable of the sower by saying: A sower went out to sow, and as he was sowing it came to pass that some seeds fell by the side of the road

where they were trampled and eaten by the birds of the air. Other seeds fell in stony places where there was little soil, and grew immediately because they were not deep in the ground, but as soon as the sun shone they withered, having no roots with which to procure moisture. Other seeds fell among the brambles, and when the brambles grew they were choked, so that they gave no grain. Still other seeds fell on good soil, and as they grew they produced some thirty, some sixty, and others a hundredfold. When he had finished telling this parable, he said to the crowd, "He who has ears to hear, let him hear." In the evening, as they gathered in Zebedee's garden, Matthew said to Yeshua: Why do you speak in parables to those who seek the truth? And Yeshua answered: It is given to you to know the mysteries of the kingdom of heaven, but not to them! From now on, I will speak to the people in parables, so that those who really desire to know the truth and enter the kingdom may discern the meaning of the teaching and thus find salvation, while those who do not love the truth and only want to find us at fault, may be more confused without understanding. And he said, To him that hath shall be given that he may possess abundantly, but to him that hath not, even that which he hath shall be taken away. Many of these people do not follow the way of the truth, their hearts are hardened, and indeed the prophet described all these souls without discernment when he said, "For the hearts of these people have become numb, and their ears are hard to hear, and they have closed their eyes for fear of discerning the truth and understanding it in their hearts." (Isaiah 6:10) Then his disciples asked, "Rabbi, what is the meaning of the parable you presented to the crowd? And Yeshua said: the sower is the one who sows the word, the seed is the word of God, the seeds that have fallen by the roadside represent those who do not understand the teaching of the word, the birds that carry away the seeds that have fallen on the hardened ground represent the evil one who steals what has been sown in the hearts of these hearers. The seeds that have fallen in stony places and sprout so quickly represent those superficial and unreflective people who, when they hear the word, receive the message with joy, but because the truth is not rooted in the depths of their hearts and understandings, in times

of trial or in the face of tribulation and persecution they draw back. The seeds that have fallen among the brambles represent those who willingly listen to the word, but who allow the cares of the world and the falsehood of riches to stifle the word of truth, so that it becomes barren. The seeds that have fallen on good soil and sprouted are those who understand the word and bear fruit, producing some thirty, some sixty, and others a hundred. Before he dismissed them for the night, he said to them, "Let your light shine, but do it wisely and discreetly; No one, when he lights a lamp, covers it with a vase or puts it under the bed, puts his lamp on a pedestal where everyone can see the light. Let me tell you that in the kingdom of heaven there is nothing hidden that will not be revealed, nor are there any secrets that will not eventually be known, in the end all things will come to light. The next day Yeshua again taught the people from the boat, saying: The kingdom of heaven is like a man who has sown good seed in his field, but while he was sleeping his enemy came to sow weeds in the midst of the wheat and fled. Thus, when the seedlings sprouted and were later about to bear fruit, the weeds also appeared. Then the servants of this master came and said to him, Lord, have you not sown good seed in your field? So where does this weeds come from? And he said unto his servants, An enemy hath done this. Then the servants asked their master, "Do you want us to go and pluck out these weeds?" But he answered them, saying, No, lest by tearing it up you should uproot the wheat also. Rather, let both of them grow together until harvest time, and then I will say to the reapers: first gather the weeds and bind them in bundles to burn them, and then gather the wheat to pile up in my barn. After the people asked a few questions, Yeshua told another parable: The kingdom of heaven is like a mustard seed that a man has sown in his field. Now a mustard seed is the smallest of seeds, but when it is fully developed it becomes the largest of all plants and resembles a tree, so that the birds of the air can come and rest on its branches. The kingdom of heaven is also like the leaven that a woman took and hid in three measures of flour, and so it came to pass that all the flour rose. The kingdom of heaven is also like a treasure hidden in a field that a man has discovered. In his joy he went and sold everything he

owned so that he could have the money to buy the field. The kingdom of heaven is also like a merchant looking for beautiful pearls, and having found a pearl of great value, he went to sell what he possessed in order to buy the extraordinary pearl. Again, the kingdom of heaven is like a trawl that has been thrown into the sea and catches all sorts of fish, and when the net was full, the fishermen pulled it to the beach, where they sat down to sort the fish, gathering the good ones into baskets while they threw away the bad ones. Yeshua told the crowd many other parables, but after speaking in parables to a public audience, he expounded his teachings more explicitly to his disciples and evangelists during the evening meetings. The crowd continued to increase throughout the week, but Yeshua said to the disciples, "Let's go to the other side and rest for a day," and then they got into the boat and put out to sea, and three other boats with some of the younger evangelists followed. As they crossed the lake they met with one of those violent and sudden storms of wind which are characteristic of the Sea of Galilee, the wind was so strong that the waves began to beat upon the boat, the strong wind had torn the sail away, before the disciples could lower it, and they were now entirely dependent on their oars to row laboriously towards the shore, just under three kilometres away. Meanwhile Yeshua slept at the stern of the boat under a small shelter that protected him, the Rabbi was tired when they left Bethsaida, and it was to make sure of their rest that he had ordered them to take him to the other shore. These fishermen were strong and experienced oarsmen, but this was one of the most violent storms they had ever encountered, and although the wind and waves tossed their boat around as if it were a toy, Yeshua continued to sleep unperturbed. Peter was at the starboard oar near the stern, when the boat began to fill with water, he let go of his oar and rushing towards Yeshua, shook him vigorously to wake him, and when he awoke, Peter said to him, "Rabbi, do you not know that we are in the midst of a violent storm? If you do not save us, we will all perish. And he awoke in the rain, and rebuked the wind and the fury of the water, and the wind and the agitated waves calmed down almost immediately, while the black clouds, after a brief downpour, vanished and the stars shone in the sky.

Then he looked at them and said, "Why are you all so afraid? Where is your faith? And they were greatly afraid, and said one to another, Who is this that commandeth the wind and the water, and obey him? It was late in the evening when Yeshua and his dičopolis reached the shore, and as it was a calm and beautiful night, they all rested in the boats and did not land until shortly after sunrise. When they were gathered together, about forty in all, Yeshua said: Let's go up to those hills and stop for a few days to meditate on the parables of the kingdom of heaven; Pointing to the side of the nearby hill, Yeshua said: Let us go up this side to have breakfast, to rest and talk under some shelter. All this hillside was filled with caves that had been carved into the rock, many of these niches were ancient tombs. Halfway up the hill, on a small, relatively flat area, was the cemetery of the small village of Keresa. As Yeshua and his disciples passed by this cemetery, a man named Amos who lived in these caves on the hillside rushed towards them, this man had long been possessed by demons, and had once been bound with fetters and chains and confined in one of the caves, but he had broken his fetters and wandered freely among the abandoned tombs and tombs. where more often than not he moaned, screamed, and behaved in such a way as to terrify all who happened to meet him. When Amos saw Yeshua, he fell at his feet and said in a loud voice: What is there between you and me, Yeshua Son of the Most High God? I beg you not to torment me. Yeshua questioned him, saying, "What is your name?" And he answered, Legion! And they begged him not to send them into the abyss, but to the swine that were grazing on the hill. He allowed them to do it, and as they came out of the man, they went into the swine, and that herd rushed off the cliff and drowned in the lake. The guardians who guarded the swine, went to bring the news to the village, and after a while a considerable crowd gathered to see what had happened and they saw the man dressed and in good health sitting with Yeshua and those who were with him, and conversing freely with them. Yeshua did not get the rest he had come to seek, for most of the day he was pressed by those who came following the news that Amos had been healed, and that the demons had come out of him to enter the herd of swine. So, after only one night's rest, early the next morning

Yeshua and his associates were awakened by a delegation of pagan pig herders, urging them to get away from them. And Yeshua said to his disciples: Let us return home! At the time of leaving, Amos begged Yeshua to allow him to return with them, but the Rabbi would not consent, Yeshua said to Amos: Return to your people and show them what great things God has done for you. And Amos went around spreading that Yeshua had cast out a legion of demons from his troubled soul, and that these evil spirits had entered a herd of swine, leading them to destruction at once, and he didn't stop until he went to all the cities of the Decapolis, proclaiming what great things Yeshua had done for him. The story of Amos' healing had already spread to Bethsaida and Capernaum, so that a large crowd was waiting for Yeshua when his boat pulled up that morning. In the midst of this crowd were the new observers sent by the Sanhedrin of Jerusalem, who had come to Capernaum to find a reason to accuse Yeshua and have him arrested. While Yeshua was speaking to those who had gathered to receive him, Jairus, one of the rulers of the synagogue, broke through the crowd and, prostrating himself at his feet, took him by the hand and begged him to go quickly with him, saying, "Rabbi, my little daughter, an only child, lies in my house at the point of death, Please come and heal her. Yeshua answered him, "I will go with you," and as he went with Jairus, the great multitude who had heard his father's plea followed them to see what would happen. Just before they arrived at the synagogue chief's house, as they hurried through a narrow street and with the crowd pressing him, Yeshua stopped suddenly, exclaiming, "Someone has touched me!" And when those who were close to him denied having touched him, Peter said: Rabbi, can you see how this crowd holds you and yet you say someone touched me? What do you mean? Then Yeshua said, "Someone touched me because I felt that energy came out of me. As Yeshua looked around, his gaze fell on a woman next to him, who came forward, knelt at his feet and said: For twelve years I have been afflicted with a grueling hemorrhage, I have suffered greatly from the intervention of numerous doctors, I have consumed all my substances, but no one has been able to heal me. Then I heard about you, and I thought that if I could only touch the hem

of your garment I would certainly be healed. And so I advanced with the crowd pushing forward until, finding myself close to you, Rabbi, I touched the edge of your garment and was healed of my illness. When Yeshua heard this, he took the woman by the hand and, having made her stand up, said: Daughter, your faith has healed you, go in peace. The passage of time proved that this woman, Veronica of Caesarea Philippi, was indeed cured of her illness. Jairus was, of course, very impatient at this delay in reaching his home, so they set out again at a brisk pace. Even before he entered the courtyard, one of his servants came out, saying, "Do not disturb the Rabbi, your daughter is dead." But Yeshua did not seem to pay attention to the servant's words, for he took Peter, James, and John with him, and turned and said to his grief-stricken father, "Do not be afraid, just believe." When he entered the house, he found the flute players already there with the weepers making an unseemly noise, the relatives were already weeping and groaning. He told them to retire that the girl was not dead, but asleep, and they laughed at him. After he had all the weepers out of the room, he went in with his father, mother and his three disciples, and Yeshua then turned to the mother saying: Your daughter is not dead, she is only asleep, Yeshua approached the girl's bed, took her by the hand and said: Daughter, I say to you wake up and get up! And when the girl heard these words, she immediately got up and walked around the room, and immediately, after she had recovered, Yeshua ordered them to give her something to eat, because she had been without food for a long time, and before she left the house, she advised them not to tell anyone. When he left Jairus' house, two blind men led by a dumb boy followed him, crying out to be healed. When Yeshua entered their house, He said, "Do you believe that I can heal you?" And they answered, Yes, Lord, we believe! Then he touched their eyes, saying, "Let it be done to you according to your faith." And their eyes were opened, but Yeshua also commanded them not to divulge it to anyone, but they went out and spread his fame throughout the land, and wherever he went sick and afflicted people were waiting for him.

A Betsaida

Returning to Bethsaida, Yeshua continued to teach the people by day and to instruct the disciples and evangelists in the evening. The time for Easter was approaching, so he gave his disciples and evangelists a week of rest so that everyone could go to their homes or friends. But his disciples refused to leave him, and together they went with him to the opposite shore of the lake, to reach a magnificent park south of Bethsaida-Julia. The people who had seen him leave hired every available boat to pursue him, and those who could not get boats set out on foot to go around the north end of the lake. By late afternoon, more than a thousand people had found the Rabbi in one of the parks, and he spoke to them briefly. Many of these people had brought food with them, and after taking their evening meal they gathered in small groups while Yeshua's disciples instructed them. By the next afternoon the crowd had increased to more than three thousand people, and even during the evening people continued to arrive bringing with them all sorts of sick people. Two days later, at noon, about five thousand men, women, and children were assembled in this park south of Bethsaida-Julia, where the weather was pleasant, the end of the rainy season in that place being near. By the afternoon of this third day, for nearly half of this multitude, the food that the people had brought with them was almost finished, but the people, though hungry, would not leave. It was secretly whispered that Yeshua, desirous of avoiding difficulties with both Herod and the religious leaders of Jerusalem, had chosen this quiet place outside the jurisdiction of all his enemies as a suitable place to be crowned king, the enthusiasm of the people was growing by the hour, not a word was said to Yeshua, though he certainly knew all that was going on. The leader of this plot to make him king was Joab, one of the young evangelists, but the twelve disciples were also tainted by these ideas, the disciples who favored this attempt to proclaim Yeshua king were Peter, John, Simon Zealot, and Judas Iscariot, those who opposed it were Andrew, James, Nathanael, and Thomas, the neutral ones were Matthew, Filippo and the Alpheus twins. This was the situation at five o'clock on Friday afternoon, when Yeshua

asked James Alpheus to call Andrew and Philip, Yeshua said to them: What are we going to do with the multitude? They have been with us for three days and many of them are hungry, they have no more food. Philip and Andrew looked at each other, and then Philip answered, "Rabbi, you should send these people away so that they may go to the surrounding villages to buy food," and Andrew, who feared the execution of the plot to make him king, immediately joined Philip, saying, "Yes, Rabbi, I think it is better that you should dismiss the crowd that they may go their way and buy food while you take a little rest." Then Yeshua said, "But I don't want to send them away hungry, can't you feed them? Philip answered, "Rabbi, in this country place, where can we buy bread for this multitude?" Two hundred denarii would not be enough for a meal. Yeshua turned to Andrew and Philip and said, "I don't want to send these people away, here they are, they are like sheep without a shepherd, I would like to feed them." What food do we have with us? Philip had procured a supply of food for three days for Yeshua and the twelve, which was guarded by the young John Mark, and while Philip was conversing with Matthew and Judas, Andrew sought out young John Mark to ascertain how much of their provisions were left, and returned to Yeshua saying: There are only five barley loaves and two dried fish left for the boy. For a moment Yeshua was silent, then turning to Andrew he said, "Bring me the loaves and fishes," and when Andrew had brought the basket to Yeshua, the Rabbi said, "Order the people to sit on the grass in groups of a hundred." Then he took the loaves in his hands and, after giving thanks, broke the bread and gave it to his disciples, who passed it on to the multitude, Yeshua likewise broke and distributed the fish, and this multitude ate and were filled. When they had finished eating, Yeshua said to his disciples: Gather up the broken pieces that remain so that nothing is lost, and when they had finished collecting the pieces, they had filled twelve baskets. Now that the multitude had been filled, and since Yeshua's fame had immediately increased because of this extraordinary miracle, the plan to seize the Rabbi and proclaim him king seemed to spread through the crowd like a contagion. The reaction of the multitude to this sudden and spectacular satisfaction of their physical needs was profound and

overwhelming. For a long time the Jews had been taught that the Masiah, the son of David, when he came, would again cause milk and honey to flow into the land, and that the bread of life would be given to them as manna from heaven. And wasn't all this expectation about to be fulfilled now, right in front of their eyes? When this starving and undernourished multitude had finished gorging themselves on the miraculous food, there was only one unanimous reaction: Behold our king! This loud clamor thrilled Peter and those disciples who still held hope of seeing Yeshua assert his right to reign, but these false hopes would not live long. Yeshua climbed on a huge stone and, raising his right hand to get their attention, said: Listen to me, you have good intentions, but you are unwise and focused on material things, you would like to make me king, not because your souls have been enlightened by a great truth, but because you have been filled. How many times have I told you that my kingdom is not of this world? The kingdom of heaven that we proclaim is a spiritual family, and no man rules it sitting on a throne. My Father, who is in heaven infinitely wise and Almighty, is the Sovereign of this spiritual family on earth. Now all return to your homes, if you need a king, may the Father in heaven be crowned in the heart of each one of you as the spiritual Sovereign of all things. These words of Yeshua dismissed the bewildered and discouraged multitude, many of those who had believed in him turned back and ceased to follow him since. His disciples were speechless, they stood in silence around the twelve baskets with the remains of food, only the handyman boy, the young John Mark, said: And he refused to be our king? Before leaving alone for the hills, Yeshua turned to Andrew and said, "Take your brothers back to Zebedee's house and pray with them, especially for your brother Simon Peter. The disciples sent away alone boarded the boat and began to row silently toward Bethsaida, located on the western shore of the lake. None of the twelve were so sad and dejected as Simon Peter, scarcely a word was spoken, and they were all thinking of the Rabbi alone in the hills, had he abandoned them? He had never sent them all away and refused to go with them before, what could that mean? Darkness fell upon them, for a strong headwind had risen that made it almost impossible to advance, and while the disciples

struggled against the wind and waves, Yeshua came toward them walking on the sea. The disciples were afraid, believing it to be a spirit, but Yeshua said: Have courage, it is I, do not be afraid! When the Rabbi seemed to proceed beyond the boat, Peter cried out to the Rabbi: Lord, if it is really you, invite me to come to you on the water. And he said, Come! And when Peter began to walk on the water, the rushing waves terrified him, and as he was about to sink, he cried out, Lord, save me! Yeshua came to his rescue, and holding out his hand he grabbed him and lifted him up, saying, "O man of little faith, why did you doubt? And when they got into the boat, the wind calmed down. In the morning before dawn, they anchored their boat offshore near Zebedee's house and slept almost until noon. Andrew was the first to get up, and walking by the sea, he found Yeshua in the company of their young handyman, sitting on a stone by the water. Although many of the crowd and the young evangelists had been searching for Yeshua all night and for much of the next day in the eastern hills, shortly after midnight he and young Mark had set out on foot to circle the lake, cross the river, and return to Bethsaida. Of the 5,000 who had been miraculously fed, only 500 persisted in following him, but before they were informed of his return to Bethsaida, Yeshua asked Andrew to gather the disciples together, saying, "I wish to speak with them." And when they were all ready, the Rabbi said, How long shall I endure you? Are you all slow to understand? All these months I have been teaching you the truths of the kingdom, and you are still dominated by selfish and material motives. Have you not read in the Scriptures where Moses exhorts the children of Israel, saying to them, "Do not be afraid, be still, and behold the salvation of the Lord?" (Exodus 14:13) And in the book of Psalms where it is written: Put your faith in the Lord. (Psalm 40:4) Be patient, wait for the Lord and have courage, he will strengthen your heart. (Psalm 31:24) Surrender your burden to the Lord, and he will sustain you. (Psalm 55:22) Always trust in him and open your heart to him, for God is your refuge. (Psalm 62:8) He who dwells in the secret place of the Most High will dwell in the shadow of the Almighty. (Psalm 91:1) It is better to have faith in the Lord than to put trust in human princes. (Psalm 118:9) And now do you all see that

not always working miracles and performing wonders will win many souls to the spiritual realm? We fed the crowd, but this did not cause them to hunger for the bread of life or thirst for spiritual water. When their hunger was satisfied, they did not seek how to enter the kingdom of heaven, but rather sought to proclaim the Son of man king after the manner of the kings of this world, just so that they could continue to eat bread without having to toil. And all this, in which many of you have more or less participated, does not contribute to the advancement of the kingdom of heaven on earth. Don't we have enough enemies among the religious leaders of the land without doing things that would probably alienate us even from the leaders of the people? I pray that the Father will anoint your eyes that you may see, and open your ears that you may hear, that you may have full faith in the gospel which I have taught you. Yeshua then announced that he wished to retire for a few days of rest with his disciples before preparing to go to Jerusalem for the Passover, and forbade the crowd to follow him. So they went by boat to the region of Gennesaret for two or three days' rest. Meanwhile, the news of the feeding of the five thousand and the attempt to make Yeshua king aroused great curiosity and heightened the fears of religious leaders and leaders of the people throughout Galilee and Judea. While resting at the home of a wealthy believer in the region of Gennesaret, Yeshua tried to spend much more time communing with the Father in heaven, but every afternoon he held informal meetings with the twelve disciples.

In Jerusalem

On Tuesday, April 5, Yeshua, accompanied only by the twelve disciples, departed from Bethsaida to go to Jerusalem, in order to avoid the crowds and to attract as little attention as possible, they traveled by way of Gerasa and Philadelphia. He enjoined them not to give any public teaching during this trip, nor did he allow them to teach or preach during their stay in Jerusalem. They arrived in Bethany, near Jerusalem, late in the evening of Friday, April 8. For this one night they stayed at Lazarus' house, Martha and Mary, but the next day they separated, Yeshua with John stopped at the house of a companion of theirs named Simon, near

Lazarus' house in Bethany. Judas Iscariot and Simon Zealot stayed with friends in Jerusalem, while the other disciples stayed, two by two, in different houses. Yeshua entered Jerusalem only once during this Passover, and that was on the great day of the feast. Many believers in Jerusalem were led out of the city by Abner to meet Yeshua in Bethany. During this sojourn in Jerusalem the twelve discovered how much their hatred of their Rabbi was growing. On Tuesday, April 24, Yeshua and his disciples left Jerusalem for Bethsaida by way of the coastal cities of Jaffa, Caesarea, and Ptolemais. From there, by land, they went by Ramah and Chorazin to Bethsaida, where they arrived on Sunday, April 29. After a few days of rest, Yeshua sent Andrew to ask the ruler of the synagogue for permission to speak for the Sabbath day at the afternoon service, knowing that this would be the last time he would be allowed to speak in the synagogue in Capernaum.

To Capernao

A separate assembly welcomed Yeshua at three o'clock this Sabbath afternoon in the new synagogue in Capernaum, presided over Jairus, and handed Yeshua the scriptures to read. The day before, fifty-three Pharisees and Sadducees had arrived from Jerusalem, more than thirty religious leaders and priests from the nearby synagogues were also present, and they had worked long and hard with Jairus to prevent Yeshua from speaking in the synagogue, but it was in vain. Jairus' only reply to their pleas was: I have granted this request, and I will not break my word. These religious leaders acted directly under the orders of the Sanhedrin of Jerusalem and constituted the Orthodox vanguard that had come to declare open war on Yeshua and his disciples. Seated alongside these religious leaders on the seats of honor in the synagogue were the official observers of Herod Antipas, who had been assigned to ascertain the truth about the troubling accounts of the people's attempt to proclaim Yeshua king of the Jews in the dominions of his brother Philip. Yeshua introduced his sermon by reading from the law the passages found in Deuteronomy: But it shall come to pass, if this people do not listen to the voice of God, that the curse for their transgressions will

surely befall them. The Lord will destroy you by your enemies; You will be eliminated from all the kingdoms of the earth. And the Lord will deliver you and the king whom you put on your throne into the hand of a foreign nation. You will become a wonder, a proverb and a laughing stock among all nations. Your sons and daughters will go into captivity. Foreigners will rise up in authority among you, while you will be brought very low. And all these things will be upon you and your seed forever, because you would not hear the word of the Lord. Therefore you will serve your enemies who come against you. Thou shalt suffer hunger and thirst, and thou shalt bear the iron yoke of the stranger. The Lord will raise up against you a nation that comes from afar, from the ends of the earth, a nation whose language you will not understand, a nation with a proud face, a nation that will have little regard for you. They will besiege you in all your cities until the high fortified walls on which you have trusted are pulled down; the whole land will fall into their hands. And it will come to pass that you will be compelled to eat the fruit of your own body, the flesh of your sons and daughters, during this period of siege, because of the scarcity into which your enemies will force you. (Deuteronym 28:15,25,36-37,41,43,46,48-50,52-53) When Yeshua had finished this reading, he went to the prophets and read from Jeremiah: If you will not hearken to the words of my servants, the prophets whom I have sent you, then I will make this house like Siloam, and I will make this city a curse to all the nations of the earth. And the priests and scribes heard Jeremiah speak these words in the house of the Lord. And it came to pass, when Jeremiah had finished saying all that the Lord had commanded him to say to all the people, the priests and scribes seized him, saying, Thou shalt surely die. And all the people gathered round Jeremiah in the house of the Lord. And when the princes of Judah heard these things, they sat down to judge Jeremiah. Then the priests and scribes spoke to the princes and to all the people, saying, This man deserves to die because he prophesied against our city, and you heard him with your own ears. Then Jeremiah said to all the princes and to all the people, "The LORD has sent me to prophesy against this house and against this city all the words that you have heard." Now, therefore, correct your ways, and reform

your ways, and obey the voice of the Lord your God, that you may escape the evil that has been spoken against you. As for me, behold, I am in your hands. Treat me as it seems good and right in your eyes. But know that if you put me to death, you will put innocent blood on yourselves and on this people, for verily the Lord hath sent me to speak all these words in your ears. (Jeremiah 26:5-15) When he had finished reading he said: The priests and scribes of that time tried to kill Jeremiah, but the judges did not allow it, however, because of his words of warning, they lowered him with ropes into a filthy dungeon where he sank into the mire up to his armpits. This is what the people did to the prophet Jeremiah when they obeyed the Lord's command to warn his brothers of their impending political collapse. Today I wish to ask you: what will the chief priests and religious leaders of this people do to the man who dares to warn them of the day of their visitation? I say to many who sit before me in this day to make a choice, as Joshua said to your forefathers: Choose now whom you will serve. Listen! do not covet the food that perishes, but rather seek the food that nourishes eternal life that the Son of Man gives to all who desire it. They said, What must we do to do the works of God? Yeshua answered, "This is the work of God, that you believe in him whom he has sent." Then, pointing to the figure of a vessel of manna which decorated the lintel of this new synagogue and which was adorned with bunches of grapes, he said: Truly, truly, I say to you, it was not Moses who gave you the bread that comes from heaven, but my Father gives you the true bread that comes from heaven and gives eternal life to the men of this world, And when you say to me, give us this living bread, I will answer, I am this bread of life, everyone who comes to me will not hunger, and everyone who believes in me will never thirst. You have seen me, you have lived with me, you have beheld my works, and yet you do not believe that I have come from the Father, but those who believe do not fear, all who are led by the Father will come to me, and whoever comes to me will in no way be rejected. I came down to earth not to do my own will, but the will of him who sent me, and this is the will of him who sent me, that of all those whom he gave me I should lose none, and this is the will of the Father, that whoever sees the Son and believes in him will have eternal

life. One of the doctors of the law in Jerusalem, a member of the Sanhedrin, stood up and asked: Am I to understand that you claim to be the bread that came down from heaven? And Yeshua said to the Pharisee, "You got it right. Then the Pharisee said, "Are you not Yeshua of Nazareth, the son of Joseph the carpenter? Are they not your father and mother, as well as your brothers and sisters, well known to many of us? How, then, is it that you appear here in the house of God and declare that you have come down from heaven? At this point there was a great murmur in the synagogue and such an uproar was threatened that Yeshua stood up and said, "Be patient, the truth has nothing to fear from honest examination, I am all that you say and more." The Son does only what the Father teaches him, and all those who are given to the Son by the Father, the Son will take them in. Have you not read in the prophets: You will all be taught by God, and that those whom the Father teaches will also listen to the Son, whosoever follows the teaching of the Father will eventually come to me. Not that any man has seen the Father, but only the Son who came down from heaven has certainly seen the Father, those who truly believe in the Son will have eternal life. I am this bread of life, your fathers ate manna in the wilderness and died, but of this bread that comes from God, if a man eats of it, he will never die. Verily, verily, I say unto you, unless ye eat the flesh of the Son of Man and drink his blood, ye shall have no life in yourselves, and he that eateth my flesh and drinketh my blood hath everlasting life, and I shall raise him up at the last day. When Yeshua had finished speaking, the leader of the synagogue dismissed the assembly, but not everyone wanted to leave, they crowded around Yeshua to ask more questions, while others murmured and argued among themselves and this situation continued for more than three hours. Many questions were asked of Yeshua during this next assembly, most of them were asked by non-believers who were only trying to embarrass him and catch him in the act. One of the Pharisee visitors, climbing on the base of a chandelier, cried out this question: You tell us that you are the bread of life, how can you give us your flesh to eat or your blood to drink? What good is your teaching if it can't be put into practice? Yeshua answered this question by saying, "My life in the flesh is a gift from

heaven, the Father sent me into the world to show his love to every creature. Then one of the spies in Jerusalem who had observed Yeshua and the disciples said: We notice that neither you nor your disciples properly wash their hands before eating bread, you should know well that the practice of eating with filthy and unwashed hands is a transgression of the law of the forefathers, neither do you properly wash your drinking cups and dishes. Why do you show so little respect for the traditions of your fathers and the laws of your ancestors? And when Yeshua heard him, he answered: Why do you transgress the commandments of God with the laws of your tradition? The commandment says: Honor thy father and thy mother, and directs that thou shalt divide thy wealth with them if necessary, but you promulgate a law of tradition which permits children disrespectful of their duties to say that the money with which they could have assisted their parents was given to God. The law of the ancestors thus relieves these cunning sons of their responsibilities, despite the fact that the children later use all this money for their own convenience. Why do you invalidate the commandment with your tradition in this way? Well did Isaiah prophesy of you hypocrites, saying, This people honors me with their lips, but their heart is far from me. In vain do they worship me, because they teach the precepts of men as their doctrines. (Isaiah 29:13) You can see how you forsake the commandment while clinging to the tradition of men, you are quite willing to reject the word of God, while you keep your traditions, and in many other ways you dare to place your teachings above the law and the prophets. Yeshua then addressed his remarks to all present, saying, "Listen to me, all of you! It is not what goes into the mouth that spiritually defiles man, but rather what comes out of the mouth and heart. But even the disciples could not fully grasp the meaning of his words, for Simon Peter himself asked him: In order that some of the listeners may not feel needlessly offended, would you explain to us the meaning of these words? And then Yeshua said to Peter: Are you also hard to understand? Don't you know that every plant that my Father in Heaven did not plant will be uprooted? Turn your attention now to those who would like to know the truth, you cannot force men to love the truth.

Many of these doctors are blind guides, and you know that if the blind lead the blind, both of them will fall into the ravine. But listen, it is not what enters the body through the mouth that defiles man, but man is soiled only by the evil that originates in his heart and finds expression in the words and deeds that it produces. Do you not know that it is from the heart that evil thoughts, wicked plans for crime, theft, and adultery, as well as jealousy, pride, anger, vengeance, insults, and false testimony come? It is precisely these things that defile men, and not the eating of bread with hands unwashed according to the ceremonial. The chief priests of the Sanhedrin of Jerusalem were now almost convinced that Yeshua should be arrested on charges of blasphemy and for despising the sacred law, hence their efforts to involve him in the discussion of some of the traditions of the ancestors and the oral laws of the nation; These Jews regarded eating with unwashed hands as having sex with a prostitute, and both were equally liable to excommunication. This is how Yeshua decided to analyze and expose the folly of the entire rabbinical system of precepts and regulations that was represented by the oral law, the traditions of the ancestors that were all considered to be more sacred and obligatory for the Jews than even the teachings of the Scriptures. In the midst of the discussions of this after assembly, one of the Pharisees in Jerusalem brought to Yeshua a young man who was possessed by an unclean and rebellious spirit, saying to Yeshua: What can you do about an affliction like this? Can you cast out demons? And when Yeshua looked at the young man, he was moved with compassion, took him by the hand, and rebuked the spirit, saying: Come out of him and come back! And immediately the young man recovered. The people were amazed, but one of the Pharisees stood up and accused Yeshua of being able to do these things because of his covenant with the demons and went on to say that the scribes and religious leaders of Jerusalem had concluded that Yeshua performed all his miracles by the power of Beelzebub, the prince of demons. The Pharisee said, "Have nothing to do with this man, he is in company with Satan." Then Yeshua said, "How can satan cast out satan?" A kingdom divided against itself cannot stand, if a house is divided against itself it is soon brought to ruin. Can a city sustain a siege if it is

not united? If satan casts out satan, he is divided against himself, then how will his kingdom stand? But you should know that no one can enter the house of a strong man and strip him of his possessions unless he first overpowers and binds that strong man. So, if I cast out demons by the power of Beelzebub, by whom do your children cast them out? They will therefore be your judges, but if I cast out demons by the Spirit of God, then the kingdom of God has truly come among you. If you were not blinded by prejudice and led astray by fear and pride, you would easily perceive that one who is greater than demons is in your midst. You oblige me to declare that whoever is not with me is against me, and that whoever does not gather with me scatters everything. Allow me to give an important warning to you who dare, with open eyes and with premeditated malice, to consciously attribute the works of God to the acts of demons. Verily, verily, I say unto you, all your sins shall be forgiven, and also all your blasphemies, but whosoever blasphemes against the Spirit of God deliberately and with evil intent will never obtain forgiveness. Because such persistent workers of iniquity will never seek or receive forgiveness, they are guilty of the sin of eternally rejecting divine forgiveness. Many of you have come to the crossroads today, you must begin to make the inevitable choice between the will of the Father and the ways of darkness that you have chosen yourselves and as you choose now, so you will be in the end, you must either heal the tree and its fruit, or the tree will spoil and so will its fruit. I declare that in my Father's eternal kingdom the tree is known by its fruits, but how can some of you who are like vipers, having already chosen evil, produce good fruit? After all, your mouths speak from the abundance of evil that is in your hearts. Then another Pharisee stood up and said, "Rabbi, we would like you to give us a sign of your authority and your right to teach." Do you agree? And Yeshua said: This faithless generation is looking for signs and wants proof, but you will be given no other sign than Jonah's, which you will see when the Son of Man leaves you; and when Yeshua had finished speaking, his disciples surrounded him, led him out of the synagogue, and quietly went home with him to Bethsaida. Back home, Yeshua reassured his disciples by saying: My beloved, you must remember that it is the Spirit

that gives life, the flesh and everything that concerns it is of little profit, the words I have spoken to you are Spirit and life, take courage! I have not abandoned you, many will be offended by my frank speaking in these days, for you have already heard that many believers have changed their minds, they no longer walk with me. I knew from the beginning that they would leave us along the way, did I not choose you twelve and separate you to be ambassadors of the kingdom? And now, at a time like this, would you like to defect too? Let each one of you examine your faith, for one of you is in grave danger; And when Yeshua had finished speaking, Simon Peter said, "Rabbi, we are perplexed, but we will never forsake you, you have taught us the words of eternal life, we have believed in you and followed you all this time, we will not go back, because we know that you are sent by God. When Peter had finished speaking, all of them nodded unanimously to approve their promise of allegiance, although Judas Iscariot showed that he agreed, in fact after hearing the sermon of the Rabbi, who had just come out of the siagogue, he had already had his first conscious thought of deserting. Yeshua answered, "Go and rest, for we will have much to do in these days." That same evening, while Yeshua was offering words of comfort and encouragement to his disciples, a meeting was taking place in Tiberias between Herod Antipas and a group of chief priests, scribes, and elders representing the Sanhedrin of Jerusalem. These scribes and Pharisees urged Herod to arrest Yeshua and did their best to convince him that Yeshua was inciting the people to dissent and rebellion, but a member of Herod's official family, Cuza, whose wife followed Yeshua, had informed him that Yeshua did not aim to obtain the official position of king of Israel. Herod had confidence in Cuza's dealings, so he refused to interfere in Yeshua's activities; but when they threatened to tell Caesar that he was protecting a traitor, Herod drove them out of his council chamber. The next day, the official order was taken by the priests of the synagogue in Capernaum to close the house of God to Yeshua, his disciples, and his followers. This provision was made at the instigation of the Pharisees in Jerusalem, Jairus resigned as head of the synagogue and openly sided with Yeshua. The last of the meetings by the sea took place on Monday afternoon,

Yeshua spoke to less than one hundred and fifty people who were gathered at the time. On Tuesday, May 10, A.D. 29, the Sanhedrin in Jerusalem issued a decree closing all synagogues in Palestine to Yeshua, his disciples, and all his followers. This was an unprecedented usurpation of authority on the part of the Sanhedrin of Jerusalem, until then every synagogue had existed and functioned as an independent congregation of the faithful and was under the government and direction of its own council of priests, only the synagogues of Jerusalem had been subject to the authority of the Sanhedrin. This summary measure of the Sanhedrin was followed by the resignation of five of its members, one hundred messengers were immediately sent to transmit and enforce this decree. In the short space of two weeks every synagogue in Palestine had submitted to this proclamation of the Sanhedrin, except the synagogue in Hebron. The priests of the synagogue in Hebron refused to recognize the right of the Sanhedrin to exercise such jurisdiction over their assembly. This refusal to adhere to the Jerusalem decree was based on their thesis of congregational autonomy rather than solidarity with the cause of Yeshua, shortly after the synagogue in Hebron was destroyed by fire. The second meeting between the authorities of Jerusalem and Herod Antipas was convened in Tiberias on May 16, and both the religious and political leaders of Jerusalem were present. The leaders of the people were able to report to Herod that virtually all the synagogues in Galilee and Judea were closed to the teachings of Yeshua. A new attempt was made to get Herod to place Yeshua under arrest, but he refused to comply with their request, but on May 20, however, Herod agreed to the plan that allowed the Sanhedrin authorities to arrest Yeshua and take him to Jerusalem to be tried on religious charges, provided the Roman governor of Judea agreed. Meanwhile, Yeshua's enemies were actively spreading rumors throughout Galilee that Herod had become hostile to Yeshua and intended to exterminate all those who believed in his teachings. On Monday evening, May 23, news reached Tiberias that the civil authorities in Jerusalem had no objection to the agreement between Herod and the Pharisees that Yeshua be arrested and brought to Jerusalem to be tried before the Sanhedrin on the charge of despising

the sacred laws of the Jewish nation, and consequently, shortly before midnight on this day, Herod signed the decree authorizing the officials of the Sanhedrin to capture Yeshua within Herod's dominions and forcibly take him to Jerusalem to be judged. The next day one of David Zebedee's messengers arrived in great haste from Tiberias bringing the news that Herod had authorized Yeshua's arrest by the agents of the Sanhedrin. When Rachel, the sister-in-law of Judah, Yeshua's brother, heard this alarming news, she alerted all of Yeshua's family who lived nearby, inviting them to gather at Zebedee's house. When they arrived, they tried to get in, but the house was jam-packed, and at last they stood on the porch behind and passed the news to Yeshua, from person to person, so that it was finally whispered to him by Simon Peter, who stopped the talk and said, "Behold, your mother and your brothers are outside, and they are very anxious to speak with you." And so Mary and her brothers were deeply impressed when, although he had stopped speaking to receive the message, instead of rushing to greet them, they heard his voice say in a louder tone: Tell my mother and my brothers not to be afraid for me, the Father who sent me into the world will not forsake me, nor will my family suffer any harm, tell them to have courage and put their trust in the Father in heaven. But, after all, who is my mother and who are my siblings? And stretching out his hands to all who were gathered in the hall, he said, "I have no mother, I have no brothers." Here is my mother and here are my brothers! For whosoever doeth the will of my Father which is in heaven, that is my mother, my brother, and my sister. When Mary heard these words, she fainted in Judas' arms, and they took her to the garden to revive her while Yeshua concluded his farewell message. He was going to speak with his mother and brothers, but a messenger arrived in haste from Tiberias bringing the news that the agents of the Sanhedrin were on their way with warrants to arrest him and take him to Jerusalem. Andrew received this message and interrupting Yeshua, he told him what was to be done, the Rabbi stood there in silence while his mother, having heard the words: I have no mother, was recovering from the shock in the garden, and at that moment a woman stood up in the hall and exclaimed: Blessed is the womb

that gave birth to you and blessed the breasts that nourished you! Yeshua turned aside for a moment from his conversation with Andrew to respond to this woman, saying, "No, blessed be he who hears the word of God and has the courage to obey it." Later, turning to Andrew, he told him to leave in haste with the evangelists, so they boarded a boat and headed for the eastern shore of the Sea of Galilee and pulled over near the village of Keresa, while the members of his family returned to their home in Capernaum and spent nearly a week talking, discussing, and praying. Shortly after approaching near Keresa, they went up a little to the north and spent the night in the park south of Bethsaida-Julia. Before retiring for the night the Rabbi called his disciples and the evangelists around him and discussed with them the plans of the journey through Batanea and the north of Galilee to the coast of Phoenicia, and on this occasion he reminded them of a prophecy of a psalm concerning that time, saying: Why are the Gentiles enraged and the peoples plotting in vain? The kings of the earth establish themselves, and the rulers of the people take counsel among themselves against the Lord and against his anointed, saying, Let us break the bonds of mercy and cast away the cords of love. (Psalm 2:1-3) Today you see this prophecy being fulfilled before your eyes. My Father's kingdom is founded on love, proclaimed in mercy and established through service. The Pharisees who seek our destruction truly believe that they are serving God, but they have become so limited by tradition that they are blinded by prejudice and hardened by fear and pride.

The Corazin

On Wednesday morning, May 25, Yeshua ordered Peter to go to Chorazin with the twelve evangelists, while he and the other eleven disciples, departed for Caesarea Philippi, going by the Jordan road to the Damascus-Capernaum road, then northeast to the junction with the road to Caesarea Philippi, and then to that city, where they stayed and taught for two weeks. Peter and the evangelists stayed in Chorazin for two weeks, preaching the gospel of the kingdom to a small but sincere group of people, but they failed to acquire many new believers, no city in Galilee

provided so few souls to the kingdom as Chorazin. When it became apparent that no one was willing to seek the kingdom anymore, Peter gathered his companions on Thursday, June 9, and left for Caesarea Philippi to meet with Yeshua and the disciples, and they arrived around noon on Friday, spending the whole evening recounting their experiences among the unbelievers of Chorazin.

At Caesarea Philippi and Phoenicia

Although Yeshua did not teach in public during this two-week stay near Caesarea Philippi, his disciples held numerous evening meetings in the city, and many came to the camp to speak with the Rabbi, but very few of them believed as a result of this visit. On Sunday morning, June 12, they left Caesarea Philippi to begin their journey to the coast of Phoenicia, and circled the marshy region, passing through Luz, and going to the junction with the Magdala-Mount Lebanon track, and thence to the junction with the road leading to Sidon, where they arrived on Monday afternoon, and stopped for lunch in the shade of a rocky ledge above. After they had finished eating, Yeshua talked a little with them about the doctrine of the Pharisees and their traditions, then said to them: Let us resume our journey, let us go to Phoenicia to stay there for a while.

In Tyre and Sidon

On Monday afternoon, June 13, Yeshua and his disciples arrived in the vicinity of Sidon, where they were welcomed into the home of a wealthy woman named Karuska, the evangelists and disciples staying with her friends in the immediate vicinity. Near Karuska's house, where the Rabbi was staying, there lived a Syrian woman who had heard much about him as a healer, Karuska's servant had gone to the house of this Syrian woman named Norana, to inform her that Yeshua was staying in his mistress's house and had urged this anguished mother to come and see him. When Norana arrived, the Alpheus twins explained to her through an interpreter that the Rabbi was resting and that he could not be disturbed, to which she replied that she would remain on the spot until the Rabbi finished resting. Peter also tried to persuade her to go home,

he explained that Yeshua was tired and that he had come to Phoenicia for a period of quiet and rest, but it was useless, Norana did not want to leave, to Peter's solicitations he simply replied: I will not leave until I have seen your Rabbi, I know that he can cast out the demon from my daughter and I will not leave until he has examined My daughter. Then Thomas tried to send the woman away, but he could not, and to him he said, "I have faith that your Rabbi can cast out this demon that torments my daughter, I have heard of his mighty works in Galilee, and I believe in him." What has happened to you, who want to send away those who come to seek the help of your Rabbi? And when he had thus spoken, Thomas withdrew. Yeshua, who had been listening to all the conversations from an open window, came out now, to their great surprise, and said: Woman, you are a Gentile, it is not right that you should expect the Rabbi to take the bread intended for the children of the favored house and throw it to the dogs. But Norana was not offended, but answered by saying, "Please have mercy on me, Lord, my daughter is tormented by a demon!" I understand your words, it is not good to take children's bread and throw it to the dogs, but dogs also eat the crumbs of their masters. Yeshua answered, "Great is your faith! Return to your home, you will find your daughter healed; and the young girl was healed from that time. Yeshua advised her not to tell anyone about this incident, but both mother and daughter did not cease to proclaim this healing throughout the land and even in Sidon, to the point that Yeshua saw fit to change lodgings within a few days. The next day, as Yeshua instructed his disciples commenting on the healing of the Syrian woman's daughter, he said: See for yourselves how Gentiles are able to exercise saving faith in the teachings of the gospel of the kingdom of heaven. Verily, verily, I say unto you, the Father's kingdom will be taken by the Gentiles, if Abraham's sons will not show sufficient faith to enter it. Entering Sidon, Yeshua and his disciples passed over a bridge, the first one many of them had ever seen, as they crossed this bridge, Yeshua, among other things, said: This world is only a bridge, you can cross it, but you cannot think of building a dwelling place on it. As the twenty-four began their service in Sidon, Yeshua went to live in a house located north of the city, the home of Justa and her

mother Berenice. Yeshua instructed the twenty-four every morning at Justa's house, and they traveled to Sidon to teach and preach in the afternoons and evenings. The disciples and evangelists were greatly encouraged by the way the Gentiles in Sidon received their message. It was during one of these meetings at Justa's house that the Rabbi first told his disciples: although heaven and earth shall pass away, my words of truth shall not pass away. On Thursday, June 30, the Rabbi and his disciples left Sidon and sailed up the coast to Porfireon and Heldua, where they were well received by the Gentiles, the disciples preached at Porfireon, and the evangelists taught at Heldua, and while they were thus engaged, Yeshua left them for a period of three or four days to go to the coastal city of Beirut. where he visited a Syrian named Malac, a believer who had been in Bethsaida the year before. On Friday, July 8, they all returned to Sidon and stayed at the home of Justas until Tuesday morning, when they left for Tyre and descended along the coast south by the way of Zarephath, arriving at Tyre on Wednesday, July 13. By this time the disciples and evangelists were beginning to become accustomed to working among these Gentiles, who were in fact descended chiefly from the ancient Canaanite tribes of even more distant Semitic origin. It was a great surprise to the disciples and evangelists to observe the ardor of these Gentiles to hear the gospel and to note the readiness with which many of them believed. From the 13th to the 26th of July each of the disciples took one of the evangelists with him, and so two by two, they taught and preached in all the quarters of Tyre and its environs, the polyglot population of this busy port listened to them willingly, and many were baptized. Yeshua settled in the home of a Jew named Joseph, a believer, who lived five or six kilometers south of Tyre, not far from the tomb of Hiram, who had been king of the city-state of Tyre in the days of David and Solomon. During these two weeks, the disciples and evangelists entered Tyre each day by way of Alexander's wharf to hold small meetings, and every evening most of them returned to the camp at Joseph's house south of the city. Every day believers came from the city to talk to Yeshua at his resting place. The Rabbi spoke in Tyre only once, on the afternoon of July 22, when he instructed believers in the Father's

love for all mankind and the Son's mission to reveal the Father to all human races. There was such an interest in the gospel of the kingdom among these Gentiles that, on this occasion, the doors of the Melkarth temple were opened to Yeshua, and it is interesting to note that in later years a Christian church was built on the same site as this ancient temple. Many leaders of the manufacture of Tyrian purple, the dye that made Tyre and Sidon famous throughout the world and contributed so largely to their international trade and consequent wealth, believed in the gospel of the kingdom. When, a short time later, the supply of sea-animals from which this dye was made began to dwindle, these purple makers set out in search of new shoals of these molluscs, and thus emigrating to the ends of the earth, they brought with them the message of the gospel of the kingdom. This Friday afternoon, in the course of his sermon, Yeshua said: If you want to live a life in spiritual fulness among your fellow men and produce the fruits of the Spirit, you must be born of the Spirit, be taught by the Spirit, and be guided by the Spirit. In spirit your citizenship is in heaven, but in the flesh you are still citizens of earthly kingdoms, so you render to the Caesars the things that are material and to God the things that are spiritual, the Rabbi taught them many other things, and the disciples and evangelists continued to ask questions late into the night. On Monday, Yeshua gathered his disciples and ordered the twelve evangelists to return by a different path than he and the twelve disciples would take, and after the evangelists left Yeshua, they were never so united with him again. Around noon on Tuesday, July 26, Yeshua and the twelve left Joseph's house south of Tyre, down the coast to Ptolemais, where they stopped for a day, addressing words of comfort to a group of believers who resided there. On Thursday they left Ptolemais, going east inland near Jotapata by the Tiberias road. On Friday they stopped at Jotapata and instructed other believers, on Sunday they left Jotapata, going north following the Nazareth Mount Lebanon trail, to the village of Zebulun, passing through Rama, they had meetings in Rama on Monday and stayed there until the next day, they reached Zebulun on Wednesday, August 3, holding a meeting that evening and leaving the next morning, Leaving Zebulun, they proceeded on to the junction with

the Magdala Sidon road, near Giscala, and from there they went to Gennesaret on the western shore of the Sea of Galilee, south of Capernaum, where they agreed to meet with David Zebedee, and where they intended to take counsel on how to move forward in the preaching of the gospel of the kingdom. During a brief meeting with David, they learned that many of the religious leaders were then gathered on the opposite shore of the lake near Keresa, and as a result, they took a boat for the crossing that same evening. For one day they rested on the hills, and the next day they went to the nearby park, where the Rabbi had previously fed the five thousand. Here they rested for three days in daily meetings, which were attended by about fifty men and women, the remainder of the large group of believers formerly residing in Capernaum and its environs. While Yeshua was absent from Capernaum and Galilee during his stay in Phoenicia, his enemies thought that the whole movement had been disbanded and concluded that Yeshua's haste to leave indicated that he was so afraid that he would probably never return to bother them. All active opposition to his teachings had all but subsided, believers were again beginning to hold public meetings, and there was a gradual but effective consolidation of the trusted and sincere survivors of the great scrutiny through which gospel believers had just passed.

To Capernao

Before taking the twelve for a short stay in the vicinity of Caesarea Philippi, Yeshua had agreed, through David's messengers, that he would cross the lake to Capernaum on Tuesday, August 9, in order to meet his family at the Zebedee shipyard. Yeshua went to this rendezvous with Andrew and Peter, and it was certainly the intention of Mary and her sons to keep this commitment, but it came to pass that a group of Pharisees came to Mary's house, to find out as much as possible about the whereabouts of her son Yeshua. The arrival of these emissaries from Jerusalem greatly disturbed Mary, and they, noticing the tension and nervousness of the whole family, concluded that Yeshua was expected to visit them, so they installed themselves in Mary's house and after calling for reinforcements, patiently awaited Yeshua's arrival, and this

effectively prevented anyone in the family from attempting to go to the appointment with Yeshua. During the day Judah and Ruth tried several times to evade the surveillance of the Pharisees to warn Yeshua, but it was to no avail, in the early afternoon David's messengers let Yeshua know that the Pharisees were camped in front of the entrance of his mother's house, and he then made no attempt to visit his family and so again, Yeshua and his earthly family were unable to make contact. Yeshua with Peter, standing by the lake at the shipyard, a tax collector approached them and recognized Yeshua, called Peter aside and said: Doesn't your Rabbi pay the tax of God's house? Peter was inclined to be indignant at the idea that Yeshua was expected to contribute to the maintenance of the religious activities of his sworn enemies, but noticing a peculiar expression on the tax collector's face, he rightly suspected that he was trying to ensnare them by refusing to pay the customary half-shekel for the support of the services of God's house. Peter replied, "Of course, the Rabbi pays the tax, wait at the door, and I will return at once with the tax." Peter had spoken without thinking, Judas was carrying their funds and was on the other side of the lake, neither he nor Yeshua had brought any money and knowing that the Pharisees were looking for them, it was difficult for them to go to Bethsaida to get the money. When Peter told Yeshua about the tax collector and said that he had promised him the money, Yeshua said: If you promised, then you should pay! And with a touch of humor he said again: From whom do the kings of the earth take tribute for the maintenance of the court? By their children or by foreigners? From foreigners, Peter replied. Yeshua said to him: Children are therefore excluded. However, Peter, it is good in this circumstance that we pay the tax so as not to obstruct the authorities, we do not offer these men the opportunity to be offended by our behavior, I will wait here! You go to the sea, cast a hook and catch the first fish that comes up, open its mouth, you will find a shekel, take it and give it for me and for you. The tax collector took the tax and left, in the meantime some messengers arrived and informed them that Mary's house was still under surveillance, so when it was dark, Yeshua, Andrew, and

Peter boarded their boat and rowed slowly to the east coast of the Sea of Galilee.

In Bethsaida-Julia

On Wednesday, August 10, while Yeshua and the twelve disciples were camped in Magadan Park, near Bethsaida-Julia, more than a hundred believers, evangelists, some women who had previously assisted him, and others interested in the message of the Good News came from Capernaum to meet the Rabbi. Many Pharisees, hearing that Yeshua was there, also came, at this time some Sadducees had joined the Pharisees in their effort to trap Yeshua. Yeshua held a public meeting that was also attended by the Pharisees, who provoked him with embarrassing questions, and tried in other ways to disturb the assembly. One of the Pharisees said, "Rabbi, we would like you to give us a sign of your authority to teach, and then, when this happens, all men will know that you have been sent by God." Yeshua answered them: When it is evening you say it will be good weather because the sky is red, in the morning you say it will be bad weather because the sky is red and the clouds are low. When you see a cloud rising in the west you say it will rain, when the wind blows from the south you say it will be scorching hot. How is it that you know how to discern the appearance of heaven so well and are so utterly incapable of discerning the signs of the times? To those who would know the truth, a sign has already been given, but to a hypocritical and mischievous generation no sign will be given. Before dismissing the company, the Rabbi said: I say to you, beware of the ferment of the Pharisees and Sadducees, do not be deceived by their display of great erudition and their deep loyalty to the forms of religion, but desire the love of truth and true faith. Early on Thursday morning, Yeshua and the twelve disciples left Magadan Park for Caesarea Philippi, the capital of the Tetrarch Philip's domain, which was situated in a region of wondrous beauty, nestled in an enchanting valley among picturesque hills where the Jordan flows from an underground cavern. To the north there was a clear view of the peaks of Mount Hermon, while from the hills to the south there was a magnificent view of the upper reaches of the Jordan and the

Sea of Galilee. As they walked along the road, as they passed south of the Waters of Merom, the disciples began to talk to each other about recent experiences in Phoenicia and elsewhere, and to relate how their message had been received and how the different peoples viewed their Rabbi. When they stopped for lunch, Yeshua asked the Twelve, "Who do people say I am?" More than half of the disciples participated in answering his question and told him that he was considered a prophet, that some of the inhabitants of Judea and Samaria believed that John the Baptist had risen from the dead, and that others compared him to Moses, Elijah, Isaiah, and Jeremiah. After hearing this account, Yeshua stood up, and looking at the twelve seated in a semicircle around him, with surprising emphasis asked: But you, who do you say that I am? There was a moment of tension-laden silence, the twelve did not take their eyes off their Rabbi, and then Simon Peter, springing to his feet, exclaimed: Thou art the Christ, the Son of the living God. Yeshua said to Peter, "This is not of the flesh, but has been revealed to you by my Father who is in heaven." For the present I command you not to speak of this to anyone, let us get out of here, and so they resumed their journey to Caesarea Philippi, where they arrived late that evening and stopped at the house of Celsus, who was waiting for them. Late in the morning of this Friday the disciples gathered in the garden of Celsus for the midday meal, after they had shared the meal and had begun to discuss the plans for the upcoming journey to the Decapolis, Yeshua looked at them and said: Now that a whole day has passed since you approved Simon Peter's declaration on the identity of the Son of Man, I would like to ask you if you are still standing by your decision. When they heard this, the twelve stood up, and Simon Peter, advancing a few paces toward Yeshua, said, "Yes, Rabbi, we keep it, we believe that you are the Son of the living God, and Peter sat down with his brothers." Yeshua, standing there, said to the Twelve, "I declare unto you that upon this rock I will build the living temple of the spiritual community in the eternal realities of my Father's kingdom, and all the forces of evil and the armies of sin shall not prevail upon it, and to you and your successors I now give the keys of the kingdom, authority over temporal things. Again he advised them not to tell anyone, for the

time being, that he was the Christ, the Son of God, and after Yeshua had thus spoken, he ordered the twelve to go by themselves into the hills to seek wisdom, strength, and spiritual guidance until the time of the evening meal, and they did as the Rabbi had urged them to do. Yeshua and his disciples stayed another day at the house of Celsus, and gathered together in the garden he continued to instruct them, saying to them: When I am no longer with you, do not think that the world will treat you better than your Rabbi treated, if you love me be prepared to accept to drink your cup. The Son of Man did not come to be helped, but to succor and to offer his life as a gift to all, I declare to you that I have come to seek and save those who are lost. No man in this world now sees the Father, save the Son who came from the Father, but when the Son is lifted up, he will draw all men to himself. I have come from the Father in this world as you have known me, and I declare to you that I must leave this world quickly and return to my Father, I tell you that the Father and I are one, everyone who has seen me has seen the Father, my Father works with me in all these things and will never leave me alone in my mission, just as I will never abandon you when you go shortly to proclaim this gospel in all the world. And now I have led you for a short time to a secluded place with me alone, that you may comprehend the glory, and grasp the greatness of the life to which I have called you. The disciples listened in silence to these bold and astonishing statements and dispersed in small groups to meditate on the Rabbi's words. Yeshua knew well that God can only be known through the reality of experience, that it can never be understood by the mere teaching of the mind, and he taught his disciples that even if they could never fully understand God, they could certainly know Him, just as they had known the Son of Man. One can know God not by understanding what Yeshua said, but by knowing what Yeshua was, which is a revelation from the Father. Except when quoting the Hebrew Scriptures, Yeshua referred to Deity by only two names: God (Elohim) and Father (Abba), while referring to his Father as God, he usually used the Hebrew word Yahweh. He elevated the concept of Yahweh from the Father of the one people of Israel, to the Father of all the children of men, and also the Father of the individual believer,

although Yeshua revealed the true nature of the Father in heaven in his earthly life, He taught only two things about him: that God is in Himself Spirit, and that, in all matters of relationship with his creatures, he is a Father. On the evening of this day, messengers from David Zebedee arrived from Bethsaida and brought sufficient funds to support the disciples for the journey to the Decapolis, until they returned. At this time Matthew was waiting to collect money from the sale of his last part of the property in Capernaum, and he had agreed that these funds should be remitted to Judah anonymously, for the needs of all his companions. On Sunday morning, Yeshua said to the twelve, "Have provisions and prepare to go to that mountain over there, where the Spirit of my Father commands me to go."

Sul Monte Hermon

It was almost sunset on Sunday afternoon, August 14, A.D. 29, when Yeshua and his disciples arrived at the foot of Mount Hermon, and remained here for two days to prepare spiritually for the events that were to follow. Yeshua already knew what was going to happen on the mountain, and he wanted all his disciples to be able to participate in a new experience of his mandate, but he decided to take only three of them, Peter, James and John, to a place higher than the mountain. Early in the morning of Wednesday, August 17, Yeshua and the three disciples began the ascent of Mount Hermon and reached their destination about halfway to the mountain's summit just before noon, and as they ate their meal Yeshua told the three disciples something about his experience in the hills east of the Jordan shortly after his baptism. and other things of his experience on Mount Hermon on the occasion of his previous stay in this solitary retreat. At about three o'clock this afternoon, Yeshua greeted the three disciples, saying, "I am going alone for a little while to communicate with the Father, I ask you to stay here, and while you wait for my return, pray that the Father's will may be done in your life." In the evening, as they ate their frugal meal, Peter asked the Rabbi: How long shall we remain on this mountain from our brethren? And Yeshua answered: Until you see the glory of the Son of Man and know that all

that I have told you is true. The disciples continued to converse with each other, sitting by the burning embers of the fire until darkness fell and their eyes grew heavy, for they had begun their journey very early that morning. After the three had slept soundly for about half an hour, they were suddenly awakened by a crackling noise nearby, and to their great astonishment, looking around, they saw Yeshua conversing with two bright beings clothed in light, and Yeshua's face and form shone with the brightness of the sun. The three of them were conversing in a strange language, but from certain things they said, Peter understood that the beings with Yeshua were Moses and Elijah, the other two disciples were so frightened that it took them some time to recover, but Peter, who had been the first to get up, while the dazzling vision vanished before them and they looked at Yeshua remained alone, He said, Rabbi, it's a good thing to have been here, we rejoice to see your glory, if you want to stay here, and we'll set up three tents, one for you, one for Moses, and one for Elijah, and Peter said this because of his confusion, and while Peter was still speaking, a cloud came up and settled over them, the disciples were now greatly frightened, and as they fell on their faces in worship, they heard a voice, the same one that had spoken at the baptism of Yeshua, saying, This is my beloved Son, hearken unto him; and when the cloud vanished, Yeshua stretched out His hand and touched them, saying, "Arise and do not be afraid, you will see greater things than this," but the disciples were really afraid, and for almost half of the descent from the mountain not a single word was spoken. Yeshua said to them, "Take heed that you do not tell anyone what you have seen and heard on this mountain until the Son of Man has risen from the dead." Just as some of them were present at his baptism in the Jordan as he witnessed the beginning of his mission as the Son of Man, so too some were present to hear his assumption of his new public role as the Son of God. Peter shuddered at the thought of the Rabbi's death was too unpleasant an idea, and fearing that James or John might ask some question about this statement, he thought it best to start a diversionary conversation, and expressed the first thought that came to his mind, which was: Rabbi, why do the scribes say that Elijah must come before the Masiah appears?

And Yeshua, knowing that Peter was trying to avoid the reference to his death and resurrection, replied: Elijah indeed comes first to prepare the way for the Son of Man, who must suffer much and ultimately be rejected. But I tell you, Elijah has already come, and they did not receive him, but did to him all that they wanted. And then the three disciples perceived that he was referring to John the Baptist as a prophet as Elijah. It was just before breakfast time this Thursday morning when Yeshua and his companions arrived at the camp, and as they approached, they saw a crowd of about fifty people around the disciples, and soon they began to hear arguments and disputes in this mixed crowd of Jerusalem scribes and believers who had followed Yeshua on his journey to Magadan. The main controversy concerned a citizen of Tiberias who had arrived the previous day in search of Yeshua, this man, James of Safed, had an only son of about fourteen years of age, who was severely afflicted with epilepsy, and in addition to this nervous disease this boy was the victim of a demon. For nearly two weeks this anxious father, a junior officer of Herod Antipas, had wandered the western frontier of Philip's dominions looking for Yeshua to plead with him to heal this sick son, but he did not reach the disciples until noon on the day when Yeshua was in the mountains with the three disciples. The nine disciples were greatly surprised and disturbed when this man, accompanied by nearly forty other persons who were looking for Yeshua, suddenly fell upon them, at the moment when they had fallen into their old temptation to discuss who would be the greatest in the future kingdom, and were debating animatedly as to the probable positions that would be assigned individually. Andrew stood up to receive this father and his son, saying, "Whom are you looking for? James the boy's father said: Good man, I seek thy Rabbi, i seek the healing of my sick son, I would like him to cast out this demon that possesses my son, and then the father went on to tell the disciples how his son was so afflicted that he risked losing his life many times because of these crises. While the disciples listened, Simon Zealot and Judas Iscariot advanced to the father saying, "We can heal him, you don't need to wait for the Rabbi to return." Then the father said, "If it has been granted to you to do these works, I beg you to speak

those words which will deliver my son from this bondage." Then Simon stepped forward and placing his hand on the boy's head, looked him straight in the eye and commanded: Come out of him, you unclean spirit in the name of Yeshua, obey me. But the boy only had a more violent crisis, the scribes began to mock the disciples, and the disappointed believers suffered the ridicule of these hostile critics. Andrew tried, with a second attempt to cast out the demon, but he too was unsuccessful, openly confessed his defeat and begged his father to stay with them for the night or until Yeshua returned, saying: Perhaps this kind of demons only go away at the personal command of the Rabbi. And so James of Safed did not want to give up and decided to stay until the Rabbi returned. As Yeshua approached, the nine disciples were more than relieved to welcome him, and greatly encouraged to see the good humor and enthusiasm in the faces of Peter, James, and John. They all rushed to greet Yeshua and their three brothers, and as they exchanged greetings that crowd of people came in, and Yeshua asked: What were you arguing about as we arrived? But before the bewildered and humiliated disciples could answer the Rabbi's question, the anxious father of the sick young man stepped forward and, kneeling at Yeshua's feet, said: Rabbi, I have an only son, who is possessed by an evil spirit, not only utters cries of terror, drools from the mouth, and falls as if dead at the moment of crisis, but often this evil spirit who possesses him tears him apart in convulsions, and sometimes throws him into the water and even into the fire. With the great gnashing of teeth and the numerous bruises, my son is consumed, his life is worse than death, his mother and I are sad in heart and downcast spirits. Yesterday at noon in looking for you I reached your disciples, and while we were waiting for you your disciples tried to cast out this demon, but they did not succeed. And now, Rabbi, do you want to do this for us, do you want to heal my son? When Yeshua had heard this account, he touched the kneeling father and invited him to rise, and looking at the crowd said, "O perverse and faithless generation, how long shall I endure you? How long will I be with you? When will you learn that the works of faith are not manifested at the request of doubtful unbelievers? Then, turning to the bewildered

father, Yeshua said, "Bring your son here," and when the father had brought the boy before him, he asked him, "How long has the boy been afflicted in this way?" The father answered: "Ever since he was a child, and while they were talking, the boy was seized with a violent attack, and fell in the midst of them, gnashing his teeth and foaming at the mouth, after a succession of violent convulsions he lay as if dead before them. Then the father knelt again at Yeshua's feet and pleaded with the Rabbi, saying, "If you can heal him, I beseech you to have compassion on us and deliver us from this affliction." When Yeshua heard these words, he looked at the father's anxious face, saying: Do not question the power of my Father's love, but only have faith! All things are possible to the one who truly believes. And then James of Safed said, Lord, I believe, I pray thee to meet my unbelief. When Yeshua heard these words, he stepped forward and taking the boy by the hand and said, "My boy, get up! Then he rebuked the spirit, saying, Come out of him, O unclean spirit, and do not come back to him; and putting the boy's hand in his father's hand, Yeshua said, "Go your way," and the boy was healed forever from that time. Everyone present, even Yeshua's enemies, were stunned by what they had seen, and it was truly a disappointment for the three disciples, who had so recently enjoyed the experience of the transfiguration, to see this scene of the failure and defeat of their companions. When James left with his healed son, Yeshua said: Now let's go to Caesarea Philippi, get ready immediately. They stopped for the night at Celsus's, and that evening in the garden, after they had eaten and rested, the twelve gathered around Yeshua, and Thomas said, "Rabbi, we want you to tell us about our failure and instruct us," and Yeshua answered Thomas, saying, "While you were waiting for our return, you gave in to temptation and began to argue among yourselves about who should be the greatest. Have I not told you that he who would be the greatest must become small in the sight of my Father and thus become the servant of his brethren? You couldn't cast out that demon, because the boy's father and those around him were all unbelieving, and you didn't have enough discernment to understand it, unbelief is one of the many obstacles to faith and prayer, and this caused an impediment for you. After Yeshua had thus

spoken to the twelve, he added: And now go and rest, for tomorrow we will return to Magadan and take counsel with you about our mission in the cities and villages of the Decapolis, and at the conclusion of this day's experience, let me declare to each one of you what I said to your brethren on the mountain, and let these words penetrate deeply into your hearts: the Son of Man will be delivered into the hands of men and will be put to death, but three days later he will rise again. The disciples withdrew for the night saddened, confused, could not understand these words, and while they were afraid to ask a single question about what he had said, they remembered all this only after his resurrection. Early this Friday morning Yeshua and the twelve departed Caesarea Philippi for Magadan Park near Bethsaida-Julia, traveling south, just beyond the Waters of Merom, and continuing to Capernaum by the road to Damascus through Galilee. They traveled through Galilee until well past lunchtime, then stopped in the shade to rest, and after they had eaten, Andrew, speaking to Yeshua, said: Rabbi, my brothers and I do not understand your parables, please speak to us clearly, in a non-veiled form. In answer to Andrew, Yeshua said, "My brethren, the Son of Man will soon have to go to Jerusalem, suffer much, be rejected by the scribes, the elders, and the chief priests, and after all this be killed and raised from the dead, I tell you the truth that you may be prepared for these events when they suddenly come upon us, and while he was still speaking, Simon Peter, rushing impetuously towards him, laid his hand on the Rabbi's shoulder, and said, Rabbi, far be it from us to contradict you, but I declare that these things will never happen to you! Peter spoke this way because he loved Yeshua, but the Rabbi recognized in these well-intentioned words of affection the subtle attempt to make him change his course of action contrary to the Father's will. He turned to Peter and the other disciples, saying, "Depart from me! You are a stumbling block to me, you are tempted by the spirit of the adversary; When you speak in this way you are not on my side, but rather on the side of our enemy. In this way, make your love for me a stumbling block to the fulfillment of the Father's will, do not worry about the ways of men, but rather about the will of God. After they had recovered from the first shock of Yeshua's

stinging rebuke, and before they resumed their journey, the Rabbi said again: If anyone wants to follow me, let him forget himself, assume his daily responsibilities and follow me, for whoever wants to selfishly save his life will lose it, but whoever loses his life for my sake and for the sake of the gospel. He will save her. What profit does a man have in conquering the whole world and then losing his soul? What could a man give in exchange for everlasting life? Do not be ashamed of me and my words in this sinful and hypocritical generation, just as I will not be ashamed to acknowledge you when I appear in glory before my Father in the presence of all the heavenly hosts. However, many of you who are now here before me will not taste death until you have seen the kingdom of God come with power. Yeshua thus showed the twelve the painful and conflicting path they had to walk if they were to follow it, what a shock such words were to these Galilean fishermen who persisted in dreaming of an earthly kingdom with places of honor for themselves! But their faithful hearts were moved by this courageous call, and none of them thought of abandoning it, Yeshua was not sending them alone to fight, He was leading them and only asking them to follow Him courageously. Yeshua had always been patient with their human shortcomings, but this was not the case in the face of the imminent threat to his program of carrying out his Father's will. Yeshua and the twelve departed in silence for Magadan Park, going by the way of Capernaum, arriving in Capernaum at dusk, they went through little-frequented streets directly to the house of Simon Peter to eat their evening meal. Yeshua, looking at Peter and the other disciples, asked, "As you walked together this afternoon, what were you arguing so animatedly among yourselves? The disciples were silent because many of them had continued the discussion that had begun near Mount Hermon about who would be the greatest. Yeshua, knowing what had occupied their thoughts that day, beckoned to one of Peter's little sons, and placing the child between them, said: Truly, truly, I say to you, if you do not turn back and become more like this child, you will make little progress in the kingdom of heaven. Whoever humbles himself and becomes like this little one will be the greatest in the kingdom of heaven, and whoever receives such a little one welcomes me, and those who

receive me also welcome him who sent me. Whoever causes one of these little ones to sin, it would be better for him if a millstone were tied around his neck and he were thrown into the sea. If the things you do with your hands, or the things you see with your eyes, offend the progress of the kingdom, sacrifice these idols that you hold dear, for it is better to enter the kingdom without many of the beloved things of life than to cling to these idols and find yourself cut off from the kingdom. But above all, take care not to despise any of these little ones, because their angels always behold the face of my Father. When Yeshua had finished speaking, they boarded the boat that David Zebedee had prepared and sailed to Magadan on the other side of the lake.

The journey around the Decapolis

When Yeshua and the Twelve arrived at Magadan Park to begin their teaching and preaching journey through the cities of the Decapolis, they found a group of about 100 evangelists, other believers, and some women who had previously assisted them, waiting for them. This Saturday morning, August 20, the Rabbi assembled his disciples and ordered each of them to pair up with one of the twelve evangelists, and together with the other evangelists to go in twelve groups to perform their service in the towns and villages of the Decapolis, he allowed four weeks for this journey, instructing his disciples to return to Magadan no later than Sunday, September 18, and promised to visit them often during this time. During this month the twelve groups visited Gerasa, Gamala, Hippos, Zafon, Gadara, Abila, Edrei, Philadelphia, Chesbon, Dion, Scythopolis, and many other cities, but no miracle healing or other extraordinary event occurred. One evening in Hippos, in response to a believer's question, Yeshua taught the lesson of forgiveness by saying: If a good-hearted shepherd has a hundred sheep and one of them is lost, does he not immediately abandon the ninety-nine to go in search of the one that is lost? And if he is a good shepherd, will he not continue his search for the lost sheep until he has found it? And then, when the shepherd has found his lost sheep, he carries it on his shoulders and, going home happy, cries out to his friends and neighbors: Rejoice with me, for I have found my

lost sheep! I declare that there is more joy in heaven over one sinner who repents than over ninety-nine righteous people who do not need to repent. Nevertheless, it is my Father's will that no one should be lost, much less perish, he himself goes in search of them before they have even seriously thought of repenting. The Father in heaven loves his children, and therefore you should learn to love one another, he forgives your sins, therefore you should learn to forgive one another. If your brother sins against you, go to him and tactfully and patiently show him his error and do all this between you and him alone, if he will listen to you, then you will have won your brother, but if your brother will not listen to you, if he persists in error, return to him bringing with you one or two mutual friends, so that you may have two or three witnesses to confirm your testimony and prove that you have acted with justice and mercy with your brother who has offended you. If it still refuses to listen to your brothers, you can tell the whole story to the congregation, and then, if it refuses to listen to the fellowship, let it take such measures as it will judge wise, let such an unruly member be regarded as an outcast. Simon Peter was in charge of those who worked in Hippos, and when he heard Yeshua speak like this, he asked: Lord, how many times will I forgive my brother who will sin against me? Up to seven times? And Yeshua answered Peter: Not only seven times, but seventy-seven times. The use of the term seventy-seven to illustrate mercy and tolerance was taken from the passage of Scripture which refers to Lamech's exultation over the metal weapons of his son Tubal-Cain, who, comparing these superior instruments with those of his enemies, exclaimed: If Cain, without a weapon in his hand, was avenged seven times, I will now be avenged seventy-seven times. Yeshua went on to say: Therefore the kingdom of heaven may be likened to a king who ordered the auditing of his stewards, and when this examination of the accounts began, one of his chief servants was brought before him who confessed that he owed his king ten thousand talents. Now this official of the royal court gave the excuse that he had been in trouble, and that he had nothing to pay what he owed. So the king ordered his property to be confiscated and his sons to be sold to pay off his debt. When this chief steward heard this harsh decree, he fell on his

face before the king, and begged him to have mercy and to give him a reprieve, saying, Lord, have a little more patience with me, and I will pay you all. And when the king looked at this negligent servant and his family, he was moved with compassion, ordered that he should be released, and that his debt should be entirely forgiven. This chief steward, having thus received mercy and pardon from the king, returned to his business, and finding one of his subordinate stewards, who owed him the modest sum of a hundred denarii, attacked him, and taking him by the throat, said, "Pay me all that you owe me." Then this fellow steward fell on his face before the chief steward, and pleading with him, said, "Just have patience with me, and I shall soon be able to pay you," but the chief steward would not show mercy to his fellow steward, and instead had him put in prison until he had paid his debt. When his fellow servants saw what had happened, they were so indignant that they went and reported it to the king, their lord and master. When the king heard what his chief steward had done, he called this ungrateful and inexorable man before him and said, "You are a wicked and unworthy steward, when you asked for compassion I generously forgave you all your debt; Why have you not also shown mercy to your fellow steward, just as I have shown mercy to you? And the king was so angry that he handed over his ungrateful chief steward to the jailers to detain him until he had paid all his debt. In the same way, my Father will show the most abundant mercy to those who generously show mercy to their neighbor. How can you draw near to God by asking for consideration for your shortcomings when you are in the habit of punishing your brothers and sisters because they are guilty of these same human frailties? After this visit to Simon Peter, Yeshua went to Gamala to visit John with his group of evangelists, and in the evening during a lesson, John said to Yeshua: Rabbi, yesterday I went to Ashtaroth to see a man who was teaching in your name and who also claimed to be able to cast out demons, Now this man had never been with us, nor does he follow us, so I forbade him to do such things. Then Yeshua said, "Don't forbid him, don't you understand that this gospel of the kingdom will soon be proclaimed in all the world?" How can you hope that all who believe in the gospel will be submissive to your directions?

Rejoice that our teaching has already begun to manifest itself outside the bounds of our personal influence. Do you not see, John, that those who profess to do great works in my name will end up supporting our cause? They certainly won't be impatient to speak ill of me, in matters of this kind it would be better for you to think that those who are not against us are with us. This man, whom John forbade to teach and work in the name of Yeshua, did not heed the injunction of the Rabbi's disciple, but continued his efforts and gathered a considerable group of believers in Kanata before going to Mesopotamia. This man, named Aden, had been led to believe in Yeshua by the testimony of Amos the possessed man whom Yeshua healed near Keresa. In Edrei, where Thomas and his companions worked, Yeshua spent a day and a night, and in the course of the evening lesson he expressed principles that should guide those who preached the truth and taught the gospel of the kingdom, concluding with these words: Remember what I have said, behold, I stand at the door and knock, And if anyone opens the door to me, I'll go in. Teach all believers that I am not only sensitive to their feelings and patient with their weaknesses, but that I am also implacable with sin and intolerant of iniquity. I am certainly meek and humble in the presence of my Father, but I am equally and relentlessly relentless where there is deliberate wickedness and culpable rebellion against the will of my Father in heaven. Those who enter the kingdom are not made immune from the accidents of time or the ordinary catastrophes of nature, nor from having problems, but it is certain that when difficulties beset them they will not be afraid because I will be their helper, and my peace will be in their hearts. And Yeshua taught this group of evangelists many more things before they got ready to go to sleep. Then Yeshua went to Abila, where Nathanael and his companions worked, and here too he taught many things about the gospel of the kingdom. In Philadelphia, where James was working, Yeshua continued to instruct the evangelists, and during a lesson, James asked Yeshua: Rabbi, would you be so kind as to suggest how we can choose the best passages from the scriptures for our personal edification? And Yeshua answered, Yes, James, when you read the scriptures, look for the teachings and the promises, and he quoted a few passages: Create in me a

pure heart, O Lord. (Psalm 51:10) The Lord is my shepherd; I won't lack anything. (Psalm 23:1) For I, the Lord your God, will hold your right hand, saying, Do not be afraid; I will help you. (Isaiah 41:13) You should love your neighbor as yourself. (Leviticus 19:18) Nations will no longer learn to wage war. (Isaiah 2:4) One of the evangelists asked, "Rabbi, what should I do if a stranger forced me to carry his baggage a mile?" Yeshua answered, "Don't sit down and don't want to rest while you scold the stranger in a whisper, if you can't think of anything better to do, you can at least carry your baggage a second mile, which will certainly put the unjust and ungodly stranger in trouble.

Return to Magadan

The four-week mission in the Decapolis was moderately successful, hundreds of souls believed and were baptized. On Sunday, September 18, the entire company assembled at Magadan Park as previously agreed. On Monday, there was a council meeting with more than a hundred believers in which future plans for extending the kingdom work were thoroughly studied. David's messengers were present and reported on the situation of believers in Judea, Samaria, Galilee, and the surrounding districts. These messengers kept believers throughout Palestine in touch with each other, with Yeshua and his disciples, but during these difficult days they also served as fundraisers, not only for the livelihood of Yeshua and his disciples, but also for the support of the families of the twelve disciples and the twelve evangelists. During this time Abner moved his camp from Hebron to Bethlehem, the latter place also being the seat in Judea for David's messengers. David maintained a night service of messengers between Jerusalem and Bethsaida, these couriers leaving Jerusalem every evening, taking turns at Sychar and Scythopolis, and arriving at Bethsaida the next morning at breakfast time. Yeshua and his disciples now prepared to take a week off before embarking on the final stage of their work on behalf of the kingdom. This was their last period of rest, as the mission in Perea became a campaign of preaching and teaching that extended to the time of their arrival in Jerusalem and the implementation of the final episodes of Yeshua's mortal mission. On

Tuesday morning, September 20, Andrew, at the request of the Rabbi, announced to the disciples that he was resting for a week, so that all the disciples, except Nathanael and Thomas, went to visit their families or stay with their friends. During this week, Yeshua also spent an almost complete period of rest, while Nathanael and Thomas were engaged in some conversations with a Greek philosopher from Alexandria named Rhone. This Greek had recently become a believer in Yeshua through the teaching of a companion of Abner who had led a mission in Alexandria. Rhone was now seriously engaged in the task of harmonizing his philosophy of life with the new teachings of Yeshua, and he had come to Magadan in the hope that the Rabbi would give him some clarification, the Rabbi received him kindly and arranged meetings where Nathaniel, Thomas, and also a group of about two dozen believers who were in Magadan were present. and answered many of Rhône's questions. On Tuesday, September 27, A.D. 29, Yeshua gathered his disciples and the evangelists to announce that early the next morning he and the twelve disciples would leave for Jerusalem to attend the next feast of Tabernacles, and he ordered the evangelists to visit the believers in Galilee. The disciples had been appalled by his sudden decision to go to Jerusalem, knowing that the Sanhedrin had sought him out to arrest him. When the time came to leave for Jerusalem, Nathanael and Thomas obtained permission from the Rabbi to stay for a few days in Magadan to instruct the believers, but when they had concluded their meetings, they hurried to Jerusalem to join their companions.

In Jerusalem, for the Feast of Tabernacles

When Yeshua left for Jerusalem with the ten disciples, he decided to pass through Samaria, that being the shortest way, so they followed the eastern shore of the lake and entered Samaria by the way of Scythopolis. At nightfall Yeshua sent Philip and Matthew to a village located on the eastern slope of Mount Gilboe to find accommodation for all, it happened that the inhabitants of this village had strong prejudices against the Jews, even stronger than the average Samaritan, and these feelings were exacerbated at this particular time when many people were preparing to

go to the Feast of Tabernacles. These people knew very little about Yeshua, and refused to house him because he and his companions were Jews, when Matthew and Philip expressed their indignation and informed these Samaritans that they were refusing hospitality to the Masiah, the enraged villagers drove them out of the small town with sticks and stones. After Philip and Matthew had returned to their companions and told how they had been driven out of the village, James and John went to Yeshua and said, "Rabbi, do you want us to tell the fire to come down from heaven to devour these insolent and unrepentant Samaritans." But when Yeshua heard these words of vengeance, he turned to the sons of Zebedee and rebuked them severely: You don't know what kind of behavior you manifest, vengeance is not expected in the kingdom of heaven, rather than contest, let's go to the little village near the ford of the Jordan. Thus, because of their sectarian prejudice, these Samaritans deprived themselves of the honor of giving hospitality to the Masiah. Yeshua and the ten stopped for the night in the nearby village, near the ford of the Jordan. Early the next morning they crossed the river and continued to Jerusalem by the great road on the east bank of the Jordan, arriving at Bethany late Friday evening, while Thomas and Nathaniel arrived on Sunday. Yeshua and the Twelve remained in the vicinity of Jerusalem until the end of October. Yeshua himself entered the city only a few times, and these brief visits were made during the days of the Feast of Tabernacles, and he spent much of the month of October in Bethlehem with Abner and his companions. During the festival, Yeshua boldly entered Jerusalem on several occasions and taught publicly under Solomon's Portico and elsewhere in the temple courtyards, despite the efforts of his disciples to dissuade him. This festival, falling in the cool autumn months, was generally more frequented by the Jews of the world than was Passover at the end of winter or Pentecost at the beginning of summer, and thousands of believers from all parts of the Roman Empire saw Yeshua, heard him teach, and many even went to Bethany to confer with him concerning the progress of the kingdom in the districts in which they dwelt. There were many reasons why Yeshua was able to preach publicly in the temple courtyards during the days of the festival, and the

main one was the fear that had assailed the officials of the Sanhedrin as a result of the secret division within them, it was a fact that many members of the Sanhedrin tacitly believed in Yeshua or were firmly opposed to arresting him during the feast. when so many people were present in Jerusalem, many of whom believed in him or at least sympathized with the spiritual movement he advocated. The efforts of Abner and his companions throughout Judea had also done much to solidify a favorable sentiment toward the gospel of the kingdom, so much so that Yeshua's enemies dared not manifest their opposition too openly. This was one of the reasons why Yeshua was able to attend the temple publicly and come out alive, although several times during this month the Sanhedrin made feeble attempts to have him arrested, but these efforts came to nothing, but a month or two earlier he would certainly have been put to death. On the first afternoon that Yeshua taught in the temple, a sizable crowd was sitting listening to his words describing the freedom of the new gospel and the joy of those who believe the good news, when an inquisitive listener interrupted him to ask: Rabbi, how is it that you can quote the scriptures and instruct the people so fluently when I am told that you have not been instructed in the culture of the rabbis? Yeshua answered, "No man has taught me the truths that I proclaim to you, this teaching is not mine but the one who sent me, if a man really desires to do the will of my Father, he will certainly know whether my teaching is from God or whether I speak for myself. He who speaks for himself seeks his own glory, but when I proclaim the words of my Father I seek the glory of him who sent me. But before you try to enter the new light, shouldn't you rather follow the light you already have? Moses gave you the law, and yet how many of you do it? It is not written in the law, "Thou shalt not kill." In spite of this commandment, some of you seek to kill the Son of Man. When those present heard these words, they quarrelled among themselves, some saying that he was mad, others that he was possessed by a demon, others saying that he was indeed the prophet of Galilee whom the scribes and Pharisees had long sought to kill. After a prolonged discussion, one of the crowd came forward and asked Yeshua: Why are the religious leaders trying to kill you? And he answered: They

seek to kill me because they are irritated by my teaching on the good news of the kingdom, a gospel that frees men from the heavy traditions of a formal religion that these doctors of the law are determined to maintain at all costs. They circumcise according to the law on the Sabbath day, but they would kill me because once on the Sabbath day I delivered a man from the bondage of an affliction, and on another occasion I resolved to completely heal a seriously ill man on a Sabbath day. They try to kill me because they know that if you honestly believe my teaching and dare to accept it, their traditional system of religion will be overthrown, destroyed forever. Thus they will be deprived of authority over what they have consecrated their lives to, since they have steadfastly refused to accept this new and more glorious gospel of the kingdom of God. And now I appeal to each one of you: do not judge by outward appearances, but rather judge according to the true spirit of these teachings, judge righteously. Then another curious man said: Yes, Rabbi, we are looking for the Masiah, but when he comes we know that his appearance will be in mystery, we know where you come from. You have been among our brethren from the beginning, but the Masiah will come in power to restore the throne of the kingdom of David, do you really claim to be the Masiah? And Yeshua answered: You claim to know me and to know where I come from, but I declare that I did not come to you of my own making, I was sent by the Father, and he who sent me is sincere and faithful. By refusing to listen to me, you refuse to receive the one who sends me, if you accept this gospel, you will know the one who sends me, I know the Father, because I have come from the Father to proclaim it and reveal it to you. Many of those who heard him believed in him, and said to one another: Even though this rabbi is from Galilee, and even if he does not meet all our expectations regarding the Masiah, we wonder if the Masiah at his coming, will really do anything more amazing than what this Yeshua of Nazareth has already done. When the Pharisees heard the people speaking in this way, they consulted with their leaders and decided that something had to be done immediately to put an end to these public appearances of Yeshua in the temple courtyards, so Eber the officer appointed by the Sanhedrin was sent with two assistants to arrest

Yeshua, while Eber opened a way to Yeshua, The Rabbi said, "Do not be afraid to come near, come near and listen to my teaching, I know that you have been sent to capture me, but you should understand that nothing will happen to the Son of Man until his hour has come." You are not against me, you are only following the orders of your superiors who truly believe they are serving God when they secretly try to kill me. I do not bear a grudge against any of you, the Father loves you and for this reason I desire your liberation from the slavery of the prejudice of traditions. I offer you the freedom of life and the joy of salvation, I proclaim the new and living way, the deliverance from evil and the end of the bondage of sin, I have come so that you may have life, and have it for eternity. You try to get rid of me and my teachings, if only you could understand that I will be with you for a little longer! Soon I will return to him who sent me into this world, and then many of you will seek me earnestly, but you will not discover my presence, for you cannot come where I am about to go, but all who sincerely seek to find me will one day attain the life that leads to the presence of my Father. Some of the mockers said to one another, "Where will this man go, that we cannot find him?" Will he go to live among the Greeks? Will he commit suicide? What does he mean when he declares that he will soon leave us and that we cannot go where he goes? Eber and his assistants refused to arrest Yeshua, they returned to their meeting place without him, when the religious leaders and Pharisees rebuked Eber and his assistants for not bringing Yeshua with them, Eber only replied: We were afraid to arrest him in the crowd because many believe in him, besides, we have never heard anyone speak like this man, there is something out of the ordinary about this Rabbi, you would all do well to go and listen to him. When the religious leaders heard these words, they were astonished and sarcastically said to Eber: Have you also gone astray? Are you on the verge of believing this cheater? Did you mean that any of our scholars or leaders believed in him? Have any of the scribes or Pharisees been deceived by his skillful teachings? How is it that you are influenced by the conduct of this ignorant multitude who know neither the law nor the prophets? Don't you know that these ignorant people are cursed? And then Eber answered, "All right, my lords,

but this man speaks to the multitude words of mercy and hope, he gives courage to those who are downcast, and his words have been a comfort to our souls also, what can be wrong with these teachings, even though he may not be the Masiah of the Scriptures? And even then, doesn't our law demand fairness? Do we condemn a man before we listen to him? The head of the Sanhedrin was angry with Eber and turning to him said: Have you gone mad? Are you also from Galilee? Examine the Scriptures and you will find that no prophet came from Galilee, least of all the Masiah, the Sanhedrin dissolved in confusion, and Yeshua retired to Bethany for the night. Early in the morning of the third day of the festival, as Yeshua approached the temple, he came across a group of Pharisees and doctors of the law of the Sanhedrin who were dragging a woman with them. When they were near, one of them said, "Rabbi, this woman has been caught in the act of adultery, now the law of Moses commands such a woman to be stoned, what do you say should be done with her?" This very attractive woman was the wife of a lower-class Nazareth citizen, a man who had troubled Yeshua throughout his youth. This husband induced his wife to earn a living by trading in her own body, and he had come to the feast in Jerusalem for his wife to prostitute herself for financial gain. And so they came with the woman to trap Yeshua with some claim that could be used against him in case of his arrest. Yeshua glanced and saw her husband standing behind the others and knew what kind of man he was, and he sensed that he was involved in this despicable deal. Yeshua said, "Let him who is without sin cast the first stone at this woman," and walking around the group to approach her degenerate husband, he bent down to the ground and wrote a few words on the sand that made him go away in a hurry. Then he returned to the woman and wrote again on the ground a message intended for his supposed accusers and when they had read his words, they threw the stones and went away one by one, after Yeshua had written on the sand for the third time, the woman's accomplice in sin also departed, so that when Yeshua got up after finishing writing, he saw that only the woman stood before him. Yeshua said, "Woman, where are your accusers? Is there no one left to stone you? And the woman, looking up, answered, "No one, sir." Then Yeshua said: I

know your case, I do not condemn you either, go in peace on your way and sin no more! And this woman, Hildana, turned away from her perverse husband and followed the Rabbi's disciples. This was the feast of feasts, because any sacrifice not made on the other festivals could be made at this time, it was also the occasion of receiving offerings at the temple, a combination of pleasant holidays and solemn rites of religious worship, and a period of racial joy, mingled with sacrifices, Levitical songs, and the solemn blasting of the silver trumpets of the priests. In the evening the impressive spectacle of the temple and its crowds of pilgrims was beautifully illuminated by the great candlesticks that burned brightly in the women's courtyard, as well as by the glow of dozens of torches placed in the temple courtyards. The whole city was gaily decorated, except the Roman castle of Antonia, which dominated this scene of festivity and worship with sinister contrast. During the festival, seventy oxen, symbol of the seventy nations of the pagan world, were sacrificed, and the ceremony of the pouring of water symbolized the outpouring of the divine Spirit, this water ceremony followed the procession at sunrise of the priests and Levites. The faithful descended the steps leading from the courtyard of Israel to the courtyard of the women to the sound of the blasts of the silver trumpets, and then the faithful went to the magnificent gate that opened onto the court of the gentiles, where they turned to face west, to repeat their songs, and to continue their march to the symbolic water. On the last day of the feast about four hundred and fifty priests officiated with a corresponding number of Levites, at daybreak pilgrims flocked from all parts of the city, each carrying in his right hand a bundle of myrtle, willow and palm branches, while in his left hand each carried a branch of the apple tree of paradise (the cedar or forbidden fruit). These pilgrims were divided into three groups for this early morning ceremony, one part remaining at the temple to attend the morning sacrifices, another group descending from Jerusalem to nearby Maza to cut the willow branches destined to adorn the sacrificial altar, while the third group formed a procession marching from the temple behind the priest in charge of the water, who, to the sound of the silver trumpets, carried the golden vessel intended to contain the symbolic

water, passing through Ophel to Siloam, where the portal of the spring was located. After the golden vessel had been filled in the pool of Siloam, the procession returned to the temple by entering through the water portal and going directly to the courtyard of the priests, where the priest carrying the vessel of water was joined by the priest who brought the wine for the offering of the drink. These two priests then went to the silver funnels that led to the base of the altar and poured the contents of the vessels into it. The performance of this rite of pouring wine and water was the signal for the gathered pilgrims to begin singing the psalms from 113 to 118 inclusive, alternating with the Levites and while reciting these psalms they waved their bundles towards the altar, then followed the sacrifices of the day, associated with the repetition of the psalm of the day, On the last day of the feast, Psalm 82 was recited, beginning with the fifth song. On the evening of the penultimate day of the festival, while the scene was beautifully lit by the lights of the candlesticks and torches, Yeshua stood up in the midst of the assembled crowd and said: I am the light of the world, whoever follows me will not walk in darkness, but will have the light of life; Pretending to bring me to judgment and to assume the role of my judges, you declare that if I bear witness for myself, my testimony cannot be valid, but the creature can never judge the Creator, even if I testify for myself, my testimony is true, because I know where I came from. Who I am and where I'm going. You who would like to kill the Son of Man do not know where I came from, who I am or where I am going, you judge only by appearances, you do not perceive the realities of the Spirit. I do not judge anyone, but if I choose to judge, my judgment would be just and righteous, because I would not judge alone, but according to my Father who sent me into the world and who is the source of all true judgment. You yourselves admit that the testimony of two trustworthy persons can be accepted, then I testify to these truths and so does my Father in heaven. When I told you this yesterday, in your ignorance you asked me: Where is your Father? Verily, ye know neither me nor my Father, for if ye had known me, ye would have known the Father also. I have already told you that I am leaving, and that you will seek me and not find me, for where I am going

you cannot come. You who would reject this light come from below, I come from above, you who prefer to remain in darkness are of this world, I am not of this world, and I live in the eternal light of the Father. You have all had abundant opportunities to learn who I am, and you will have still more evidence to confirm the identity of the Son of man. I am the light of life, and anyone who deliberately and consciously rejects this saving light will die in his sins. I have told you many things, but you are incapable of receiving my words, but he who sent me is true and faithful, my Father, he loves even those who have gone astray, and all that my Father has spoken I also proclaim to the world. When the Son of Man is lifted up, then you will all know who I am, and that I have done nothing of my own making, but only as the Father has taught me. I speak these words to you and to your children, and he who sent me is with me even now, he has not left me alone, for I always do what pleases his eyes. While Yeshua was teaching this to the pilgrims in the temple courtyards, many believed and no one dared to lay hands on him. On the last day, the great day of the feast, as the procession from the pool of Siloam passed through the courtyards of the temple, and immediately after the water and wine had been poured on the altar by the priests, Yeshua stood up among the pilgrims, and said, If anyone is thirsty, let him come to me and drink. from the Father in heaven I bring to this world the water of life, and whoever believes in me will be filled with this living water, as the Scriptures also say: From him shall flow rivers of living water. Yeshua did not interrupt the service to pronounce these words, he spoke to the faithful immediately after the singing of the hallel, the refrain of the psalms accompanied by the waving of the branches in front of the altar. At this point there was a pause while the sacrifices were being prepared, and it was at this time that the pilgrims heard the voice of Yeshua proclaiming that he was the giver of the living water to all thirsty souls. At the end of this early morning service, Yeshua went on to instruct the multitude, saying, "Have you not read in Scripture, Behold, as the waters are poured out upon the dry ground and scattered upon the parched ground, so shall I give the Spirit of holiness to be poured out upon your children for the blessing of your children's children also?" (Isaiah 44:3)

Why, while thirsting for the ministry of the Spirit, do you seek to water your souls with the traditions of men, welled up from the broken jugs of ceremonial service? What you see happening in this temple is the way your fathers tried to symbolize the bestowal of the divine Spirit on the faithful, and you have done well to perpetuate these symbols, at least to this day. But now the revelation of the Father has come to this generation through the mandate of the Son, and all this will certainly be followed by the bestowal of the Spirit upon the sons of men. On the afternoon of the last day of the feast, and after the disciples had failed in their efforts to persuade him to flee Jerusalem, Yeshua went back to the temple to teach. Finding a large group of believers gathered in Solomon's Porche, he spoke to them, saying, "If my words abide in you, and if you are willing to do my Father's will, then you will truly be my disciples, you will know the truth, and the truth will set you free." I know how you will answer me: we are the children of Abraham and we are not slaves to anyone, so how will we be set free? But I am not speaking of outward submission to the dominion of another, I am referring to the freedoms of the soul, verily, verily I say unto you, whosoever commits sin is a servant of sin, and ye know that the servant is not destined to remain forever in the house of the master. You also know that the son remains in the father's house, so if the Son sets you free, he will make you sons, and you will be truly free. I know that you are Abraham's seed, yet your leaders are trying to kill me because they have not allowed my word to exert its influence in their hearts. Their souls are sealed by prejudice and blinded by pride and vengeance, I proclaim to you the truth that my Father shows me, while these deluded educators try to do the things they have learned only from their fathers. You say that Abraham is your father, then I tell you that if you were the sons of Abraham you would do the works of Abraham, some of you believe my teaching, but others try to kill me because I told you the truth that I received from my Father. But Abraham didn't treat God's truth like that, I feel that some of you are determined to do the works of the evil one, if God were your Father, you would recognize me and love the truth that I reveal. Don't you see that I'm coming from the Father, that I'm sent by God, that I'm not

doing this work of my own making? Why don't you understand my words? And why did you choose to become children of evil? If you are the children of darkness you will hardly walk in the light of the truth that I reveal, the children of evil only follow the ways of their father, who was a cheat and did not uphold the truth, because there was no truth in him. But now comes the Son of Man who speaks and lives the truth, and many of you refuse to believe. Which of you convicts me of sin? If, then, I proclaim and live the truth which the Father has shown me, why do you not believe? Those who are of God joyfully listen to God's words, which is why many of you do not listen to my words, because you are not of God. Your scribes have even dared to say that I do my works with the power of the prince of demons, one near here has just said that I am possessed by a demon, that I am a son of the devil. But all those of you who have an honest relationship with your soul know very well that I do not have a demon. You know that I honor the Father, while you dishonor me, I do not seek glory for myself, but only the glory of my Father, and I do not judge you, because there is one who judges for me. Verily, verily, I say unto you who believe in the gospel that if a man keeps this word of truth alive in his heart he will never know death, and now right beside me a scribe says that this statement proves that I am possessed by a demon, for Abraham is dead and so are the prophets, and asks: Are you so much greater than Abraham and the prophets that you dare to come here and say that whoever keeps your word will not know death? Who do you pretend to be to dare to utter such blasphemies? I tell all those like him that if I glorify myself, my glory is worth nothing. But it is the Father who will glorify me, the same Father whom you call God, but you have not been able to know this your God and my Father, and I have come to reconcile you, to show you how to truly become children of God. Although you do not know the Father, I do know him, Abraham himself enjoyed seeing my day, and he saw it through faith and was happy. When the unbelieving Jews and the Pharisees of the Sanhedrin who had arrived at this moment heard these words, they caused a riot, crying, "You are not fifty years old, and you speak that you have seen Abraham, you are a son of the devil." Yeshua was unable to continue the talk, he only said as he was

leaving: Verily, verily, I say unto you, before Abraham was, I am. Many of the unbelievers rushed in search of stones to stone him, and the Pharisees of the Sanhedrin tried to arrest him, but Yeshua quickly broke through the corridors of the temple and fled to the secret meeting place near Bethany where Martha, Mary, and Lazarus were waiting for him, because it had been agreed that Yeshua would lodge with Lazarus and his sisters in a friend's house. With the death of their parents, Martha had taken over the responsibilities of the home, and so on this occasion, while Lazarus and Mary were sitting at Yeshua's feet, listening to his teaching, Martha was preparing to serve the evening meal, but she was annoyed because Mary was doing nothing to help her. So he went to Yeshua and said, Rabbi, don't you care that my sister left me alone to do all the work? Wouldn't you like to tell her to come and help me? Yeshua answered: Martha, Martha, why are you always anxious about so many things and troubled by so many details? Only one thing is really worthy of attention, and since Mary has chosen this good and useful part, I will not divert it. Can't you learn that there's a time for everything? And that the secondary matters of life must be put aside before the greater things of the kingdom of heaven?

In Bethlehem

Throughout the week following the Feast of Tabernacles, dozens of believers gathered in Bethany and were instructed by the twelve disciples, while Yeshua had gone to Bethlehem to meet with Abner, who sent many of his companions from there to the cities of Judea and southern Samaria and also to Alexandria. Here Yeshua taught Abner and the other earlier disciples of John at length, who were influenced by his public teaching in Jerusalem, as well as by the affectionate understanding they experienced in his private teaching in Bethlehem. Before leaving Bethlehem for the last time, the Rabbi made arrangements with all of them to join him in the common effort that was to precede the end of his earthly mission. It was agreed that Abner and his companions would soon join Yeshua and the twelve at Magadan Park. In accordance with this agreement, at the beginning of November, Abner

and his eleven companions united their destiny with that of Yeshua and the twelve and worked with them as one organization until the day of the crucifixion. At the end of October, Yeshua and the twelve left Jerusalem and reached the city of Ephraim, where they rested for a few days, then following the great road on the west bank of the Jordan they went directly to Magadan Park, where they arrived in the late afternoon of Friday, November 4. The next day Abner and about fifty disciples arrived from Bethlehem, and a group of evangelists and about one hundred and fifty sincere and trustworthy believers, with some women, came from all parts of Palestine. Yeshua and the Twelve, after spending a few days making visits and reorganizing the camp, began an intensive training course for this special group of believers, and from among these well-prepared and experienced believers, the Rabbi successively chose seventy disciples and sent them out to proclaim the gospel of the kingdom. The teachings began on Sunday, November 4 and continued until Monday, November 21, Yeshua gave a talk to this company every morning, but the twelve also participated in this training according to their experience and talents.

In Magadan, the ordination of the seventy

At two o'clock this Monday afternoon, amid rain showers, a group of believers, augmented by the arrival of David and most of his group of messengers, numbering about four hundred, assembled on the shore of the Sea of Galilee to attend the ordination of the seventy. Before laying His hands on the heads of the seventy to designate them as messengers of the gospel, Yeshua addressed them, saying, "The harvest is indeed plentiful, but the laborers are few, so I urge all of you to pray that the Lord of the harvest will send out more laborers to reap." I am going to choose you as messengers of the kingdom, I am going to send you among the Jews and the Gentiles like lambs among wolves, as you go about your streets two by two, I command you not to bring any purse or spare clothes, because you go out on this first mission only for a short time, on the street do not greet anyone, Deal only with your service. (The oriental greeting was a long and elaborate ceremony, so they were instructed not

to greet anyone on the street, which was a common way of urging someone to mind their own business without wasting time, this had nothing to do with friendly greetings.) Whenever you go to stay in a house, say first, "Peace be upon this house," and if there are peace-loving people living there, you shall dwell there, if not, you shall go away, and having chosen this house, stay there all your stay in that city, eating and drinking whatever is set before you, and do this because the laborer deserves his livelihood. Do not move from house to house because you are offered better accommodation. Remember, when you go to proclaim the gospel of the kingdom, you will have to fight against bitter and deluded enemies, be prudent as serpents and harmless as doves, and wherever you go, preach saying: The kingdom of heaven is at hand! Heal all the sick, you have generously received the good things of the kingdom, give them generously. If the inhabitants of a city receive you, they will find an abundant entrance into the kingdom of the Father, but if the people of a city refuse to receive this gospel, you will say to those who reject you as you depart, "Although you reject the truth, the fact remains that the kingdom of God has come to you." Everyone who hears you hears me, and whoever hears me hears him who sent me, whoever rejects your message rejects me, and whoever rejects me rejects him who sent me. After Yeshua had spoken thus to the seventy, as they knelt in a circle around him, He laid His hands on the heads of each of them, beginning with Abner. The formation of the seventy consisted of Abner and ten of John's former disciples, fifty-one of the early evangelists, and eight other disciples who had distinguished themselves in service. Early the next morning in his last meeting with the seventy, Yeshua gave his blessing with a final exhortation: Teach that the law and the prophets are summed up in these two commandments: Love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength, and your neighbor as yourself. (They were to teach this instead of the 613 mitzvot, i.e., precepts of life expounded by the Pharisees.) So Abner and the sixty-nine messengers went to all the cities of Galilee, Samaria and Judea to preach and teach for about six weeks, all returning to the new camp near Pella in Perea on Sunday, January 1. A

sincere believer came to Yeshua and said, "Rabbi, I would like to be one of your new disciples, but my father is dead, would you allow me to go home to bury him?" Yeshua said to this man, "Beloved, foxes have dens and birds of the air have nests, but the Son of Man has nowhere to lay his head. You are a sincere believer, and you can remain so while returning to your home to heal your loved ones, but it is not so for the messengers of my gospel, they have abandoned everything to follow me and proclaim the kingdom, if you want to be ordained a disciple, you must let others bury the dead, while you go to spread the good news, And this man went away with great disappointment. Another believer came to the Rabbi and said, "I would like to become an ordained messenger, but I would like to spend some time in my home comforting my family." And Yeshua answered: If you want to be ordained you must accept to give up everything, the messengers of the gospel cannot divide their affections, no man who has put his hand to the plough, and comes back, is worthy to become a messenger of the kingdom. Andrew then brought to Yeshua a rich young man who was a devout believer and who wished to be ordained. This young man, Matadormus, was a member of the Sanhedrin of Jerusalem who had heard Yeshua teach and was later instructed in the gospel of the kingdom by Peter and the other disciples. Yeshua spoke with Matadormus about the demands of ordination and asked him to postpone his decision until he had thought more deeply about the matter. Early the next morning, as Yeshua was going out for a walk, this young man came up to him and said, "Rabbi, I would like to know from you how to receive eternal life, since I have kept the commandments since my youth, I would like to know, what more must I do to obtain eternal life?" In answer to this question, Yeshua said: If you keep all the commandments, you shall not commit adultery, you shall not kill, you shall not steal, you shall not bear false witness, you shall not defraud, honor your parents, you do well, but salvation is the reward of faith, not of works. Do you believe in this gospel of the kingdom? And Matadormus answered: Yes, Rabbi, I believe all that you and your disciples have taught me. And Yeshua said, "You are not far from the kingdom of God." Then the young man said, "But, Rabbi, it is not enough for me, I would like to be one of your new messengers."

When Yeshua heard this, he looked at him with great love and said, "I will welcome you as one of my messengers if you will accept to pay the price, if you will provide for the one thing you lack." Matadormus replied, "Rabbi, I will do anything to get permission to follow you." Yeshua, kissing the young man on the forehead, said, "If you want to be my messenger, go and sell all that you have, and when you have distributed the proceeds to the poor or to your brothers, come back and follow me, and you will have treasure in the kingdom of heaven." When Matadormus heard this, his enthusiasm was dashed, and he got up and went away sad, for he possessed great possessions. This rich young Pharisee had been raised in the belief that wealth was the sign of God's favor, but Yeshua knew that he was not free from love for himself and his riches. Riches have nothing to do directly with entering the kingdom of heaven, but the love of riches does, while the other disciples of Yeshua had not given up all their earthly possessions, the twelve and seventy did. Later, after the establishment of the church in Jerusalem, the rich young man obeyed the Rabbi's injunction and became the treasurer of the church in Jerusalem. Yeshua never taught that it was a bad thing to be rich, but only asked the twelve and seventy to devote all their earthly possessions to the common cause, and he never personally took care of the finances that were handled by the disciples, except for the giving of alms. But there was an economic abuse at that time that he condemned many times, and that was the unjust exploitation of the weak, the ignorant, and the naïve by their strong, cunning, and more intelligent fellows, and Yeshua declared that such inhumane treatment of men, women, and children was incompatible with the ideals of the brotherhood of the kingdom of heaven. As soon as Yeshua had finished talking to Matadormus, Peter and some of his disciples had gathered around him, and as the rich young man was leaving, Yeshua turned to the disciples and said: You see how difficult it is for those who have riches to enter fully into the kingdom of God! No one can serve two masters, you have a saying that says: it is easier for a rope to pass through the eye of a needle than for a rich man to inherit eternal life, and so it is. When Peter and his disciples heard these words, they were so disturbed that Peter said, "So, Lord, who can be saved?" Will all

those who are rich be kept out of the kingdom? And Yeshua answered: No, Peter, but all those who put their trust in riches have little chance of entering the spiritual life of the kingdom, but, even then, what is impossible for man is not beyond the reach of my Father who is in heaven, we should rather recognize that with God all things are possible. When they had made their way to the lake, they sat down by the water, and Peter, speaking on behalf of the twelve who were all present at the time, said, "We are troubled by your words to the rich young man. Shall we ask those who want to follow you to give up all their earthly possessions? And Yeshua said, No, Peter, only to those who want to become disciples and who want to live with me as you do, as one family. But the Father demands that the affection of his children be pure and undivided, anything or person that stands between you, and the love of the truth of the kingdom must be abandoned. If one's wealth does not invade the domain of the soul, it is of no consequence to the spiritual life of those who wish to enter the kingdom. Then Peter said, "But, Rabbi, we have left everything to follow you, what shall we have then? And Yeshua said to them: Verily, verily, I say unto you, there is no one who has left wealth, family, wife, brothers, sisters, parents, or children for my sake and for the sake of the kingdom of heaven, who will not receive many times more in this world, with persecutions, and in the world to come, eternal life. Then he told them a parable: The kingdom of heaven is like a landlord who employed a lot of manpower, and who went out early in the morning to hire workmen to work in his vineyard, and after agreeing with the workmen to pay them a denarius a day, he sent them into the vineyard, and went out at nine o'clock, and seeing others idle in the market-place, He said to them, "Go and work in my vineyard, and I will pay you what is due, and they went to work at once." He went out again at noon and three o'clock and did the same thing, and when he returned to the market-place at five o'clock in the afternoon, he found still other idlers there and asked them, "Why do you stay here all day doing nothing?" And the men answered, Because no one hired us. Then the owner said, "Go and work in my vineyard, and I will pay you the right amount." When evening came, this owner of the vineyard said to his steward, "Call the workmen and pay their wages,

beginning with the last one hired and ending with the first, when those who had been hired at five o'clock in the afternoon came, they received a denarius each, and so it was with each of the other workers, when the men who were hired at the beginning of the day saw how those who came later were paid; They expected to receive more than the agreed salary. But each received only one denarius like the others, and after each had received his wages, the former complained to the landlord, saying, "These men who were hired last have only worked an hour, and yet you have paid them like us, who have been suffering all day under the blazing sun." Then the owner answered, "My friends, I do you no wrong, did not each of you agree to work for a penny a day?" Take now what is due to you and go your own way, for I desire to give to those who came last what I have given to you. Don't I have the right to do what I want with what's mine? Or do you reproach my generosity because I want to be good and show mercy? Therefore I say unto you, many of those who are first shall be last, and the last shall be first.

In Pella

Yeshua and the twelve now prepared to establish their camp in Perea, near Pella, where the Rabbi had been baptized in the Jordan, this was the same place, near the spring, which John the Baptist had occupied with his camp several years before. The last ten days of November were spent in council at Magadan, and on Thursday, December 8, the whole company of nearly three hundred persons set out at dawn to lodge the next night at Pella by the river. After dismantling the camp at Magadan, David Zebedee returned to Bethsaida and began to curtail the service of the messengers. Pilgrims came to Pella daily from all over Palestine and even from the distant regions of the Roman Empire, occasionally believers from Mesopotamia and the countries east of the Tigris. David, with the help of his party of messengers, loaded upon the beasts of burden the material of the field, then stored in his father's house, with whom he had previously organized the camp of Bethsaida near the lake, and went near the Jordan to a point about eight hundred yards north of Yeshua's camp, and in less than a week he was ready to offer hospitality to nearly

fifteen hundred visiting pilgrims, the Rabbi's camp could accommodate about five hundred persons. It was the rainy season in Palestine, and these accommodations were needed to accommodate an ever-increasing number of interested, most of them sincere, individuals who came to Perea to see Yeshua and to hear his teaching. David did all this on his own initiative, although he had taken counsel with Philip and Matthew at Magadan and employed most of his former group of messengers as helpers to direct this camp, and for the messenger service he left less than twenty men.

In Jerusalem, at the Feast of the Dedication

While the Pella camp was being set up, Yeshua, taking Nathanael and Thomas with him, secretly went to Jerusalem to attend the feast of Dedication, which in that year fell on December 19. The two disciples realized that their Rabbi was going to Jerusalem only after crossing the Jordan at the ford of Bethany. When they sensed that he really intended to be present at the feast of Dedication, they protested to him very vigorously, and resorting to all sorts of arguments tried to dissuade him, but their efforts were of no avail, Yeshua was determined to go to Jerusalem. To all their supplications and warnings that pointed out the danger of putting himself in the hands of the Sanhedrin, he only replied: I would like to give these educators of Israel another opportunity to see the light before my hour comes. On their way to Jerusalem, the two disciples continued to express their feelings of fear and express their doubts as to the wisdom of such an apparently presumptuous undertaking, reached Jericho about half-past four and prepared to lodge there for the night. That evening a considerable number of people gathered around Yeshua and the two disciples to ask questions, many of which were answered by the two disciples, while others were answered by the Rabbi. In the course of the evening a doctor of the law, trying to deceive Yeshua with a compromising argument, said: Rabbi, I would like to ask you what exactly should I do to inherit eternal life? Yeshua answered, What is written in the law and in the prophets, as you read the scriptures? The lawyer, knowing both the teachings of Yeshua and those of the Pharisees,

replied: To love the Lord God with all one's heart, with all one's soul, with all one's mind, and with all one's strength, and one's neighbor as oneself. Then Yeshua said, "You answered exactly, that, if you really do it, will lead you to eternal life." But the lawyer was not altogether sincere in asking this question, and wishing to justify himself while also hoping to embarrass Yeshua, he said: But, Rabbi, I would like you to tell me, who exactly is my neighbor? The lawyer asked this question hoping to ensnare Yeshua into making some statement that contravened the Jewish law that called one's neighbor the children of one's own people, because the Jews regarded everyone else as Gentile pagans. But Yeshua understood the purpose of the lawyer, and instead of falling into the net, he told his listeners a story that could be fully appreciated by all the inhabitants of Jericho. Yeshua said: A man was coming down from Jerusalem to Jericho and fell into the hands of cruel robbers who robbed him, stripped him, beat him and went away, leaving him half dead. Immediately afterwards, by chance, a priest was coming down that road, and when he came to the wounded man, seeing his pitiful state, he passed over on the other side of the road. And in the same way also a Levite, when he came and saw the man, passed over to the other side. Now, at this moment, a Samaritan on his way to Jericho met this wounded man, and when he saw that he had been robbed and beaten, he was moved with compassion, and approaching him he healed his wounds by pouring oil and wine into them, and loading the man on his beast of burden he took him to the nearby inn and took care of him. The next day he took out some money to pay the innkeeper, and said to him, Take care of my friend, and if the expense is greater, when I return, I will reimburse you. Yeshua said to the Pharisee, "Which of these three turned out to be the neighbor of the one who fell into the hands of the thieves?" When the lawyer perceived that he had fallen into his own trap, he replied: The one who showed him mercy. And Yeshua said, Go and do the same thing. The lawyer replied "the one who showed mercy" to avoid uttering that hateful Samaritan word and was forced to give the right answer to the question: Who is my neighbor? which Yeshua wished to be given, and that, if Yeshua had given himself, he would have directly implicated him in the charge of heresy. Yeshua not only

confounded the dishonest lawyer but told his listeners a story that was both a warning to his disciples and a rebuke to the Jews about their attitude toward the Samaritans. When they arrived in Jerusalem they went to the house of Nicodemus, where that evening about twenty-five leaders of the people who believed in the teaching of Yeshua had gathered, and among them, fourteen had been members of the Sanhedrin, all learned men, at this meeting were also present Eber, Matadormus and Joseph of Arimathea. On this occasion, Yeshua's listeners and even his two disciples were amazed at the breadth and depth of the Rabbi's remarks to this eminent group. When this brief meeting was over, they all went away bewildered by the Rabbi's personality, fascinated by his gentle manner and full of love for man.

Yeshua Heals a Man Blind from Birth on the Sabbath

The next morning Yeshua and his two disciples went to Martha's house in Bethany for breakfast and then immediately went to Jerusalem and as they approached the temple, they met a well-known beggar, a man who had been born blind sitting in his usual place. Yeshua stopped and looked at the beggar and as he stared at this man who was born blind, it occurred to him how to once again bring his mission to the attention of the Sanhedrin, the priests, and the scribes. As the Rabbi stood there before the blind man, absorbed in deep thought, Nathanael, reflecting on the possible cause of this man's blindness, asked: Rabbi, who has sinned, this man or his parents, to be born blind? The rabbis taught that all these cases of blindness from birth were caused by sin, not only were children conceived and born in sin, but a child could be born blind as punishment for some specific sin committed by his father, they also taught that such defects could be caused by some sin or other weakness of the mother during pregnancy. In all these regions there was a vague belief in reincarnation, the ancient Hebrew teachers, as well as Plato, Philo, and many of the Essenes, tolerated the theory that men can reap in one incarnation what they have sown in a previous existence, so it was believed that in one life they atoned for the sins committed in previous lives, and the Rabbi found it difficult to make men believe that their

souls had had no previous existences. However, inconsistent as it seemed, although such blindness was believed to be the result of sin, the Jews esteemed it highly meritorious to give alms to these blind beggars, it was the custom of these blind men to chant continually to passers-by: O sensitive of heart, gain merit by helping the blind. Before Yeshua did anything for the blind man named Josiah, he answered Nathaniel's question by saying, "Neither this man nor his parents have sinned, but God's work will be manifested in him." Now I must do the works of him who sent me while it is still day, for the night will surely come when it will be impossible to work, while I am in the world, I am the light of the world, but soon I will be no longer with you. Then he stooped down and spat on the ground and mixed some clay with the spit, and speaking of all this so that the blind man could hear it, he went up to Josiah and put the clay over his eyes, saying, Go and wash away this clay in the pool of Siloam, and you will immediately recover your sight. And when Josiah had thus washed himself in the pool of Siloam, he returned to his friends and family and see. Having always been a beggar, he could do nothing else, so when the first excitement of sight had passed, he returned to his usual place where he begged. His friends, neighbors, and all those who had known him before, when they saw that he could see, all said, "Is this not Josiah the blind beggar?" Some said it was him, while others said, "No, he looks like him, but this man can see." But when they asked the man himself, he answered, "It is I." When they began to ask him how he had become able to see, he said to them, "A man passed by here, and while he was talking about me with his friends, he mixed clay with a spit, he anointed my eyes, and he ordered me to go and wash in the pool of Siloam, I did what this man told me, and I received my sight immediately, and that was only a few hours ago. I still don't know the meaning of many things I see. And when the people who began to gather around him asked where the strange man who had healed him could be found, Josiah could only answer that he did not know. By the middle of the afternoon Josiah's healing had stirred up such discussions about the temple that the leaders of the Sanhedrin decided to convene the council at the usual place of the temple and brought Josiah and asked him to tell what had

happened to him. Josiah said, A man has come, and put clay over my eyes, and told me to go and wash at Siloam, and now I see. One of the elder Pharisees, after giving a long speech, said: This man cannot come to God because you can see that he does not keep the Sabbath, he violates the law by working clay, such a man cannot be sent by God, then one of the younger men who secretly believed in Yeshua said: If this man is not sent by God, How can he do these things? We know that an ordinary sinner cannot perform such miracles. We all know this beggar and we know that he was born blind and now he sees us. Will you say again that this prophet performs all these wonders with the power of the prince of demons? And for every Pharisee who dared to accuse and denounce Yeshua, another one would stand up to ask some awkward and embarrassing questions, so that a serious division was formed between them. One of the religious leaders saw that the debate was degenerating, and in order to calm the discussion he prepared to question the man himself again, turning to Josiah he said: What do you have to say about this man who you say has opened your eyes? And Josiah answered, I think he is a prophet. The religious leaders were very upset and not knowing what else to do, they decided to send for Josiah's parents to find out if he had really been born blind, they did not want to believe that the beggar had been healed. It was well known in Jerusalem, not only that entry to all synagogues was forbidden to Yeshua, but that all who believed in his teaching were likewise expelled from the synagogue, excommunicated from the congregation of Israel, and this meant being deprived of all rights and privileges of every kind throughout the Jewish world. except for the right to buy the necessities of life. So when Josiah's parents, poor and frightened souls, appeared before the august Sanhedrin, they were afraid to speak freely. The spokesman of the court said: Is this your son? Is it correct of us to assume that he was born blind? If this is true, how is it that he can now see? And then Josiah's father, seconded by his wife, answered, "We know that this is our son, and that he was born blind, but how he came to see, and who it was that opened his eyes, we do not know." Ask him, he is of age to answer, let him speak for himself. They then summoned Josiah before them a second time, trying to trap him by a

different method of attack. The officer of the court spoke to Josiah, saying, Why do you not give glory to God for this? Why didn't you tell us the whole truth about what happened? We all know that this man is a sinner, why does he refuse to tell us the truth? Do you know that you and this man are guilty of violating the Sabbath? Don't you want to atone for your sin by acknowledging God as your healer, if you still say that your eyes have been opened today? But Josiah was neither foolish nor humorless, so he answered the court official: If this man is a sinner, I do not know, but one thing I do know that while I was blind before I now see. They tried again to question him, asking, "In what exactly way did he open your eyes?" What did it actually do to you? What did he tell you? Did he ask you to believe in him? Josiah replied a little annoyed: I told you exactly how it all happened, and if you did not believe my testimony, why do you want to hear it again? Do you want to become his disciples? When Josiah had spoken in this way, the Sanhedrin was dissolved in confusion, almost in violence, because the rulers rushed upon Josiah, crying out in anger, "You may say that you are a disciple of this man, but we are disciples of Moses, and we are the teachers of the law of God." We know that God spoke through Moses, but as for this man, we don't know where he came from. Then Josiah stood on a stool, and cried out at the top of his voice to all who could hear him, saying, Hear, ye who claim to be the teachers of all Israel, I declare unto you that there is much to marvel at, for ye confess that ye know not whence this man comeeth, and yet ye know for sure, from the testimony which ye have heard, That opened my eyes. We all know that God does not do such works through a sinner, that God does such a thing only at the request of a sincere worshiper, for one who is holy and righteous. You know that since the beginning of the world there has never been heard of the opening of the eyes of one who was born blind, so look at me all of you, and realize what was done today in Jerusalem, I tell you that if this man did not come from God he would not have done this. And as the members of the Sanhedrin departed in anger and confusion, they cried out to him, "Thou hast been born utterly in sin, and now thou hast pretended to teach us?" Perhaps you were not really born blind, and besides, if your eyes were opened on the Sabbath day, it

was by the power of the prince of demons, and they went straight to the synagogue to expel him. All the while this session of the Sanhedrin was going on in one of the temple halls, in violation of the Sabbath, Yeshua walked nearby instructing the people under Solomon's Portico. Some scribes tried to trap him by publicly asking: How long will you keep us in suspense? If you're the Masiah, why don't you tell us openly? Yeshua said, "I have spoken to you many times about myself and my Father, but you would not believe me. Do you not see that the works that I do in my Father's name bear witness for me? But many of you do not believe because you do not belong to my flock.

The teacher of truth draws only those who hunger for truth and thirst for righteousness, my sheep hear my voice and I know them and they follow me, and to all who follow my teaching I give eternal life, they will never perish and no one will snatch them out of my hands. My Father, who gave me these children, is greater than all, so that no one can take them away from the hands of my Father, the Father and I are one! Some non-believing Jews rushed to where the temple was still being built to pick up stones and hurl them at Yeshua, but the believers prevented them from doing so. Yeshua continued his teaching: I have shown you many loving works done by the Father, so now I would like to ask you for which of these good works do you plan to stone me? And then one of the Pharisees answered, "We will not stone you for any of your good works, but because of your blasphemies, because you, being a man, dare to equal yourself with God." And Yeshua answered: You accuse the Son of Man of blasphemy because you refuse to believe me when I declare to you that I have been sent by God. If I do not do the works of God, do not believe me, but if I do the works of God, even if you do not believe in me, believe the works, that you may be sure of what I proclaim, let me say again that the Father is in me and I in the Father, and that, as the Father dwells in me, so will I dwell in everyone who believes this gospel. And when the people heard these words, many of them ran and fetched stones and threw them at him, but he went out of the precincts of the temple, and meeting Nathanael and Thomas, who had attended the session of the

Sanhedrin, waited with them by the temple until Josiah had gone out of the council chamber. Yeshua and the two disciples went to look for Josiah at his house only after learning of his exclusion from the synagogue, when they came to his house, Thomas called him out into the courtyard, and Yeshua, speaking to him, said: Josiah, do you believe in the Son of God? And Josiah answered, Tell me who he is, that I may believe in him. And Yeshua said, "You have seen and heard him, and he is the one who is speaking to you now." And Josiah said, Lord, I believe, and fell on his knees and worshipped him. When Josiah learned that he had been expelled from the synagogue, he was at first very dejected, but he was greatly encouraged when Yeshua ordered him to prepare immediately to go with them to the camp at Pella, Yeshua left Jerusalem and returned to Pella with Josiah and the two disciples. Josiah proved to be one of the beneficiaries of the Rabbi's miraculous ministry which he responded fruitfully, for he became a preacher of the gospel of the kingdom throughout his life. Toward the end of December and before the return of the seventy, about eight hundred visitors were staying at David's camp. Yeshua in one of his evening teachings said, "I have many things to say to you tonight, and since many of you are my disciples and some of you my bitter enemies, I will present my teaching in the form of a parable, so that each of you can take for yourselves what is received in your heart. Tonight, here before me, there are men who are willing to die for me and for this gospel of the kingdom, and some of them will sacrifice themselves in this way in the years to come, but here are also some of you, slaves of tradition, who have followed me from Jerusalem and who, with their darkened and deluded leaders, they seek to kill the Son of Man. The life that I now live in the flesh will judge the two categories, the true shepherds and the false shepherds, if the false shepherd were blind, he would not be guilty of sin, but you claim to see, you profess to be the doctors of Israel, therefore your sin remains upon you. The true shepherd gathers his flock into the fold for the night in times of danger, and when daylight comes he enters the fold by the door, and when he calls, the sheep know his voice. Every shepherd who enters the fold in any other way than by the door is a thief and a robber. The true shepherd

enters the fold after the keeper has opened the door for him, and his sheep, knowing his voice, go out at his call, and when his sheep have gathered together, the true shepherd goes before them, and the sheep follow him. His sheep follow him because they know his voice, they will not follow a stranger, they will flee from the stranger because they do not know his voice. This crowd that is gathered here with us is like sheep without a shepherd, but when we speak to them, they know the voice of the shepherd and follow us, or at least those who hunger for truth and thirst for righteousness do. Some of you don't belong to my fold, you don't know my voice and you don't follow me, and because you're false shepherds, the sheep don't know your voice and won't follow you, and when Yeshua told this parable, no one asked him questions. After a few moments he spoke again, saying: You who would like to be the shepherds of my Father's flocks, must not only be worthy leaders, but must also feed the flock with good food, you are not true shepherds if you do not lead your flocks into green pastures and calm waters; and now I declare that I am the door of the Father's fold and at the same time the true shepherd of my Father's flocks. Any shepherd who tries to enter the fold without me will not succeed, and the sheep will not listen to his voice. I am the true shepherd who is also willing to lay down his life for the sheep. The thief enters the fold only to steal, kill, and destroy, but I have come that you may all have life, and have it more abundantly. The hireling, when danger comes, will flee and let the sheep be scattered and killed, but the true shepherd will not flee when the wolf comes, but will protect his flock and, if necessary, give his life for his sheep. Verily, verily, I say unto you, friends and foes, I am the true shepherd, I know my own and my own know me, I will not flee from danger, I will finish this mission according to the will of my Father, and I will not forsake the flock which the Father has entrusted to my keeping. But I have many other sheep that are not of this fold, and these words are valid not only for you, these other sheep also hear and know my voice, and I have promised my Father that they shall all be gathered into one fold, and then you shall all know the voice of one shepherd. the true shepherd. But remember, if I give up my life, I will take it back, I have the right and

the power to give my life, and I have the same power and the same right to take it back. You cannot comprehend this, but I received such authority from my Father even before this world was. When his disciples heard these words, they were confounded, while the Pharisees of Jerusalem and the environs departed into the night, saying, "Either he is mad or he is possessed by a demon." But some of the scribes of Jerusalem also said, "He speaks as one who has authority," and who has ever seen one possessed by a demon open the eyes of a man born blind and do all the wonderful things that this man has done? The next day, about half of these Hebrew scribes professed to believe in Yeshua, and the other half returned to their homes in dismay. On Sunday, December 30, while Yeshua was with Peter, James, and John in the nearby hills, the seventy messengers were arriving in pairs, accompanied by numerous believers, at the Pella camp; At five o'clock in the afternoon, when Yeshua returned to the camp, all seventy were gathered at the teaching place. The evening meal was delayed by more than an hour as these enthusiastic preachers of the kingdom gospel recounted their experiences, even though David's messengers had already brought much of this news to the disciples during the previous weeks. When the seventy enthusiastically recounted how even the demons were submissive to them, alluding both to the marvelous healings they had performed and to some instances of possession by unclean spirits, Yeshua said: No wonder these unclean spirits are subject to you, for I have seen satan fall from heaven like lightning, I rejoice with you, but do not be overwhelmed by this experience, but rather rejoice in the fact that your names are written in the records of heaven and that you are advancing on a mission for the conquest of souls. At that moment, the Rabbi prayed: I thank you, my Father, Lord of heaven and earth, that, while this wonderful gospel has been hidden from the wise and the hypocritical, the Spirit has revealed such spiritual glories to these little children of the kingdom. Yes, my Father, I must have been pleasing in your eyes for you to have done this, and I am glad to know that the good news will spread throughout the world even after I have returned to you, having finished the mission which you have given me to accomplish. I am very moved to

realize that you are about to place all authority in my hands, that only you really know who I am, and that only I really know you and those to whom I have revealed you. After Yeshua had thus spoken to the Father, He turned to say to His disciples: Blessed be the eyes that see, and the ears that hear these things. Let me tell you that many prophets and many great men of past ages have desired to see what you see now, but it was not granted to them, and many future generations, when they hear of these things, will envy you who have heard and seen them. Then, turning to all, he said: You have heard how many towns and villages have received the good news of the kingdom, and how my disciples have been welcomed by both Jews and Gentiles. Blessed indeed be these communities that have chosen to believe the gospel of the kingdom, but woe to the inhabitants of Chorazin, Bethsaida-Julia, and Capernaum, the cities that have not received these messengers well and have rejected the light, I declare that, if the mighty works done in these places had been done in Tyre and Sidon, the inhabitants of these so-called pagan cities would long ago repent, clothed in sackcloth and sprinkled with ashes, indeed, there will be more tolerance for Tyre and Sidon on the day of judgment. Yeshua gathered the seventy aside and said to them, "I would like to warn you firmly against the snare of spiritual pride, if you could understand the fall of Lucifer, of that wicked one, you would solemnly renounce all forms of spiritual pride. To you and to all those who will follow in your footsteps through the ages, let me say: I will always be close to you, I will not leave you or forsake you. To those who listen, my invitation will always be: come to me, all you who are suffering and who are heavily burdened, and I will give you rest. Take my yoke upon you and listen to me, for I am sincere and loyal, and you will find spiritual rest for your souls. At this time many people came in increasing numbers every week and from all sides, not only from Palestine but from all over the Roman world and the Near East.

In Perea

On Thursday, January 5, A.D. 30, Yeshua summoned the seventy and gave them final instructions before sending them on missions to all the towns

and villages of Perea. The seventy, supported by the periodic activities of Yeshua and the twelve disciples, worked in the following cities and towns and in about fifty other villages: Zafon, Gadara, Macad, Arbela, Rama, Edrei, Bosora, Caspin, Mispa, Gerasa, Ragaba, Succoth, Amatus, Adam, Penuel, Capitolia, Dion, Hatita, Gadda, Philadelphia, Jogbea, Gilead, BethNimrah, Tyre, Eleala, Livia, Chesbon, Callirroe, Beth-peor, Shittim, Sibma, Medeba, Beth-meon, Areopolis, and Aroer. Throughout this time, Yeshua divided his time between the Pella camp and traveling with the twelve to assist the seventy in the various cities where they preached and taught. By mid-January more than twelve hundred people were gathered in Pella, and Yeshua instructed this multitude at least once a day when he resided at the camp, usually speaking at nine o'clock in the morning if he was not hindered by the rain, and reserving the evening for the usual question-and-answer sessions with the twelve and other more mature disciples. while Peter and the other disciples taught every afternoon. At the end of January at the camp, the multitudes numbered nearly three thousand people, and Yeshua teaching the crowd said: What I have said many times to my disciples I now declare to this crowd, beware of the leaven of the Pharisees which is hypocrisy, which is born of prejudice and in bondage to tradition, although many of these Pharisees are honest of heart and some of them are here as my disciples. Soon you will all understand my teaching, for now there is nothing secret that will not be revealed, what is now hidden from you will be made known to all when the Son of Man has completed his mission on earth. Soon, very soon, the things that our enemies are now planning in secret and darkness will be brought to light and proclaimed from the rooftops of houses. But I say to you, my friends, when they try to kill the Son of Man, do not be afraid of them, do not fear those who, although they are able to kill the body, have no power over you. I exhort you to fear no one, neither in heaven nor on earth, but to rejoice in the knowledge of him who has power to deliver you from all iniquity and to stand blameless before his judgment seat. Don't you sell five sparrows for two pennies? And yet, when these birds fly in search of food, God feeds them, and none of them exist without the knowledge of the Father, the source of life. Even

the very hairs of your head are all numbered, and if all this is true, why should you live in fear of the many trifles that arise in your daily life? I say to you, Do not be afraid! You are worth far more than many sparrows. All those of you who have had the courage to confess your faith in my gospel before men, I will immediately acknowledge before my Father and the angels in heaven, but whoever knowingly denies the truth of my teachings before men will be denied before my Father and the angels in heaven. Say what you will about the Son of man, and it will be forgiven, but whoever dares to blaspheme against the Spirit of God will not find forgiveness. When men go so far as to consciously attribute the acts of God's Spirit to the forces of evil, such deliberate rebels will not find forgiveness for their sins, and when our enemies bring you before the priests of the synagogues and other high authorities, do not worry about what you should say, and do not worry about how you should answer their questions. for the Spirit that will dwell in you will certainly teach you at that very moment what you should say in honor of the gospel of the kingdom. How long will you indulge in the valley of decision? Why do you stop between two opinions? Why should a Jew or a Gentile hesitate to accept the good news in order to become a child of the everlasting God? How long will it take you to be persuaded to enter joyfully into your spiritual inheritance? I have come into this world to reveal the Father to you and to lead you to the Father, the Father never forces anyone to enter the kingdom, the invitation has always been and will always be: whoever wants it, come and participate freely in the water of life. When Yeshua had finished speaking, many went to be baptized by the disciples in the Jordan, and while the disciples baptized the believers, the Rabbi listened to the questions of those who remained, and a young man said to him: Rabbi, my father died leaving much property to me and my brother, but my brother refuses to give me what is mine. Will you, then, ask my brother to share this inheritance with me? Yeshua was a little indignant at this young man who brought up such a business matter, but he took advantage of the opportunity to impart further teachings, and answered, "Man, who appointed me to be your judge? Where did you get the idea that I pay attention to the temporal affairs of this world? And then,

turning to all those who were near him, he said, Take heed and beware of covetousness, for a man's life does not consist in the abundance of the things he possesses. Happiness does not come from the power of possessions, and joy does not come from riches. Wealth, in itself, is not a curse, but the love of riches many times leads to such devotion to the things of this world that the soul becomes blind to the allures of the spiritual realities of God's kingdom on earth and to the joys of eternal life in heaven. Let me tell you the story of a rich man whose lands yielded bountiful harvests, and when he had become very rich, he began to reason to himself, saying, What shall I do with all my riches? I now own so much that I have no place to store my wealth. After he had meditated on his problem, he said: I will do this, I will tear down my barns and build bigger ones, and then I will have enough space in which to store my fruits and my goods. Then I will be able to say to my soul: soul, you have many goods in reserve for many years, take them now as you please, eat, drink and be happy, because you are rich and your goods have increased. But this rich man was also foolish, providing for the material needs of his body, he had forgotten to store up treasures in heaven for the satisfaction of the spirit and to find the salvation of the soul; and, moreover, he would not have enjoyed the pleasure of consuming his accumulated riches, because that very night his soul was demanded of him. That night the robbers came and broke into his house and killed him, and after plundering his barns they burned what was left, as for the goods that escaped the thieves, his heirs quarrelled among themselves, this man had laid up treasures for himself on earth, but he was not rich to God. Yeshua did this with the young man and his inheritance because he knew that his problem was greed, and when Yeshua had finished his story, another man stood up and asked him: Rabbi, I know that your disciples have sold all their earthly possessions to follow you, and that they have everything in common as the Essenes do, But would you like all of us who are your disciples to do the same? Is it a sin to possess honest wealth? And Yeshua answered this question: My friend, it is not a sin to have honorable wealth, but it is a sin if you convert the wealth of material possessions into treasures that can absorb your interest and turn away

your devotion to the spiritual purposes of the kingdom. There is no sin in having honest goods on earth, as long as your treasure is in heaven, for where your treasure is, there your heart will be also. There is a great difference between wealth that leads to covetousness and selfishness and that which is dispensed and contributes to the livelihood of those who devote all their energies to the work of the kingdom. Many of you who are here without money are fed and housed in the nearby village of tents, because men and women abundant in means have given funds to David Zebedee for this purpose, but never forget that after all, wealth is not lasting, the love of riches too often obscures, and even destroys spiritual vision. Do not fail to recognize the danger that wealth will become not your servant, but your master. Then, as the people went down to the river to attend the baptisms, the first man came privately to Yeshua to talk about his inheritance, because he felt that Yeshua had treated him harshly, and after the Rabbi had heard him again, he replied: Why do you pass up the opportunity to eat the bread of life on a day like this to indulge in your inclination to covetousness? Don't you know that Jewish inheritance laws will be applied justly if you go and take your complaint to the synagogue court? Don't you see that my work is to make sure that you know your inheritance from heaven? Have you not read in the Scripture, "There is one who becomes rich by his prudence and great thrift, and this is part of his reward, for he says, I have found peace of mind, and now I shall be able to eat of my goods continually, not yet knowing what time will bring him, and also that he will have to leave all these things to others when he dies." (Psalm 39:6) Thou hast not read the commandment: Thou shalt not covet. (Exodus 20:17) And also: They ate and were satisfied and became fat, and then they turned to other gods. (Deuteronomy 31:20) You have read in the books of psalms that: The Lord detests the covetous (Psalm 11:5) and that: The little that a righteous man possesses is worth more than the riches of many wicked people. (Psalm 37:16) If your wealth increases, don't attach your heart to it. (Psalm 62:10) You have read where Jeremiah says: Let not the rich man glory in his riches; (Jeremiah 9:23) and Ezekiel expressed the truth when he said: With their mouths they make a show of love, but their

hearts are attached to their selfish profits. (Ezekiel 33:31) Yeshua dismissed the young man, telling him, "What profit will you have if you conquer the whole world and lose your soul?" To another who stood nearby and asked Yeshua how the rich man would be treated on the day of judgment, he replied: I have not come to judge either the rich or the poor, but the life that men live will judge them all, and then Yeshua retired to his tent to rest a little before the evening meal. In the evening after supper, when Yeshua and the twelve gathered for their daily lecture, Yeshua said: Do not be restless or worried about the things of temporal life, about what you will eat, nor about your body or what you will wear, the well-being of the soul is worth more than food and drink, progress in spirit is far greater than the need to dress. When you are tempted to doubt the security of your daily bread, consider the crows, they neither sow nor reap, they have neither storehouses nor barns, yet the Father provides food for each one of them. How much more valuable are you than many birds! Moreover, all your anxieties or doubts can do nothing to satisfy your material needs, who among you with his anxiety can add a palm to his stature or one day to his life? Since such needs are not in your hands, why do you think with concern about all these problems? Consider the lilies, how they grow, nor work, nor spin, and yet I say unto you, not even Solomon, in all his glory, was clothed as one of them. If God thus clothes the grass of the field, which lives today and tomorrow is cut and thrown into the fire, how much better will He clothe you, men of little faith! As you wholeheartedly devote yourselves to the proclamation of the gospel of the kingdom, you should not have minds doubting the maintenance of yourselves or your families; if you truly give your life to the gospel, you will live by the gospel. If you are concerned about food and water, how are you different from the nations of the world that so assiduously seek these needs? Consecrate yourselves to your service, with the conviction that the Father and I both know that you need all these things, let Me assure you, once and for all, that if you dedicate your life to the work of the kingdom, all your real needs will be met. Seek the greater and you will find the lesser thing contained in it, ask for heavenly things, and earthly things will be included in you. The shadow

certainly follows the substance, you are only a small group, but if you have faith and will not waver in fear, I declare that it will be a great pleasure of my Father to give you this kingdom. You will have stored up your treasures where money does not grow old, where no thief can steal it, and where no moth can destroy it. As I have said to the people, where your treasure is, there your heart will be also, but in the work that awaits us immediately and in the work that will remain for you after I go to the Father, you will be severely tested. You must all be on your guard against fear and doubt, let each one of you gird his loins and keep his lamp burning, behave like men who are waiting for their master to return from the preparations for the wedding feast, so that, when he arrives and knocks, you may open the door promptly, such watchful servants will be blessed by the master who will find them faithful on this important occasion, Then the master will seat his servants, while he himself will serve them. Verily, verily, I say unto you, that a crisis is imminent in your life, and it is necessary that ye be watchful and ready, and that ye understand well that no man would let a thief break into his house if he knew at what hour the thief would come. Watch over yourselves also, for at the moment you least suspect and in the way you do not imagine, the Son of Man will come. For a few minutes the twelve sat in silence, having heard some of these warnings before, but not in the context presented to them at this time. As they sat and pondered, Simon Peter asked: Is this word for us, or is it meant for all the disciples? And Yeshua answered: In the hour of trial the soul of a man is revealed, the trial reveals what is really in the heart. When the servant is trusted and tested, then the master of the house can place such a servant in his family and trust without danger to this faithful steward to see that his children are brought up and fed, likewise I will soon know to whom I can entrust the welfare of my children after I return to the Father. As the master of the house will entrust to the faithful and tried servant the affairs of his family, so will I lift up those who will endure the trials of this hour in the affairs of my kingdom. But if the servant is indolent and begins to say in his heart that my master is slow to return, and begins to mistreat his companions and to eat and drink with drunkards, then the

master of that servant will come at a time when he will not wait for him, and finding him unfaithful will drive him away in disgrace. So you'd better prepare for the day when you're visited suddenly and unexpectedly, remember that much has been given to you, so much will be asked of you, terrible trials are approaching for you, I have a baptism that I have to undergo, and I'll watch until it happens. Even if you preach peace on earth, my mission will not bring peace into the material affairs of men not for the time being at least, division can only be the result when two members of a family believe in me and three members reject this gospel. Friends, relatives, and loved ones are destined to turn against each other because of the gospel you preach is true, each of these believers will have a great and lasting peace in his heart, but peace on earth will not come until all are willing to believe and enter into their glorious inheritance as children of God. Nevertheless, go into all the world to proclaim this gospel to all nations, to every man, woman and child. Yeshua and the twelve traveled to all the towns and villages of northern Perea where the seventy were working, found that these messengers of the gospel were succeeding, and Yeshua repeatedly called the attention of his disciples to the fact that the gospel of the kingdom could be spread even without being accompanied by miracles or wonders. This whole three-month mission in Perea was carried out successfully and with little help from the twelve disciples, and from then on the gospel reflected not so much the personality of Yeshua as his teachings.

In Ragaba

On Monday, February 20, Yeshua was in Ragaba, where a wealthy Pharisee named Nathaniel lived, and since a good number of other Pharisees were following Yeshua and the twelve on the way through the country, he prepared a breakfast for all of them, about twenty, and invited Yeshua as a guest of honor. When Yeshua arrived at this breakfast, most of the Pharisees, with two or three doctors of the law, were already sitting there at the table. Yeshua immediately took his place on Nathaniel's left without going to the basins of water to wash his hands, and he did not wash them even after each course of food and at the end of the meal, as

the Pharisees did. After a long talk between Nathanael and a hostile Pharisee sitting on his right hand, and after those sitting in front of Yeshua had raised their eyebrows and pursed their lips sarcastically many times, Yeshua said: I thought you had invited me to this house to break bread with you and perhaps to ask me questions about the proclamation of the new gospel of the kingdom of God, But I see that you have brought me here to witness a ceremonial devotional display of your hypocrisy. In addition to this service, with what will you honor me again as your guest on this occasion? After Yeshua had spoken thus, they lowered their eyes to the table and remained silent, and since no one spoke, Yeshua continued: Many of you Pharisees are here with me as friends, some are even my disciples, but most of the Pharisees persist in their refusal to see the light and to acknowledge the truth, even when the work of the gospel is presented to them with great power. How carefully you cleanse the outside of the cups and plates, while the vessels of spiritual nourishment are filthy and corrupt! You are careful to present a pious and holy appearance to the people, but your inner soul is full of hypocrisy, covetousness, extortion, and all manner of spiritual depravity. Your leaders even dare to plot and plan the murder of the Son of Man, do you foolish people not understand that the God of heaven looks at the inner motives of the soul, as well as at your outward ostentations and your professions of faith? Do not think that by giving alms and paying tithes you will be cleansed from your iniquity and able to present yourselves clean in the presence of the Judge of all men. Woe to you Pharisees who have persisted in rejecting the light of life! You are meticulous in paying tithes and give alms ostentatiously, but you consciously despise God's visitation and reject the revelation of his love. While it is good for you to pay attention to these minor duties, you should not forget these more important unfulfilled demands. Woe to all those who shun righteousness, despise mercy, and reject the truth! Woe to all those who despise the revelation of the Father, while seeking seats of honor in the synagogue and soliciting flattering greetings in the marketplaces! When Yeshua was getting up to leave, one of the doctors of the law who was sitting at the table turned to him and said, "But,

Rabbi, in some of your statements you reproach us also, is there nothing good in the scribes, the Pharisees, or the doctors of the law? And Yeshua stood up and answered: You, like the Pharisees, take pleasure in occupying the first places at banquets and wearing long robes while placing heavy burdens on men's shoulders that are hard to carry, and when men's souls are tottering under these heavy burdens, you do not lift a finger. Woe to you who take the greatest pleasure in building tombs for the prophets whom your fathers have killed, and your assent to what your fathers have done is made manifest when you plan now to kill those who come today to do what the prophets did in their day, proclaiming the goodness and mercy of God. But of all past generations, the blood of prophets and disciples will be required of this perverse and hypocritical generation. Woe to all you doctors of the law, who have taken away the key of knowledge from ordinary people, you yourselves refuse to enter the way of truth, and at the same time you would like to prevent all others who seek it from entering it. But you cannot shut the doors of the kingdom of heaven, we have opened them to all who have faith to enter, and they will not be closed by the prejudice and arrogance of false teachers and hypocritical Pharisees like whitewashed sepulchres who, while on the outside look splendid, on the inside are full of dead men's bones and all manner of spiritual impurity. When Yeshua finished speaking at Nathaniel's table, he left the house without taking food. Among the Pharisees who heard these words, some became believers in his teaching and entered the kingdom, but most of them persisted in the way of darkness, becoming even more determined to lie in wait to catch some word from him that could be used to take him to judgment before the Sanhedrin in Jerusalem. There were just three things to which the Pharisees paid special attention: Strictly practice the payment of tithes, scrupulously observe the laws of purification, and avoid associating with non-Pharisees. On this occasion Yeshua sought to lay bare the spiritual barrenness of the first two practices, while reserving his remarks to rebuke the Pharisees' refusal to engage in social relations with anyone who was not a Pharisee for another later occasion when he would again dine with many of these same men. The next day Yeshua went with the

twelve to Amatus, near the borders of Samaria, and as they approached the city they met a group of ten lepers who were staying near this place, nine of this group were Jews and one was a Samaritan. Usually these Jews would abstain from all contact with this Samaritan, but their common affliction was more than enough to overcome any religious prejudice. They had heard a lot about Yeshua and His miracles of healing, and since the seventy were in the habit of announcing the probable time of Yeshua's arrival, when the Rabbi went out with the twelve on these journeys, the ten lepers had been informed, and were expected to appear nearby about this hour, so they stationed themselves at the edge of the city, where they hoped to get his attention and ask for healing. When the lepers saw Yeshua approaching them, not daring to approach him, they kept their distance and cried out to him: Rabbi, have mercy on us, cleanse us from our affliction, heal us as you have healed others. Yeshua had just explained to the twelve why the Gentiles of Perea, along with the less orthodox Jews, were more inclined to believe the gospel preached by the seventy than the more orthodox and tradition-bound Jews of Judea, and had called their attention to the fact that their message had likewise been more readily received by the Galileans. and also by the Samaritans. But the twelve disciples were not yet disposed to entertain friendly feelings toward the long-despised Samaritans, so when Simon Zealot noticed the Samaritan among the lepers, he tried to induce the Rabbi to continue toward the city without stopping even to exchange greetings with them. Yeshua said to Simon: What if the Samaritan loves God as much as the Jews? Can we judge our fellowmen? Who knows? Are you sure of your opinions, Simone? And Simon answered promptly, "If thou purify them, thou shalt soon discover." And Yeshua replied: So be it, Simon, and you will know at once the truth about God's loving mercy and the gratitude of men. Yeshua approached the lepers and said, "If you want to be healed, go immediately and show yourselves to the priests as the law of Moses prescribes, and as they went there they were all healed." But when the Samaritan saw that he was healed, he went back and going in search of Yeshua, he began to glorify God aloud and when he found the Rabbi, he fell on his knees at his feet and gave thanks for his

purification. The other nine, the Jews, had also noticed their healing and although they were grateful for their purification, they continued on their way to show themselves to the priests. As the Samaritan remained kneeling at the feet of Yeshua, the Rabbi, looking at the twelve and especially Simon Zealot, said: Were not ten cleansed? Where, then, are the other nine, the Jews? Only one, this stranger, has returned to give glory to God. And then he said to the Samaritan, Get up and go your way, your faith has healed you. Yeshua looked at his disciples again as the stranger walked away, and the disciples all looked at Yeshua, except Simon Zealot, whose eyes were lowered. Yeshua instructed the twelve not to say anything about the purification of lepers, and as they entered Amatus he remarked: You see how the children of the house, even when they are not subject to the will of their Father, consider their blessings as due, consider it of little importance to forget to give thanks when the Father bestows healing on them, but strangers, when they receive gifts from the Father of the house, they are filled with wonder and feel compelled to give thanks in recognition of the good things bestowed upon them, and again the disciples said nothing.

The Gerasa

As Yeshua and the Twelve conversed with the Seventy in Gerasa, one of the Pharisees who believed in him asked this question: Rabbi, will there be few or many people who are actually saved? And Yeshua said in response: You have been taught that only the sons of Abraham will be saved, and that only the Gentiles by adoption can hope for salvation, some of you have reasoned that because the Scriptures report that only Caleb and Joshua of all the multitudes that came out of Egypt lived to enter the promised land, Only relatively few of those who seek the kingdom of heaven will be able to enter it. You also have another saying among yourselves, a saying that contains much truth: the way that leads to eternal life is straight and narrow, the door that leads to you is also narrow, so that among those who seek salvation few are able to enter through this door. You also have a teaching that the path to destruction is wide, that access is wide, and that there are many who choose to follow

this path. But I declare that salvation is first and foremost a matter of personal choice, even if the door of the way of life is narrow, it is wide enough to admit all those who sincerely seek to enter, for I am that door, and the Son will never refuse entry to those who by faith seek to find the Father through the Son. Therefore to those who rejected the kingdom when I came in the likeness of the Son of man, who will seek to find an entrance when it is revealed in the likeness of the Son of God, then i will tell all these selfish people: I don't know where you come from, you have had your chance to prepare for this citizenship of heaven, but you have refused all these offers of mercy, you have rejected all invitations to come while the door was open; now, for you who have refused salvation, the door is closed. Salvation is not for those who do not want to pay the price of sincere consecration to do My Father's will. When in spirit and soul you have turned your back on the kingdom of the Father, it is useless for you to stand with your mind and body before the door and knock and say, "Lord, open us, we too would like to be great in the kingdom, then I will declare that you are not of my fold." I will not receive you among those who have waged the good fight of faith and won the reward of selfless service in the kingdom on earth, and when you say, We have not eaten and drunk with you, and have you not taught in our streets? Then I will declare again that you are strangers, that we have not served together in the Father's ministry of mercy on earth, that I do not know you; and then the Judge of all the earth will say unto you, Depart, all ye that have rejoiced in the works of iniquity. You who reject this salvation will one day see the prophets of Abraham's seed sitting with believers from the Gentile nations in this glorified kingdom to share the bread of life and refresh themselves with the water of life. To all who are honest in heart and sincere in faith, this remains true: Behold, I stand at the door of the heart of men and knock, and if anyone shall open me, I will go in and sup with him and feed him with the bread of life, and so, whether few or many will be saved depends entirely on whether few or many will heed the invitation: I am the door, I am the new and living way, and anyone who wants to can enter and inherit eternal life. Continuing the journey, during the midday break on the way to

Philadelphia, Thomas asked Yeshua: Rabbi, after listening to your observations while we were traveling this morning, I would like to know if celestial beings participate in the production of strange and extraordinary events, calamities, or other phenomena of the material world. In answer to Thomas' question, Yeshua said: Events are in no way foreordained, nor are they produced by the spiritual forces of the kingdom, but some phenomena could sometimes be produced by the evil spirits who dwell in the heavenly places. Thomas asked again: Rabbi, shouldn't a man's riches prove that God's blessing is upon him? Yeshua answered, "If riches testify to divine favor, why does the rich man so often refuse to believe this good news from heaven? Do you not notice that the vast majority of the poor joyfully receive the gospel and immediately enter the kingdom? The Father rains down on the just and the unjust, the sun shines alike on the honest and the dishonest. You have heard of those Galileans whose blood Pilate mixed with that of the sacrifices, but I tell you that these Galileans were by no means more sinners than all their countrymen just because it happened to them. You also know the story of the eighteen men on whom the tower of Siloam fell and killed them, do not think that these men who died like this were more guilty than all their brothers in Jerusalem, they were simply innocent victims of an accident. Listen to this story: There was a man who planted a fig tree in his yard, and after he had searched for fruit in it many times and found none, he called the vinedresser and said to him, "I have come here in these three seasons to look for fruit on this fig tree, and I have found none. Why should it clutter the ground? But the chief gardener said to his master, "Let us leave him for another year, that I may dig round it and put manure in it, and then next year, if it does not bear any fruit, it shall be cut down; and when they had thus conformed to the laws of fertility, since the tree was alive and good, they were rewarded with a bountiful harvest. God's children have an equal capacity to receive blessings, and although the Father is no exception of persons, he is limited in the bestowal of spiritual gifts by man's faith and goodwill to always abide by the Father's will. Yeshua continued to instruct them and answer their questions as they continued on to Philadelphia to visit

Abner and his companions who were preaching and teaching. Of all the cities of Perea, it was in Philadelphia that the largest group of Jews and Gentiles, rich and poor, educated and ignorant, embraced the teachings of the seventy to enter the kingdom of heaven. The synagogue in Philadelphia had never been under the supervision of the Sanhedrin of Jerusalem and therefore had never been closed to the teachings of Yeshua and his disciples. At this time Abner was teaching three times a day in the synagogue of Philadelphia, this same synagogue later became a Christian church and was the missionary headquarters for the promulgation of the gospel in the eastern regions, was for a long time a stronghold of the Rabbi's teachings and was for centuries the only center of Christian instruction in this region, Abner became the leader of the church in Philadelphia, continuing as such until his death. During Abner's final years, and for some time after his death, the believers in Philadelphia observed the doctrine of Yeshua more closely as he had lived and taught it than any other congregation on earth. Abner lived to be 89 years old and died in Philadelphia on November 23, A.D. 74, and to the end he was a faithful believer and teacher of the gospel of the kingdom. Philadelphia was the seat of the early church in the south and east, as Antioch was in the north and west.

In Philadelphia

Yeshua and his disciples arrived in Philadelphia on Friday, February 24 and rested, and on Saturday morning a very wealthy and influential Pharisee who had accepted Abner's teachings invited Yeshua to his home for breakfast, along with about forty Pharisees. While Yeshua lingered near the door talking to Abner, and after the guest had sat down, one of the most important Pharisees in Jerusalem, a member of the Sanhedrin, entered the hall and, as was his custom, made his way to the place of honor to the left of the guest, but since this seat had been reserved for the Rabbi and the right one for Abner, the host invited the Pharisee of Jerusalem to sit four seats to the left, and this dignitary was very offended at not having received the place of honor, soon all the seats were occupied. Towards the end of the meal a man who had been

suffering from a chronic illness for a long time came in from the street and now, he was dropsy, this man was a believer and had recently been baptized by Abner's companions, he did not ask Yeshua to be healed, but the Rabbi knew well that this sick man had come to this breakfast hoping to avoid the crowd and thus have a better chance of attracting his attention. The visiting Pharisee was not slow to express his resentment that such a person was not allowed to enter the hall, but Yeshua looked at the sick man and smiled at him so kindly that he approached and sat down on the floor. As the meal was finishing, the Rabbi looked over the guests and then, after making a significant nod to the man who was stricken with dropsy, he said: Scribes and wise doctors of the law, I would like to ask you a question: Is it lawful or not to heal the sick and afflicted on the Sabbath day? But those who were there knew Yeshua too well and were silent, they did not answer his question. Then Yeshua took the sick man by the hand and said, "Get up and go your way, you did not ask to be healed, but I know the desire of your heart and the faith of your soul. Before the man had left the hall, Yeshua returned to his seat and, addressing the guests seated at the table, said: Who among you, having a favorite animal falling into the well on the Sabbath, would not go directly to pull it out? And since no one answered him, and since his host evidently approved of what was happening, Yeshua stood up and said to all present: When you are invited to a wedding banquet, do not sit in the place of honor, lest a man more honored than you has been invited, and that the guest will be forced to come to you and ask you to give up your seat to this other guest of honor. in this case, you would be asked with shame to take an inferior seat at the table, but when you are invited to a banquet, it would be wise, when you arrive at the banquet table, to seek the humblest place and sit down there, so that, when the guest looks at the guests, he can say to you: My friend, why do you sit in such a humble place? Come higher, and so he will be honored in the presence of the other guests. Do not forget: anyone who exalts himself will be humbled, but anyone who humbles himself sincerely will be exalted. Therefore, when you receive breakfast or offer dinner, do not always invite your friends, brothers, relatives, or rich neighbors to invite you to their

parties in order to be rewarded. When you give a feast, invite the poor, the infirm and the blind at times, and in this way you will be blessed in your hearts, for you know well that the lame and crippled cannot repay your loving service. When Yeshua had finished speaking, one of the doctors of the law said, "Blessed be he who eats bread in the kingdom of God!" (it was a common expression of that time) Then Yeshua told a parable which even his benevolent guest was compelled to treasure, and said: A man offered a great supper, and having invited many guests, at supper time he sent his servants to say to those who were invited, 'Come, for all is ready!' And one by one, they began to apologize, the first one said: I have just bought a farm and I absolutely must go and inspect it, please excuse me; Another said, "I have bought five pairs of oxen, and I must fetch them, and I beg your pardon; And another said, "I have just been married, and therefore I cannot come." So the servants went back and told their master about it, and when the master of the house heard this, he was very angry, and turning to his servants he said, "Go out at once into the streets and alleys of the city, into the main streets and into the side streets, and bring the poor, the disinherited, the blind, and the crippled hither, so that my banquet may have guests." and the servants did as their master had commanded, and even then there was room for other guests. Then the master said to his servants, "Go out now into the streets and into the field, and compel those whom you find to come, that my house may be filled, and I declare that none of those who were invited first shall taste my supper, and the servants did as their master commanded, and the house was filled." Therefore I say to you, many are called, but few are the elect, he who has ears to hear, let him hear. When they heard these words, they took their leave, and each went to his own house. Abner had arranged for the Rabbi to teach in the synagogue on this Sabbath day, the first time Yeshua had appeared in a synagogue since they had all been closed to his teaching by order of the Sanhedrin. At the end of the service, Yeshua saw in front of him an elderly woman who had a dejected expression and a very hunched body. After stepping down from the speaker platform, Yeshua approached her and, touching her on the curved shoulder, said, "Woman, believe that I

can deliver you from your infirmity." And this woman believed, and by virtue of her faith she immediately straightened up, and when she saw that she had been straightened, she lifted up her voice and glorified God. Although the congregation of the synagogue in Philadelphia was well disposed toward the teachings of Yeshua, the ruler of the synagogue was a hostile Pharisee, and being indignant that Yeshua had dared to do a healing on the Sabbath, he stood before the congregation and said: Are there not six days when men must do all their work? Come, therefore, to be healed on these weekdays, but not on the Sabbath. When the hostile leader had spoken thus, Yeshua returned to the speaker's platform and said, "Why play the part of hypocrites? Will not each one of you untie his ox from the stable on the Sabbath to take it to drink? If such a service is permissible on the Sabbath day, should not this woman, a daughter of Abraham who has been bound by satan for eighteen years, be freed from this bondage and brought to partake of liberty and life, even on this Sabbath day? And as the woman continued to glorify God, her critic was silenced, and the congregation rejoiced with her that she had been healed. As a result of his public criticism, the synagogue leader was dismissed and replaced by a disciple of Yeshua. Many of those who had heard Yeshua's sermon and witnessed this healing believed and were baptized by Abner in the river that flowed south of the city. Late in the evening of Tuesday, February 28, a courier from Bethany arrived in Philadelphia carrying a message from Martha and Mary that said: Rabbi, the one you love is very sick, and Yeshua addressing the messenger so that he can be heard by his disciples, said: This sickness does not actually lead to death, but is to glorify God and exalt the Son. Yeshua was very fond of Martha, Mary, and their brother Lazarus, he loved them with fervent affection, but Yeshua stayed two full days in Philadelphia before preparing to leave for Bethany. Early Friday morning he said to his disciples: Let us prepare immediately to go back to Judea. James said to Yeshua, "Rabbi, you have already been to Jerusalem, and the leaders of the people tried to put you to death, while the people were intent on stoning you, when you gave these men their chance to receive the truth, and we will not allow you to return to Judea again. Then Yeshua said,

"Don't you understand that there are twelve hours of the day when you can work safely?" If a man walks by day he does not stumble, because he has light, if a man walks by night he risks stumbling, because he is without light, so long as my day lasts I am not afraid to enter Judea. Have you not understood that our brother Lazarus has fallen asleep and that I would like to go and wake him up from this sleep? Then one of the disciples said, "Rabbi, if Lazarus has fallen asleep then he will surely recover, because the disciples did not understand that Yeshua meant that Lazarus had left this world, so he said clearly: Lazarus is dead! And I'm glad for your sake that I wasn't there, because now you'll have a new reason to believe in me, and by what you're going to witness you should all be strengthened in preparation for the day when I take leave of you to go to the Father. When they could not persuade him to refrain from going to Judea, and as some of the disciples were reluctant even to accompany him, Thomas turned to his companions and said, "We have expressed our fears to the Rabbi, but he is determined to go to Bethany, I am convinced that this means the end, the Jews will certainly kill him, but if this is the Rabbi's choice, So let us behave like brave men, let us also go to die with Him. On the way to Judea, Yeshua at the time of the midday meal, spoke to his disciples and a group of companions about the terms of salvation, and at the end of this teaching, he told the parable of the Pharisee and the tax collector, saying: Salvation is a free gift from the Father to all who have the faith to accept this gospel of the kingdom. There is nothing that man can do to gain salvation, works cannot gain God's favor, and much prayer in public will not compensate for the lack of faith in the heart, you may deceive men with your outward services, but God searches into your soul. What I am telling you is well illustrated by two men who went to the temple to pray, a Pharisee and a tax collector. The Pharisee stood and prayed for himself: O God, I thank you that I am not like the rest of men, who are loan sharks, ignorant, unrighteous, and adulterers, nor even like this tax collector, I fast twice a week and give tithes of all that I earn. But the tax collector, standing aside, did not dare to raise his eyes to heaven, but beat his breast, saying, O God, be merciful to me, a sinner. I tell you that the tax collector went home with

God's approval, and not the Pharisee, for he who exalts himself will be humbled, and he who humbles himself will be exalted. When they arrived in Jericho they found many children at the lodging to rest, and some mothers carrying their children in their arms or leading them by the hand, wished that Yeshua would bless them. When the disciples went out and saw this gathering of mothers with their children, they tried to send them away, but these women refused to leave until the Rabbi had laid his hands on their children and blessed them and when the disciples rebuked these mothers in a loud voice, Yeshua, hearing the clamor, went out and rebuked them with indignation, saying, Let the little children come to me, and do not forbid them, for theirs is the kingdom of heaven. Verily, verily I say unto you, whosoever does not receive the kingdom of God as a child is unlikely to enter it to attain to the fullness of spiritual maturity, and after the Rabbi had spoken to his disciples, he received all the children and laid his hands upon them, while he spoke words of encouragement and hope to their mothers. When they resumed their journey in the hills from Jericho to Bethany, Nathanael almost always walked alongside Yeshua, and their conversation about children in relation to the kingdom of heaven indirectly led to consideration of the ministry of angels, but the conversation was interrupted by the approach of Martha, who had been informed by a boy who had seen him ascending the hills to the east. and now she hastened to welcome him. The two sisters, along with all their believing friends, were greatly disconcerted by the message the courier delivered when it reached Bethany. Many friends from nearby villages and others from Jerusalem came to comfort the grief-stricken sisters. Lazarus and his sisters were the sons of a well-to-do and honored Jew who had been the most prominent inhabitant of the small village of Bethany, and although all three had long been ardent disciples of Yeshua, they were highly respected by all who knew them. They had inherited extensive vineyards and large olive groves in the vicinity, and that they were wealthy was further attested by the fact that they could afford a private burial tomb on their property, both of their parents having already been laid to rest in this grave.

The Resurrection of Lazarus

When Martha met Yeshua, she fell at his feet and exclaimed, "Rabbi, if you had been here, my brother would not have died!" Many fears were passing through Martha's mind, but she expressed no doubt nor did she venture to criticize or question the Rabbi's conduct in connection with Lazarus' death, and after she had spoken, Yeshua stooped down and raising her, said: Have only faith Martha, and your brother will rise again. Then Martha answered, "I know that he will rise again in the resurrection of the last day, and even now I believe that whatever you ask of God our Father, he will give it to you." Then Yeshua said, looking straight into Martha's eyes: I am the resurrection and the life, whoever believes in me, even if he dies, will still live. Truly, whoever lives and believes in me will never really die, Martha, do you believe this? And Martha answered the Rabbi, "Yes, I have long believed that you are the Masiah, the Son of the living God, the one who was to come into this world." Yeshua having asked for Mary, Martha immediately went into the house and, whispering to her sister, said: The Rabbi is here and has asked for you. And when Mary heard this, she got up at once and hurried out to meet Yeshua, who was still standing some distance from the house where Martha had met him earlier. The friends who were with Mary trying to console her, when they saw that she got up quickly and went out, followed her, supposing that she was going to the grave to weep. Martha led Mary to Yeshua, and when she saw him she fell at her feet and exclaimed, "If only you had been here, my brother would not have died!" And when Yeshua saw how all of them were heartbroken by Lazarus' death, his soul was moved to compassion. When the grieving friends saw that Mary had come to greet Yeshua, they stood aside for a while Martha and Mary spoke with the Rabbi and received words of comfort and exhortation to maintain a strong faith in the Father and complete submission to the divine will. After Yeshua had spent a few moments comforting Martha and Mary, apart from the mourners, he asked them: Where did you put him? Then Martha said, Come and see; and as the Rabbi silently followed the two afflicted sisters, he wept, when the Jewish friends who followed them saw his tears, one

of them said: See how he loved him, could he who opened the eyes of the blind man not have prevented this man from dying? By this time they had come in front of the family tomb, a small natural cave, or slope, in the ten-meter-high rock face that rose at the far end of the garden. Many of Yeshua's enemies were inclined to mock his displays of affection, and said to one another: If you held this man in such high regard, why did you wait so long before coming to Bethany? If he is what he claims to be, why hasn't he saved his dear friend? What is the use of healing strangers in Galilee if he cannot save those he loves? Yeshua ordered the stone to be removed, but when Martha and Mary heard this command, they were assailed by contradictory feelings, Martha said: Shall we roll the stone away? My brother has already been dead for four days, by now the decomposition of the body has begun. As they hesitated to roll the stone away, Yeshua said, "Didn't I tell you from the beginning that if you believe, you will see the glory of God? Have I not come to fulfill my promise? Why do you doubt? How long will it take you to believe and obey? At these words they rolled the stone at once, and a group of about forty-five men standing in front of the tomb could vaguely see the form of Lazarus, wrapped in linen bandages, resting in the lower right niche of the burial cave. Yeshua looked up and said, "Father, I thank you for listening to and accepting my request, I know that you always listen to me, but because of those who are here with me I speak to you in this way so that they may believe that you have sent me into the world and know that you are working with me in what we are about to do; and when he had prayed, he cried out with a loud voice, Lazarus, come out! In an instant, Lazarus' lifeless body began to move and he immediately sat down on the edge of the stone shelf on which he had rested, his body was wrapped in funeral robes and his face was covered with a sheet and when he stood in front of them alive, Yeshua said: Untie him and let him go. All except the disciples with Martha and Mary fled to the house, pale with terror and overcome with astonishment, while some remained there, many hurried back to their homes. Lazarus greeted Yeshua and his disciples and asked the meaning of the burial garments and why he had woken up in the garden, Yeshua and the disciples stood aside as Martha told Lazarus

about his death, burial, and resurrection, she had to explain to him that he had died on Tuesday and that this Sabbath had been brought back to life. Then Lazarus approached Yeshua and with his sisters, knelt at his feet to thank and praise God, Yeshua taking Lazarus by the hand, made him stand up saying: You will be a living witness of the truth that I have proclaimed, I am the resurrection and the life, but now we all go home to get some food. Although many believed in Yeshua as a result of this powerful work, others only hardened their hearts to reject Him more. By noon the next day this story had spread throughout Jerusalem, dozens of men and women went to Bethany to see Lazarus and to speak with him, while the alarmed and bewildered Pharisees hastily convened a meeting of the Sanhedrin to decide what should be done about these new developments. Although the testimony of Lazarus' resurrection did much to strengthen the faith of the mass of believers in the gospel of the kingdom, it had little or no influence on the attitude of the leaders of the people and religious leaders of Jerusalem, except to hasten their decision to kill Yeshua and put an end to his work. At about one o'clock in the afternoon, the Sanhedrin met to deliberate again on the question: What are we going to do with Yeshua of Nazareth? After more than two hours of discussion and heated debate, a Pharisee introduced a resolution calling for Yeshua's immediate death, but this resolution was not put to a vote because fourteen members of the Sanhedrin resigned en bloc when such an unheard-of act was proposed; While these resignations were not officially ratified until nearly two weeks later, this group of fourteen withdrew from the Sanhedrin that day and never again sat on the council. When these resignations were later ratified, five other members were expelled because their colleagues felt that they harbored feelings of friendship toward Yeshua. With the expulsion of these nineteen men, the Sanhedrin was able to judge and condemn Yeshua with almost unanimous consent. Lazarus and his sisters were summoned before the Sanhedrin, and after hearing their testimony, there could be no doubt that Lazarus had been raised from the dead. Although the verbal records of the Sanhedrin practically admitted the resurrection of Lazarus, the records recorded a resolution attributing this and all the other wonders

performed by Yeshua to the power of the prince of demons, of whom Yeshua was declared to be in league. Whatever the source of his power to perform wonders, these leaders of the people were convinced that if he was not immediately stopped, very soon all the common people would believe in him, and moreover serious complications would arise with the Roman authorities because so many of his believers regarded him as the Masiah of Israel. In this meeting of the Sanhedrin, High Priest Caiaphas expressed a prophecy for the first time without his realizing it: It is better for one man to die than for the community to perish. Although Yeshua had been informed of the Sanhedrin's decisions, he was not in the least troubled by them and continued to rest with friends in Bethphage, a small village near Bethany. Before leaving, Yeshua and his disciples went to Lazarus' house and, taking leave of the family in Bethany, left to return to the Pella camp, arriving late in the evening of Wednesday, March 8. Yeshua continued to preach to the crowd every afternoon and answered questions from his disciples and other disciples in the camp every night. On Saturday afternoon Yeshua spoke to the multitude about the grace of salvation, and in the course of this sermon he again told the story of the lost sheep, the lost drachma, and then added his favorite parable of the prodigal son, saying, "You have been exhorted by the prophets, from Samuel to John, to seek God and to seek the truth, and they said, Seek the Lord as long as he can be found, and this teaching should be taken to heart. There is always joy in the presence of the angels of heaven for a repentant sinner who returns to the Father. I tell you this story to impress upon you that the Father and the Son go in search of those who are lost and who need to be saved. Listen to the story of a foolish son, a rich farmer, who deliberately left his father's house and went to a foreign land, where he suffered many tribulations. It came to pass as follows: One man had two sons, the youngest was cheerful and carefree, and always tried to have fun and shirk responsibility, while his older brother was serious, sober, hard-working, and ready to take responsibility. Now these two brothers did not get along, they argued and quarrelled continually, the younger boy was gay and lively, but indolent and unreliable, the eldest son was assiduous and

industrious, but at the same time self-centered, arrogant and vain, the younger son loved fun and avoided work, the older devoted himself to work and rarely enjoyed himself. This cohabitation became so difficult that the youngest went to his father and said, "Father, give me the third part of your property that is due to me, and allow me to go out into the world in search of fortune, when the father heard this request, knowing how unhappy the young man was at home with his elder brother, divided his property and gave the young man his share. At the end of a few weeks the young man gathered all his belongings together and set out for a distant country, and finding nothing useful to do that was even pleasant, he soon squandered all his inheritance by leading a dissolute life, and when he had spent it all, there was a prolonged famine in that country, and he found himself in misery. So, when he was starving and his poverty was great, he found employment with an inhabitant of that country, who sent him to the fields to feed the pigs. The young man would gladly have fed himself with the refuse that the pigs ate, but no one gave him anything, and one day when he was very hungry, he came to his senses and said, "How many of my father's hired servants have bread in abundance while I die of hunger, feeding swine here in a foreign land! I will get up and go back to my father, and I will say to him, 'Father, I have sinned against heaven and against you, I am no longer worthy to be called your son, accept me only as one of your hired servants, when the young man had made this decision, he got up and went to his father's house. Now this father was very grieved for his son, he had lost the cheerful though thoughtless boy, but he loved this son and was always on the lookout for his return, so that on the day when he approached his house, though he was still far off, the father saw him, and moved with loving compassion, ran out to meet him, and greeting him affectionately embraced and kissed him. After they had thus met, the son looked at his father's tear-filled face and said, "Father, I have sinned against heaven and before you, I am no longer worthy to be called a son," but the young man had no chance of completing his confession, for his father, mad with joy, said to the servants who had come in the meantime: Take his best garment at once, the one I have kept, and put it on him, and put his son's ring on his

finger, and look for sandals for his feet. And then, after the happy father had brought the tired and aching foot boy into the house, he cried out to his servants, "Take the fatted calf and kill it, and let us eat and make merry, for this son of mine was dead and lives again, he was lost and is found; and they all gathered round the father to rejoice with him at the return of his son, at this time while they were celebrating, the eldest son returned from his day's work in the fields, and as he approached the house he heard the music and the dancing, when he came to the back door he called out one of the servants and asked the meaning of all these festivities, And then the servant said, Thy long-lost brother has returned home, and thy father has killed the fatted calf to celebrate his return; You also go in and greet your brother, but when the elder brother heard this, he was so grieved and irritated that he would not go into the house. When his father heard of his resentment at the welcome given to his younger brother, he went out to urge him, but the eldest son would not yield to his father's persuasion, and answered his father by saying, "All these years I have served you here without ever transgressing your commands in the slightest, and yet you have never given me a single kid to feast with my friends." I have been here to take care of you all these years, and you have never celebrated my faithful service, but when this son of yours returned, after having squandered your substance with prostitutes, you hastened to kill the fatted calf and feast for him. As this father sincerely loved both his sons, he tried to reason with this eldest son: But, my son, you have always been with me and all that I have is yours, you could have had a kid at any time if you had made friends to share your joy, but it is fitting that you should join me now to be happy and content for your brother's return. Think of this, my son, your brother was lost and is found, he has come back alive to us! This was one of the most moving and effective parables of all those that Yeshua presented to impress upon His listeners the Father's pleasure in welcoming all who seek to enter the kingdom of heaven. Yeshua preferred to tell the story of the lost sheep to show that when men involuntarily stray from the path of life, the Father is aware of these lost children and goes out with the true shepherds of the flock to seek out the lost

sheep. The story of the lost coin in the house to illustrate how thorough is the Father's search for all those who are confused, bewildered, or spiritually blinded by material cares and the accumulation of the things of life; and then of the prodigal son who returns, to show how complete is the reintegration of the lost son into the home and heart of the heavenly Father. Simon Zealot, asked Yeshua, Rabbi, what did you mean today when you said that many children of the world are more shrewd in their generation than the children of the kingdom, because they are able to make friends with the mammon of iniquity? Yeshua answered: If in the past you were so diligent in making gains for yourselves when you were in the service of your selfishness, why should you now show less diligence in winning souls for the kingdom, since you are now servants of God? You can learn a lesson from the story of a rich man who had a shrewd but unjust steward. This steward had not only oppressed his master's clients for his own personal profit, but had also completely squandered and squandered his master's funds. When all this finally came to the ears of his master, he summoned the steward before him, and demanded the meaning of these rumours, and demanded that he should immediately render an account of his commission, and prepare to pass on his master's affairs to another. Now this unfaithful steward began to say to himself, What shall I do, for I am about to lose this stewardship? I don't have the strength to hoe, I'm ashamed to beg; I know what I shall have to do to be certain when I am dismissed from this office, and to be well received in the homes of all who do business with my master. Then he called each of his master's debtors, and said to the first, How much do you owe my master? He answered, "A hundred measures of oil," and the steward said, "Take your wax tablet, sit down at once, and change it into fifty." Then he said to another debtor, How much do you owe? And he answered, A hundred measures of wheat, and then said the steward, Take your receipt, and write eighty, and he did the same with many other debtors; and so this dishonest steward tried to make friends for when he should be dismissed from office; Even his master, when he afterwards discovered this fact, was compelled to admit that his unfaithful steward had at least shown sagacity in the manner in which he had tried to guard himself for future

times of need and adversity. Thus do the children of this world sometimes show more wisdom in preparing their future than the children of light, I say to you who profess to acquire treasure in heaven: learn from those who make friends with the mammon of unrighteousness, and likewise conduct your lives so as to establish a friendship with the forces of righteousness so that, When all earthly things fail, you will be joyfully received into the eternal mansions. I say that he who is faithful in a little will be faithful also in much, while he who is unrighteous in a little will also be unjust in much, if you have not shown foresight and integrity in the affairs of this world, how can you hope to be faithful and prudent when you are entrusted with the administration of the true riches of the kingdom of heaven? If you have not been faithful and loyal stewards in what belongs to others, who will be foolish enough to entrust you with a great treasure to manage? I affirm again that no one can serve two masters or will hate one and love the other, or will cling to the one while disdaining the other, one cannot serve God and mammon. When the Pharisees who were present heard this, they began to mock and mock Yeshua because he was very dedicated to acquiring wealth. Yeshua told another story, saying: There was a rich man named Dives, who, clothed in purple and fine linen, lived every day in joy and splendor, and there was a beggar named Lazarus, who stood at the door of this rich man, covered with sores and eager to feed on the crumbs that fell from the rich man's table. Even dogs came to lick his wounds. It came to pass that the beggar died and was carried away by angels to rest in Abraham's bosom, and soon after this rich man also died and was buried with great pomp and royal pomp. After the rich man departed from this world, awoke in Hades, and being in torment, he lifted up his eyes and saw Abraham in the distance with Lazarus in his bosom, and then Dives cried out with a loud voice: Father Abraham, have mercy on me, and send me Lazarus to dip the tip of his finger in the water to cool my tongue, because I am in great distress because of my punishment; And then Abraham answered, My son, you should remember that during your life you enjoyed good things, while Lazarus at the same time suffered evil. But now all this has changed, for Lazarus is comforted while you are tormented, moreover,

there is a great gulf between us and you, so that we cannot come to you, nor can you come to us. Then Dives said to Abraham, I beg you to send Lazarus back to my father's house, for I have five brothers, that he may testify so as to prevent my brothers from coming to this place of torment. But Abraham said, My son, they have Moses and the prophets to listen to them. And then Dives answered, No, no, Father Abraham! But if any of the dead go to them, they will repent. Abraham answered, "If they do not listen to Moses and the prophets, they will not be persuaded even if someone rises from the dead." Salome, the mother of James and John Zebedee, came to Yeshua with her two sons and tried to get an advance promise that she would grant whatever request she made. But the Rabbi would not promise anything, and asked her, "What do you wish me to do for you?" Then Salome answered, "Rabbi, now that you are going to Jerusalem to establish the kingdom, I would ask you beforehand that these sons of mine may be honored with you, one to sit at your right hand and the other at your left. When Yeshua heard Salome's request, He said, "Woman, you do not know what you are asking for," and then, looking at the two disciples who were seeking honors, He said, "Because I have known you and loved you for a long time, and I have also lived in your mother's house, that you allow your mother to come to me in secret, By making this unseemly request? But let me ask you: Are you capable of drinking the cup that I am about to drink? And without a moment's reflection James and John answered: Yes, Rabbi, we are capable of it, Yeshua said: I am saddened that you do not know why we are going to Jerusalem, I am saddened that you do not understand the purpose of my mission. Therefore I declare unto you that ye shall verily drink my cup of bitterness and share my humiliation, but it is not for me to give you a place at my right hand or my left, these honors are reserved for those who have been appointed by my Father. In the meantime someone had informed Peter and the other disciples of this meeting, and they were very indignant that James and John had tried to be preferred to them and that they had secretly gone with their mother to present such a request, and when they began to argue among themselves, Yeshua gathered them together and said: You well understand how the leaders of

the Gentiles dominate their subjects and how those who are great exercise authority, But it will not be so in the kingdom of heaven, whoever wants to be great among you, let him become your servant first, whoever wants to be first in the kingdom, let him become your servant. I declare to you that the Son of Man came not to be served, but to serve, and now I am going to Jerusalem to give my life to do my Father's will and to serve my brethren. When the disciples heard these words, they withdrew to pray, and that same evening James and John asked their brothers for forgiveness. Asking for seats on the right and left of Yeshua in Jerusalem, the sons of Zebedee had no idea that their beloved Rabbi would be hung on a Roman cross with a dying thief on one side and another evildoer on the other, and their mother, who was present at the crucifixion, remembered well the foolish request she had made to Yeshua in Pella about the honors she so thoughtlessly sought for the Gospels. his children. On Wednesday morning, March 15, Yeshua and his disciples left the Pella camp for good and set out south for their journey to the cities of southern Perea to visit the seventy and then travel to Jerusalem for the Passover. When the Rabbi left Pella, about a thousand believers who were encamped there, followed him to the ford of Bethany on the Jordan, then called Betabara, and there the Rabbi climbed up a large rock and said: You who would follow me, from this moment on you must agree to pay the price of consecration, to do the will of my Father. If you want to be my disciples, you must be willing to abandon your family, father, mother, wife, children, brothers, sisters, and material possessions. If anyone wants to be my disciple, he must accept to renounce even his own life, as the Son of Man is about to offer his life to complete his mission, doing the will of the Father on earth. If you are not willing to pay the price, you cannot be my disciples, who among you would begin to build a watchtower on your own land without first sitting down to calculate the cost and see if you have enough money to complete it? If you do not calculate the cost in this way, after you have laid the foundations you may find that you are not able to finish what you have begun, and therefore all your neighbors will laugh at you, saying, "Behold, this man began to build, but he was not able to finish his work." Again, what king

when he prepares to make war on another king, if he does not first sit down and consider whether or not, with ten thousand men, he will be able to face those who come against him with twenty thousand? If the king cannot afford to face his enemy because he is not prepared, he sends an embassy to this other king, while he is still away, to inquire about the terms of peace. Now you should examine yourself to find out what motivates you to be my disciples, if you seek honor and glory, if you are inclined to earthly things, you are like salt that has lost its taste, and when that which is valued for its salinity has lost its flavor, with what will it be seasoned? Such a condiment is useless, it is only good to be thrown in the garbage, now I have warned you to return in peace to your home if you are not willing to drink with me the cup that is about to be prepared. I have told you many times that my kingdom is not of this world, but you will not believe me, let him who has ears to hear, let him hear what I say. Immediately after saying these words, Yeshua, leading the twelve, departed for Heshbon, followed by about five hundred people, shortly after the other half of the multitude made their way to Jerusalem. David Zebedee, while waiting for Yeshua and the disciples, stopped at Lazarus in Bethany and was deeply disturbed by the way the Pharisees had begun to persecute and harass him after his resurrection. Yeshua met Abner at Hesboon and ordered that the service of the seventy not be interrupted for the Passover festival and recommended that the messengers continue their work regardless of what would happen in Jerusalem. This was the last time Abner saw Yeshua, his farewell greeting to Abner was: My son, I know that you will be faithful, and I pray to the Father to grant you wisdom so that you may love and understand your brothers. As they went from city to city, a great number of believers left them to go to Jerusalem, and the number of those who followed him day by day had been reduced to less than two hundred. On Saturday evening, March 25, Yeshua and his disciples camped in Livia on the road to Jerusalem, during this night Simon Zealot and Simon Peter, who had conspired to have more than a hundred swords delivered to this place, received and distributed these weapons to all those who wanted to accept them and carry them hidden under their cloaks. Early Sunday morning, before the others had

woken up, Yeshua called Andrew and said, "Wake up your brothers!" I have something to say to them. Yeshua knew about the swords and which of his disciples had received them, but he never revealed that he knew these things. When Andrew had awakened his companions and they had gathered, Yeshua said, "My children, you have been with me for a long time, and I have taught you many useful things for these times, but I would now warn you not to put your trust in the uncertainties of the flesh or in the frailties of human defense against the difficulties and trials that await us shortly. I have brought you here apart by yourselves to tell you clearly once again that we are going to Jerusalem, where the Son of Man will be delivered into the hands of the religious leaders and elders, who will condemn him and deliver him into the hands of the Gentiles, and so they will mock the Son of man, and also spit on him and whip him, and they will put him to death, and when they kill the Son of Man do not be dismayed, for I declare unto you that on the third day he shall rise again. Take care of yourselves and remember that I forewarned you, again the disciples were baffled and could not understand that the Rabbi meant just what he said, they were so blinded by their persistent belief in the temporal kingdom on earth based in Jerusalem, that they could not, and would not allow themselves to accept Yeshua's words. It was here in Livia, shortly after breakfast, that certain sympathetic Pharisees came to see Yeshua and said to him: Get away quickly from these places, because Herod, as he did with John, is now trying to kill you, because he fears an uprising of the people and has decided to kill you, we bring you this warning so that you can escape. After Yeshua had heard what the Pharisees had to say, he replied: I am well aware of Herod and his fear of this gospel of the kingdom, but do not be deceived, he is not anxious to become responsible for the death of the Son of man, having stained his hands with the blood of John, he would prefer that the Son of Man go to Jerusalem to suffer and die at the hands of the religious leaders, go and tell that fox that the Son of Man is preaching today in Perea, tomorrow he will go to Judea, and that in a few days he will have completed his mission, for it cannot be that a prophet should die outside Jerusalem. Then, addressing his disciples, Yeshua said: From ancient times the

prophets have perished in Jerusalem, and it is necessary for the Son of Man to go to the city of the Father's house to be offered as the price of human intolerance and as a result of religious prejudice and spiritual blindness. O Jerusalem, Jerusalem, who kills the prophets and stones the teachers of the truth! How many times I wanted to gather your children together as a hen gathers her chicks under her wings, but you wouldn't let me! Behold, your house is about to be left to you desolate! You will long to see me many times, but you will not be able to do so, so you will look for me, but you will not find me. And when he had spoken, he turned to those around him and said, Nevertheless, let us go to Jerusalem to attend the Passover and to do what is fitting for us to do the will of the Father who is in heaven.

In Jericho

In the late afternoon of Monday, March 27, Yeshua and his disciples, at the head of a group of about two hundred believers, approached the walls of Jericho. When they came near the city gate, they met a crowd of beggars, including a certain Bartimaeus, an old man who had been blind since his youth. This blind beggar had heard a lot about Yeshua and had learned of the healing of the blind Josiah in Jerusalem, and had only been informed of Yeshua's last visit to Jericho after he had left for Bethany, so Bartimaeus had decided that this time he would not miss the opportunity to be healed. The news of Yeshua's approach had been announced throughout Jericho, and hundreds of inhabitants had gathered to meet him, when this great crowd returned escorting the Rabbi into the city, Bartimaeus, hearing the heavy footfall of the multitude, understood that something unusual was happening, and so he asked those who were close to him what was going on. And one of the beggars answered, "Yeshua of Nazareth was passing by," when Bartimaeus heard that Yeshua was near, and he lifted up his voice and began to cry out, Yeshua, Son of David, have mercy on me. And as he continued to shout louder and louder, some of those who were close to Yeshua went to rebuke him, telling him to be quiet, but it was no use, he shouted even louder and louder. When Yeshua heard the blind man crying out, he stopped, and

when he saw him, he said to his followers: Bring the man to me. Then they went to Bartimaeus saying, "Take courage, come with us, for the Rabbi wants you, when Bartimaeus heard these words, he threw off his cloak, leaping towards the middle of the road, while the people nearby led him to Yeshua. Turning to Bartimaeus, Yeshua said, "What do you want me to do for you? Then the blind man answered, "I would like my sight to be healed," and when Yeshua heard this request, he said, "Recover your sight, go your way, your faith has healed you!" He immediately recovered his sight and stood by Yeshua, glorifying God and proclaiming to everyone how his sight had been recovered. When Yeshua entered Jericho it was nearly sunset, and he was intent on staying there for the night, as he passed by the custom-house, Zacchaeus the chief publican, who wished to see him, tried to break through the crowd, but it was too thick, and being small in stature, he could not see over his heads; and so he went on with the crowd until they came near the center of the city and not far from the place where he lived, when he saw that he would not be able to cut through the crowd, and thinking that Yeshua would pass through the city without stopping, he ran ahead and climbed up a sycamore tree whose long branches jutted out over the road; he knew that in this way he could see the Rabbi well as he passed, and he was not disappointed, for when Yeshua passed by, he stopped and looking up at Zacchaeus said: Hurry down Zacchaeus, for I must dwell in your house tonight. When Zacchaeus heard these words, he almost fell from the tree in his haste to descend, and on his way to Yeshua, he expressed great joy that the Rabbi intended to stop at his house. They went at once to Zacchaeus' house, and the inhabitants of Jericho were much surprised that Yeshua consented to dwell with the chief publican, even as the Rabbi and his disciples stood with Zacchaeus at the door of his house, one of the Pharisees of Jericho who was standing nearby said, "See how this man has gone to lodge with a sinner, an apostate son of Abraham who is a loan shark and a thief of his own people. When Yeshua heard this, he looked at Zacchaeus and smiled, then Zacchaeus climbed on a stool and said, "Men of Jericho, listen to me!" I may be a tax collector and a sinner, but the great Rabbi has come to dwell in my house, and before he enters, I assure you that I will give

half of all my possessions to the poor, and from tomorrow if I have unjustly collected anything from anyone I will return it quadrupled, I am seeking salvation with all my heart and learning to act righteously in the eyes of God. When Zacchaeus had finished speaking, Yeshua said: Today salvation has come to this house, and you are indeed a son of Abraham, and addressing the crowd gathered around them, Yeshua said: Do not be astonished at what I say, nor be offended at what we do, for I have constantly declared that the Son of Man came to seek and save what was lost. For the night they stayed with Zacchaeus, and the next day they left Jericho just before noon, because they had stayed up late the night before, while Yeshua taught Zacchaeus and his family the gospel of the kingdom. About halfway up to Bethany the group stopped to eat as the crowd continued on to Jerusalem, not knowing that Yeshua and the disciples were going to spend that night on the Mount of Olives. Yeshua said, "Do you think the Son of Man is going to Jerusalem to receive a kingdom? I declare to you that you will be disappointed, you do not remember a certain prince who went to a distant country to receive a kingdom, and before he had returned, the citizens of his province, who had already rejected him in their hearts, sent him an embassy, saying, "We do not want this man to reign over us." As this king was rejected in temporal government, so the Son of man will be rejected in spiritual government, you will see the Son of man now rejected, but in another age what the sons of Abraham now reject will be received and exalted, and now, like the rejected noble one in this parable, I would summon my twelve servants before me, and giving to each of you the sum of a mina, I would recommend to each one to follow well my instructions to trade diligently with the money entrusted to you during my absence, that you may have enough to justify your management when I return, when you are required to give an account. In the same way the stewards of the noble prince were afterwards summoned for the reckoning, the first came forward, saying: Lord, with your mine I have gained ten more, and his master said to him: Well done, you are a good servant, since you have shown yourself faithful in this business, I will give you authority over ten cities. Then came the second, saying, "The mine which thou hast

entrusted to me, O Lord, hath yielded five minas, and the master said, I will make thee ruler of five cities, and so on for all the rest, until the last of the servants, called to account, said, Lord, here is thy mine, which I have carefully kept wrapped in this cloth; I did this because I was afraid of you, I thought you were demanding, since you reap where you have not deposited and that you try to reap where you have not sown. Then the master said, "Negligent and unfaithful servant, I will judge you according to your own words, you knew that I reap where apparently I have not sown, so you knew that you would be required to give this account, knowing this, you should at least have handed over my money to the banker, so that on my return I could withdraw it with a suitable interest. And then this prince said to those who were there, Take the money from this idle servant and give it to the one who has ten minas, and when they reminded his master that he already had ten minas, he said, "To everyone who has will be given more, but to him who has not, even what he has will be taken from him." When they had finished eating, and the multitude of believers had gone on to Jerusalem, Yeshua stood before the disciples in the shadow of a rock overlooking the road, and pointed his finger to the west, saying, "Come, my brethren, let us enter Jerusalem to do the will of the Father."

In Bethany

They resumed their journey and arrived in Bethany shortly after four o'clock in the afternoon on Wednesday, March 29, A.D. 30, where Lazarus, his sisters, and their friends were waiting for them. Because so many people came every day to talk to Lazarus about his resurrection, Yeshua was informed that arrangements had been made for him to go and lodge with a fellow believer, a certain Simon, the most influential citizen of the small village after the death of Lazarus' father. That same evening the inhabitants of Bethany and Bethphage gathered to celebrate Yeshua's arrival with a public banquet at Simon's house, this supper was in honor of both Yeshua and Lazarus. Martha and Mary directed the feeding service, and among those present were the agents of the Sanhedrin, but they were afraid of arresting Yeshua in the midst of his

friends, Yeshua spoke with Simon about the Joshua of yesteryear and told how Joshua and the Israelites had come to Jerusalem by way of Jericho. Commenting on the account of the fall of the walls of Jericho, Yeshua said: I am not interested in these walls of stone, but I would like to bring about the collapse of the walls of prejudice, hypocrisy and hatred before the message of the Father's love for all men. The banquet went on very merrily, except that all the disciples were unusually serious, Yeshua was quiet and gay, and had played with the children until it was time to sit down at the table. Nothing out of the ordinary happened until near the end of the feast when Mary, the sister of Lazarus, advancing to where Yeshua was lying as a guest of honor, opened a large alabaster jar containing a very rare and expensive ointment, and after anointing the Rabbi's head, began to pour some on his feet and loosened his hair to dry it. The whole house was filled with the perfume of the ointment, and every one present was amazed at what Mary had done, Lazarus said nothing, but when some of the people murmured, indignant that such an expensive ointment should be used in this way, Judas Iscariot approached where Andrew was lying and said: Why was this ointment not sold and money not given to feed the poor? You should tell the Rabbi to rebuke such a waste. Yeshua, knowing what they were thinking and hearing what they were saying, placed his hand on the head of Mary kneeling at his side and, with a sweet expression on her face, said: May each of you leave her alone! Why do you torment her for this, since she has done a good deed in her heart? To you who murmur and say that this ointment should have been sold and the money given to the poor, let me say that you always have the poor with you, so that you can assist them at any time that seems opportune to you, but I will not always be with you, I will go to the Father soon. This woman has long kept this ointment to anoint my body when it is buried, and now that it has seemed good to him to do this anointing in advance of my death, she will not be denied this satisfaction. This woman will not be rebuked for what she has done tonight, but rather I say to you that in future ages, when this gospel is preached throughout the world, what she has done will be spoken of in remembrance of her. Judas Iscariot took these words as a personal reproach, and finally

resolved to seek revenge for his offended feelings, he had many times entertained these ideas in his subconscious, but now he dared to entertain these evil thoughts in his mind openly and consciously, and many others encouraged him in this attitude, for the cost of this ointment was equivalent to a man's wages for a year, enough to provide five thousand people with bread. Lazarus and Martha both knew that Mary had long since saved the money with which to buy this jar of spikenard, and they totally approved of her acting as her heart wished on this occasion, for they were well-to-do and could easily afford to make such an offering. When the religious leaders heard of this supper in Bethany in honor of Yeshua and Lazarus, they began to consult among themselves as to what was to be done with Lazarus, and they at once decided that Lazarus must also die, rightly concluding that it would be useless to put Yeshua to death if they would allow Lazarus, who had risen from the dead, to death. to go on living. That night while the Rabbi was sleeping, the disciples watched over him, two at a time and many of them were girded with the sword, early the next morning they were awakened by hundreds of pilgrims who had come from Jerusalem, to see Yeshua and Lazarus, whom he had raised from the dead. The Rabbi gathered his twelve disciples around him in Simon's beautiful garden and gave them the final preparatory instructions for entering Jerusalem, recommended the disciples to abstain from all public acts during this Passover sojourn in Jerusalem, and commanded them to stay close to him, to watch and pray. Yeshua knew that many of his disciples still carried hidden swords on them, but he made no allusion to this fact. This morning's instructions included a brief summary of their ministry from the day of their ordination near Capernaum until this day when they were preparing to enter Jerusalem. The disciples listened in silence, they asked no questions. Early that morning David Zebedee had remitted to Judah the funds made from the sale of the equipment of the camp at Pella, and Judas in turn had given most of this money to Simon their host, to be kept in anticipation of the needs of their entry into Jerusalem. After the conference with the disciples, Yeshua had a conversation with Lazarus and advised him to avoid sacrificing his life to the Sanhedrin's desire for

revenge, and in obedience to this recommendation Lazarus, a few days later fled to Philadelphia when the officers of the Sanhedrin sent men to arrest him. Pilgrims from outside Judea, as well as the Jewish authorities, had all wondered: What do you think? Will Yeshua come to the feast? Therefore, when the people heard that Yeshua was in Bethany, they were happy, but the religious leaders had given orders that if anyone saw him in the temple, they would report it so that they could arrest him.

In Jerusalem

Bethany was nearly three miles from the temple in Jerusalem, and it was half past one on Thursday afternoon when Yeshua prepared to leave for Jerusalem, and decided to make a public entrance into the temple to fulfill Zechariah's prophecy that said: Rejoice greatly, O daughter of Zion, cry out for joy, O daughter of Jerusalem, Behold, thy king cometh unto thee, he is righteous, and bringeth salvation; He is humbly mounted on a donkey, on a donkey, the foal of a donkey. (Zechariah 9:9) (A warrior king always entered a city mounted on a horse, while a king on a mission of peace and friendship always entered on a donkey.) Immediately after the midday meal, Yeshua called Peter and John, and ordered them to go to Bethphage, a nearby village located just off the highway and a short distance northwest of Bethany. saying to them, Go to Bethphage, and when you come to the crossroads you will find the colt of an ass tied up there, and take the donkey and take it with you, if anyone asks you why you are doing this, say, The Lord has need of it; and when the two disciples had gone to Bethphage as the Rabbi had commanded, they found the donkey tied up next to a corner house, while Peter began to detach the donkey, the owner came and asked why they did this, and when Peter answered him as Yeshua had commanded, the man said: If your Lord is Yeshua of Galilee, The donkey is at your disposal. And so they returned, taking the donkey with them, and the Alpheus twins put their cloaks on the donkey, and led him while the Rabbi rode on him. By this time several hundred pilgrims had gathered around Yeshua and his disciples, and a multitude from Jerusalem met Yeshua and the crowd on their way to the city just after they had passed the top of Olivet and begun to descend

toward the city. There was great enthusiasm among the crowd of disciples, believers, and pilgrim visitors, many of them from Galilee and Perea, and as the procession proceeded toward Jerusalem, the jubilant crowd threw their garments on the ground, carried branches taken from the neighboring trees to make a carpet of honor for the Masiah, and sang Psalm One Hundred and Eighteen: Hosanna to the son of David, blessed is he who comes in the name of the Lord; hosanna in the highest; blessed be the kingdom that comes down from heaven. On the way, Yeshua said, "O Jerusalem, if only you had known, at least in this day of yours, the things that belong to your peace and that you could have had so widely! But now these glories are going to be hidden from your eyes, you are going to reject the Son of Peace and turn your back on the gospel of salvation, the days will soon come when your enemies will dig a trench around you and besiege you on every side and destroy you completely, so that not a stone will be left upon a stone, and all this will happen to you because you have not recognized the time of your visitation, you are about to reject the gift of God, and all men will reject you. Along with the multitude that came out to welcome the Masiah came many Pharisees and other enemies of his who were so bewildered by this sudden and unexpected outburst of popular acclamation that they were afraid to arrest him, lest such action precipitate an open revolt of the populace. They greatly feared the behavior of the large number of visitors who had heard much about Yeshua, and many of whom believed in him, and as they approached Jerusalem the crowd became more tumultuous, to the point that some of the Pharisees approached Yeshua and said, "Rabbi, you should rebuke your disciples and exhort them to behave more decorously." Yeshua answered, "It is quite fitting that these children should welcome the Son of Peace, whom the religious leaders have rejected, it would be useless to stop them, lest these stones should be shouted out from the roadside in their place. The Pharisees hastened before the procession to reach the Sanhedrin, which was then in session in the temple, and reported to their brethren: Behold, all that we do is of no avail, the people have gone mad with him, if we do not stop these ignorant people, the whole world will follow him. In fact, this welcome,

though joyful and sincere, did not denote any real or deeply rooted conviction in the hearts of this rejoicing multitude, for this same crowd was just as quick to reject Yeshua later, when the Sanhedrin once again took a firm and resolute stand against him, and when disillusioned, they realized that Yeshua would not establish the kingdom according to their long-cherished expectations. But the whole city was shaken so much that every one asked, "Who is this man?" And the multitude answered, "He is the prophet of Galilee, Yeshua of Nazareth." When Yeshua entered the temple, the Alpheus twins returned the donkey to its owner, while the ten along with the Rabbi watched the preparations for the Passover. No attempt was made to molest Yeshua because the Sanhedrin greatly feared the people, and this was, after all, one of the reasons why Yeshua had allowed the multitude to acclaim him in this way. Yeshua and his people sat for a moment near the treasury of the temple, watching the people who contributed to it, the rich who put a lot into the offering box and everyone who gave something according to their means, finally a poor widow arrived, poorly dressed, and they noticed that she threw two pennies (small leather coins) into the trumpet tube; And Yeshua, calling the attention of the disciples to the widow, said: Keep in mind what you have just seen, this poor widow has given more than all the others, because all the others have given a small part of their surplus as a gift, but this poor woman, on the other hand, although she is in poverty, has given all that she had, also its necessary. At dusk the Rabbi said, "Let us go up to Bethany to rest," and Yeshua with Peter and John went to Simon's house, while the other disciples lodged with their friends at Bethany and Bethphage. Early Friday morning, as previously agreed, Yeshua and the disciples gathered at Simon's house in Bethany and after a short meeting, they left for Jerusalem and arrived at the temple at about nine o'clock, entering they went to the large courtyard where the Rabbi had often taught, and after greeting the believers who were waiting for him, Yeshua climbed onto one of the platforms reserved for teachers and began to speak to the crowd that was gathering. For a long time an enormous commercial traffic had developed in connection with the services and ceremonies of worship in the temple, and many of the

faithful had suffered the humiliation of seeing their animal, deemed perfect, rejected by the temple examiners. It therefore became general practice to purchase sacrificial animals at the temple, although there were several farms on the nearby Olivet where they could be bought. Huge profits were made from this trade, and part of these profits were reserved for the treasury of the temple, but most of it indirectly returned to the hands of the families of the high priesthood that ruled, this sale of animals in the temple prospered because, when the faithful bought such an animal, although the price was a little high, there were no more taxes to be paid and it was certain that the sacrifice presented would not be rejected under the pretext of having real or theoretical flaws. From time to time exorbitant price increases were practiced on the common people, especially during the great national holidays, at one point the greedy priests went so far as to demand the equivalent of a week's work for a pair of pigeons that would be sold to the poor for little money. The sons of the high priest Annas had already begun to set up their bazaars in the precincts of the temple, in those same market places that persisted until the moment of their final demolition by the populace three years before the destruction of the temple itself. But the traffic in sacrificial animals and miscellaneous merchandise was not the only way in which the temple courtyards were desecrated, at that time an extensive system of banking and trade had developed and all this took place during the Hasmonean dynasty, the Jews minted their own silver coin and the practice of demanding that the temple tax of half a shekel and all other dues was established of the temple were paid for with this Jewish coin. This rule made it necessary for money changers to be allowed to exchange the many types of coins in circulation throughout Palestine and the other provinces of the Roman Empire for this Orthodox shekel of Jewish coinage. The principal tax of the temple, payable by all except women, slaves, and minors, was half a shekel, a coin the size of a ten-cent piece but twice as thick. In Yeshua's time, priests had also been exempted from paying the temple tax, so for ten days in the month before Passover, accredited money changers would erect their stalls in the major cities of Palestine in order to provide the Jews with the

appropriate currency to pay the temple taxes upon their arrival in Jerusalem. After this period of ten days, these money-changers went to Jerusalem and set up their exchange desks in the courtyards of the temple, and were authorized to charge a commission ranging from three to four cents for the exchange of a coin worth about ten cents, and in case a coin of higher value was presented for exchange, They were allowed to ask for double. These temple bankers also profited from the exchange of all the money used for the purchase of sacrificial animals, the payment of vows, and offerings. These temple money-changers not only conducted regular banking business to profit from the exchange of more than twenty kinds of coins that visiting pilgrims periodically brought to Jerusalem, but they also engaged in all other kinds of transactions connected with banking. The treasury of the temple and the religious leaders profited immensely from these commercial activities, it was not uncommon for the treasury of the temple to contain the equivalent of more than ten million euros, while the common people languished in misery and continued to pay these unjust taxes. In the midst of this noisy conglomeration of money changers, vendors, and cattle merchants, Yeshua was not alone in his outrage at this desecration of the temple, the common people, especially visiting Jews from foreign provinces, were also deeply resentful of this profiteering that desecrated their national house of worship. At this time the Sanhedrin itself held its regular meetings in a hall surrounded by all this noise and confusion of commerce and barter. At the moment when Yeshua was about to begin his discourse, two things happened that caught his attention: at the counter of a nearby money-changer there had been a violent and animated discussion about a commission deemed too high by a Jew in Alexandria, while at the same time the air was torn by the bellowing of a herd of a hundred oxen that were about to be transferred from one section of the cattle pens to another. As Yeshua observed this scene of commerce and confusion, he noticed next to him a Galilean, a man with whom he had spoken in the past to Iron, being mocked and shoved by arrogant and haughty Jews, and all of this combined to provoke in Yeshua's soul one of those strange periodic fits of indignant emotion. To the astonishment of his disciples,

who were in the immediate vicinity and who refrained from participating in the scene that followed immediately afterwards, Yeshua descended from the teaching platform and, going to the boy who was leading the cattle through the courtyard, removed his whip of ropes and immediately led the animals out of the temple and before the astonished gazes of the thousands of people gathered in the temple courtyard he strode towards the temple. He began to open the doors of every stable and lead out the imprisoned animals. Then the assembled pilgrims were thrilled, and with tumultuous clamour they went to the bazaars and began to overturn the tables of the money-changers, and in less than five minutes all commerce had been swept from the temple. By the time the nearby Roman guards appeared on the scene, all was quiet and the crowd had calmed down, and Yeshua, going back up to the speaker platform, said to the multitude: You have never read in the Scriptures that my house will be called a house of prayer for all nations, but you have made it a den of thieves. But before he could utter any more words, the great assembly burst into hosannas of praise, and a group of young men also came out of the crowd to sing hymns of appreciation that the profane merchants and speculators had been driven out of the temple. In the meantime some priests had arrived on the scene, and one of them said to Yeshua, "Do you not listen to what the children of the Levites say?" And the Rabbi answered, Have you never read, Praise has gone forth perfectly from the mouths of babes and sucklings? And throughout the rest of that day, while Yeshua was teaching, guards appointed by the people guarded every porch and did not allow anyone to carry even an empty vessel through the temple courtyards. When the chief priests and scribes heard of these events, they were furious, but they feared Yeshua even more, and flanked by the Sadducees who represented the majority of the Sanhedrin, they were even more determined to find a way to kill him. Throughout this day of stillness and peace in the temple courtyards, the people listened to the teaching of Yeshua and were literally suspended on His lips and some of the sick, blind and lame on that day were healed. The religious leaders and scribes did not want to arrest Yeshua in public for fear that the mob might turn against them in resentment, they also feared the possibility

that the Roman guards would be called upon to suppress a popular uprising. At the midday session of the Sanhedrin it was unanimously decided that Yeshua had to be eliminated quickly, and they decided to designate five groups to go among the people and try to confuse him in his teaching or to discredit him in some other way in the eyes of those who listened to his instruction. So, about two o'clock, when Yeshua had just begun to speak, a group of these elders of Israel opened a passage to approach him, and interrupting him in the usual way, they asked him this question: By what authority do you do these things? Who gave you this authority? It was entirely appropriate for temple religious leaders and Sanhedrin officials to ask this question to anyone who claimed to teach with authority, because only the Sanhedrin could confer ordination on an elder or a doctor of the law, and such a ceremony had to take place in the presence of at least three persons who had previously been ordained in the same way. This ordination conferred the title of "rabbi" and also qualified him to act as a judge by binding and dissolving matters that were submitted to him for adjudication. Yeshua knew well that these same men had long taught publicly that his authority to teach was satanic and that all his mighty works had been done by the power of the prince of demons, so he said: I would also like to ask you a question, and if you will answer me, I will also tell you by what authority I perform these works. Where did John's baptism come from? Did John derive his authority from heaven or from men? When they heard this, they withdrew to consult what answer they could give, and reasoning among themselves, they said, "If we say that he is from heaven, then he will say, 'Why did you not believe him?' And perhaps he will add that he got his authority from John, and if we say that he comes from men, then the crowd might turn against us, because most of them believe that John was a prophet. When they came back to Yeshua they said, "We can't answer about John's baptism, we don't know." Yeshua answered, "Nor will I tell you by what authority I do these things; That day they did not attempt to question him any more, and as they stood there in silence, Yeshua looked at them and said: Because you doubt John's mission and are hostile to the teaching and works of the Son of Man, listen as I tell you a

parable: A great and respected landowner had two sons, and desiring the help of his sons in the management of his vast estates, He went to one of them and said, "Son, go and work today in my vineyard," and this fooled son answered his father, saying, "I will not go," but then he repented and went. When he had found his eldest son, he said to him also, "Son, go and work in my vineyard," and this hypocritical and unfaithful son answered, "Yes, my father, I will go, but when his father is gone, he did not go." I ask you, which of these sons really did his father's will? And the people answered with one accord, saying, The first son, then Yeshua said, "That's right, and now I declare that the tax collectors and prostitutes, though they seem to refuse the call to repentance, will see the error of the way they have taken, and will enter into the kingdom of God before you, who have so many claims to serve the Father who is in heaven, while you refuse to do the works of the Father. It was not you, scribes and Pharisees, who believed John, but rather tax collectors and sinners, and you do not even believe my teaching, but the common people listen to my words with joy. When the elders had finished hearing the story of the two sons, they retired to consult again, and Yeshua, turning his attention to the listening crowd, told another parable: There was a good man who owned property, and he planted a vineyard, put a hedge around it, dug a hole for the wine press, and built a watchtower for the guards. Then he rented this vineyard and set out on a long journey to another country, and when the harvest season approached, he sent servants to the tenants to collect the rent. But they took counsel among themselves, and refused to give these servants the fruits due to their owner, but fell upon his servants, striking one, stoning another, and sending the rest away empty-handed. When the landlord heard all this, he sent other more trustworthy servants to deal with these wicked tenants, but they hurt them and even treated them in a shameful way, so the landlord sent his favorite servant, his steward, and they killed him, and again with patience and indulgence he sent many other servants, but they would not receive any, They beat some and killed others, and when the landlord was treated in this way, he resolved to send his son to deal with these ungrateful tenants, saying to himself: They may mistreat my servants,

but they will surely show respect for my beloved son, but when these unrepentant and wicked tenants saw the son, they reasoned among themselves: This is the heir, let us kill him, and then the inheritance will be ours, so they took him and threw him out of the vineyard, and killed him. When the owner of this vineyard learns that they have rejected and killed his son, what will he do to these ungrateful and wicked tenants? And when the people had heard this parable and the question asked by Yeshua, they answered, "He will destroy these wretched ones and rent his vineyard to other honest cultivators who will give him fruit in their season." And when some of those who listened understood that this parable referred to the Jewish nation and the way it had treated the prophets, and the impending repudiation of Yeshua and the gospel of the kingdom, they sadly said: May God forbid us to continue doing these things. Yeshua saw a group of Sadducees and Pharisees make their way through the crowd, paused for a moment until they were close to him, and then said, "You know how your fathers rejected the prophets, and you know well that you are determined in your hearts to reject the Son of Man." and then, casting a glance at the priests and elders who stood by him, he said, "Have you never read in the Scripture the stone which the builders had rejected, became the cornerstone? And there is a mystery about this stone, for whoever stumbles upon it, while he is broken to pieces will be saved, but he on whom this stone falls, will be reduced to dust and his ashes will be scattered to the four winds. And so I warn you once again that if you continue to reject this gospel, the kingdom of God will soon be taken away from you and will be given to a people willing to receive it and produce the fruits of the Spirit. When the Pharisees heard these words, they understood that Yeshua was referring to them and the other religious leaders, and they wished to take him on the spot, but they were afraid of the crowd, however, they were so irritated by Yeshua's words that they withdrew to consult again among themselves about how they could put him to death, and that evening the Sadducees and Pharisees agreed to trap him the next day. After the scribes and religious leaders had retired, Yeshua again addressed the assembled crowd and told the parable of the wedding feast and said: The kingdom

of heaven may be likened to a king who gave a wedding feast for his son and sent messengers to call those who had been invited to the feast, saying: Everything is ready for the wedding dinner at the king's palace. Now, many of those who had first promised to attend you, now refused to come, when the king heard of these refusals at his invitation, he sent other servants and messengers, saying, "Tell all who were invited, to come, for behold, my dinner is ready, my oxen and fat animals have been killed, and all is ready for the celebration of my son's coming marriage." But again the rude guests paid no heed to their king's appeal, and went one to his farm, another to his pottery factory, and others to their wares. Still others were not content to disdain the king's invitation in this way, but in open rebellion they seized the king's messengers and infamously ill-treated them, even killing some of them. When the king learned that his chosen guests, even those who had accepted his preliminary invitation and promised to attend the wedding feast, had finally rejected his call and rebelled, assaulted and killed his messengers, he was exceedingly angry. And then this offended king mobilized his armies and the armies of his allies and ordered them to annihilate these rebellious murderers and burn their city, and when he had punished those who had rejected his invitation, he appointed another day for the wedding feast and said to his messengers: Those who were invited before the wedding were not worthy, So go now to the crossroads of the roads and to the highways and even beyond the boundaries of the city, and invite as many as you find, even strangers, to come and attend this marriage feast, and then these servants went to the highways and to the places far from the roads and gathered together as many as they found, good and bad, rich and poor, so that at last the wedding hall was filled with condescending guests. When all was ready, the king went in to examine his guests, and to his great surprise he saw that there was a man without his wedding robe. The king, who had generously furnished all his guests with wedding garments, turned to this man and said, "Friend, how is it that you enter the hall of my guests on this occasion without a wedding garment?" And this unprepared man was speechless; Then the king said to his servants, "Throw out this thoughtless guest from my house, and share the fate of

all those who have refused my hospitality and rejected my call." After telling this parable, Yeshua was about to dismiss the multitude when a sympathetic believer, stepping forward through the crowd toward him, asked, "But, Rabbi, how are we going to know these things? How will we prepare for the king's invitation? What sign will you give us that we may know that you are the Son of God? And when the Rabbi had heard this, he said, "Only one sign shall be given to you," and then, pointing to his own body, he continued, "Destroy this temple, and in three days I will rebuild it; but they did not understand it, and as they were scattered, they talked among themselves, saying, "It has taken nearly fifty years to build this temple, and yet he says that he will destroy it and rebuild it in three days." Even his disciples did not understand the meaning of this expression, but later after his resurrection, they remembered what he had said. At about four o'clock this afternoon Yeshua signaled to his disciples that he wanted to leave the temple and go to Bethany for their evening meal and a night's rest, and he instructed Andrew, Philip, and Thomas to establish a camp closer to the city, which he could occupy during the remainder of Passover week. In accordance with these instructions, they pitched their tents in the ravine on the hillside overlooking the public campground in the Park of Gethsemane, on a plot of land belonging to Simon of Bethany. At about seven o'clock on Saturday morning, Yeshua gathered the disciples, some women and about two dozen other influential disciples in Simon's house and bade farewell to all of them, to Lazarus he also gave instructions that led him to flee immediately to Philadelphia, in Perea, where he later joined the missionary movement that had its headquarters in that city, and after saying goodbye, he departed for Jerusalem. The night before, a council had been held between the Sanhedrin and about fifty other leaders chosen from among the scribes, Pharisees, and Sadducees, and they were all united in this effort to discredit Yeshua in the eyes of the Passover multitudes. And when Yeshua arrived in the temple courtyard and began to teach, He had only spoken a few words when a group of young students from the academies, who had been prepared for this purpose, came forward and through their spokesman, asked Yeshua: Rabbi, we know that

you are a righteous teacher and we know that you proclaim the ways of truth and that you serve only God, because you fear no man, and you do not make an exception of persons; we are only students and would like to know the truth about a matter that afflicts us, our problem is this: Is it lawful for us to pay tribute to Caesar? Should we or should we not pay for it? Yeshua, sensing their hypocrisy and cunning, said to them: Why do you come to tempt me in this way? Show me the coin of tribute, and I will answer you, and when they handed him a denarius, he examined it and said, "Whose coin does this coin bear the effigy and the inscription?" They said to him, "Caesar's! Yeshua said to them: Render unto Caesar the things that are Caesar's, and render to God the things that are God's; When he had thus answered the young scribes and their Herodian accomplices, they withdrew from his presence. The previous day the religious leaders had tried to mislead him before the crowd on matters of religious authority, and having failed to do so, they were now trying to involve him in a compromising discussion of civil authority. Pilate and Herod were both in Jerusalem at this time, and Yeshua's enemies thought that if he dared to advise against paying tribute to Caesar, they would immediately go to the Roman authorities to accuse him of sedition. Before Yeshua could begin his teaching, another group came forward to question him, this time it was a group of shrewd and learned Sadducees, their spokesman approached him and said: Rabbi, Moses said that if a married man died without leaving children, his brother should marry his wife and beg offspring for his deceased brother. Now a case has happened in which a man who had six brothers died childless, the brother who came after him married his wife, but soon he too died childless, likewise the second brother married his wife, but he also died without issue, and so on until all six brothers had married her and all six had died childless, And then, after all of them, the woman died too. Now, what we wish to ask you is this: At the resurrection whose wife will she be, since all seven of these brothers have married her? Yeshua answered, "You are all wrong in asking such questions because you know neither the Scriptures nor the living power of God, the children of this world may marry and be given in marriage, but those who are deemed worthy of the

kingdom of heaven through the resurrection neither marry nor are given in marriage. Those who experience resurrection from the dead are more like the angels of heaven and never die. Didn't you read in the book of Moses in the passage of the burning bush, when he heard the voice of God say, I am the God of Abraham, the God of Isaac, and the God of Jacob, and like Moses, I declare that my Father is not the God of the dead, but of the living. When Yeshua had finished answering these questions, the Sadducees withdrew and dared not ask him any more questions, and the people marveled at the wisdom of his teaching. Yeshua referred only to Moses in his clash with the Sadducees because this political-religious sect recognized the validity only of the five books of Moses and did not admit the teachings of the prophets. One of the groups of Pharisees came forward to ask some tricky questions, and the spokesman, signaling to Yeshua, said: Rabbi, I am a doctor of the law, and I would like to ask you what do you think is the greatest commandment? Yeshua answered, "The greatest commandment is, Hear, O Israel, the Lord our God, the Lord is one, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is similar to the first, in truth it follows directly from it, and is: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these, and upon these two commandments rest all the law and the prophets. The lawyer answered, "Rabbi, you have said well in truth, that God is one, and that there is none but Him, and that to love Him with all your heart, with all your understanding, and with all your strength, and to love your neighbor as yourself, is far more considered than all the offerings and sacrifices burned. When the lawyer had answered so prudently, Yeshua looked at him and said, "My friend, you are not far from the kingdom of God. After this answer, no one dared to ask him another question in public, since the noon hour was near, Yeshua did not resume his teaching, but merely asked a question to the Pharisees saying: Since you no longer ask questions, I would like to ask you one, what do you think of the Masiah? That is, whose son is he? After a short pause one of the scribes answered, "The Masiah is the son of David," and Yeshua answered, "If the Masiah is truly the son of David,

how is it that in the psalm which you attribute to David, he himself speaking according to the Spirit, said: Yahweh said to my Lord, Sit at my right hand until I make your enemies your footstool. If David calls him Lord, then how can he be his son? No one could dispute his words. About noon, while Philip was buying provisions, he was approached by a delegation of foreigners, a group of Greek believers from Alexandria, Athens, and Rome, whose spokesman said to the disciple: You have been pointed out to us by those who know you, so we have come to you, to ask you to accompany us to your Rabbi. Philip was taken aback and asked them to stay where they were, he hurried to Joseph's house, where he knew that Andrew and the other disciples were waiting for the meal, and calling Andrew out he explained to him the reason for his coming, and then, accompanied by Andrew, returned to the Greeks. As Philip had almost finished buying the provisions, they returned with the Greeks to Joseph's house, where Yeshua, who had just arrived, received them and sat down next to him. After they had finished their meal, at about two o'clock on this Sabbath afternoon, Yeshua walked through the narrow streets of Jerusalem to return to the temple accompanied by the eleven disciples, Joseph of Arimathea, thirty Greeks, and other disciples. This speech was intended to be his last appeal to the Jewish people and the response to the accusations of his vehement enemies who sought to kill him. Yeshua turned to the crowd and said, "I declare to you that the hour has almost come when the Son of Man will be glorified, you know well that if a grain of wheat does not fall into the ground and die, it remains isolated, but if it dies in good soil, it rises to life again and bears much fruit. He who selfishly loves his life is in danger of losing it, but he who is willing to sacrifice his life for my sake and for the gospel will enjoy a more abundant existence on earth and eternal life in heaven. My heart feels pity for the people, and my soul is overwhelmed by what lies ahead, but what will I say as I look forward to what is about to happen to me? I will say, Father, preserve me from this dreadful hour? No! For this purpose I have come into the world and have remained until this hour. I will say, Father, glorify thy name, thy will be done. When Yeshua had spoken thus, he heard the voice of the Father saying, "I have glorified

my name many times, and I will glorify it once more." Then Yeshua went on to say, "The prince of this world has been judged, and when the Son of Man is lifted up to the earth, he will draw all men to himself." When the crowd heard these words, they said to him, "The law says that the Masiah abides forever, how can you say that the Son of Man must be lifted up? Who is this Son of Man? Yeshua answered, "I will be with you only for a little while, and for a short time the living light will remain among this darkened generation, walk while you have this light, lest the impending darkness and confusion overtake you. He who walks in darkness does not know where he is going, but if you choose to walk in the light, you will indeed become children of the light. My Father sent me into this world to reveal his loving-kindness to the sons of men, but those to whom I first came refused to receive me, and though many wonderful works were done in their midst, even the resurrection from the dead, was not enough to open their eyes. The prophet Isaiah certainly referred to this people when he prophesied: Lord, who has believed our teachings? And to whom has the Lord been revealed? He closed their eyes so as not to see, and hardened their hearts for fear of believing and being saved. However, many of the leaders had already believed his message, although they were reluctant to openly confess the truth for fear of being expelled from the synagogue, preferring the glory of men to the glory of God. Yeshua went on to say, "I have been with you for a long time, going up and down the land proclaiming the Father's love for the children of men, and many have seen the light, but those who reject the truth of God and the light of heaven are taking their stand on the side of error and darkness, there can be no peace between light and darkness, between life and death, between truth and error, even now it is not too late for this people to receive the word of life and to welcome the Son of Man. The scribes and Pharisees sit in the seat of Moses, they say what is good, but they don't do it, they tie heavy burdens on your shoulders, heavy burdens to carry, and they don't lift a finger to help you carry them. They have oppressed you with ceremonies, enslaved you by tradition, and they delight in doing their good works so as to be seen by men, they enlarge their phylacteries and enlarge the edge of their official robes, they seek

the best places at festivals and demand the most important seats in the synagogues, they crave salutations of praise in the marketplaces and desire to be called rabbi by all men and while seeking all these Honors from men, secretly take widows' homes and profit from temple services. By pretence these hypocrites make long prayers in public and give alms to attract the attention of their fellow-citizens, while you should honor your leaders and respect your doctors, you should not be called rabbi because only one is your Rabbi the Masiah, and you should not call any man on earth father in a spiritual sense, for there is only one who is your Father, he who is in heaven. You should not try to tyrannize over your brothers in the kingdom, remember, I have taught you that he who would be the greatest among you should become the servant of all. If you pretend to exalt yourself before God, you will certainly be humbled, but he who truly humbles himself will certainly be exalted. In your daily life seek, not your own glorification, but the glory of God, intelligently subordinate your will to the will of the Father who is in heaven, do not misunderstand my words. Woe to you, scribes and Pharisees, hypocrites! You would like to close the doors of the kingdom of heaven to sincere men because they are ignorant of doctrine, refuse to enter the kingdom and at the same time do everything in your power to prevent others from entering, turn your back on the gates of salvation and fight against all those who would enter it. Woe to you, scribes and Pharisees, hypocrites that you are! For verily ye traverse land and sea to proselyte, and when you have succeeded you are not satisfied until you have made him twice worse than a son of perdition. Woe to you, high priests and religious leaders, who seize the property of the poor and exact heavy taxes from those who would serve God as they believe Moses commanded! You who refuse to show mercy, can you hope to receive mercy? Woe to you, false doctors, blind guides! What can be expected of a nation when the blind lead the blind? Both will fall into the abyss of destruction. Woe to you who hide when you take an oath! You are deceivers because you teach that a man can swear an oath to the temple and break his oath, but that he who has sworn to the gold of the temple must remain obliged. You are all foolish and blind, which is greater, gold or the temple that is supposed to sanctify gold? You also teach that if a

man swears by the altar, it means nothing, but that if a man swears by the gift that is on the altar, then he will be held to be a debtor. Again, you are blind to the truth, for what is greater, the gift or the altar that sanctifies the gift? How can you justify such hypocrisy and dishonesty before the God of heaven? Woe to you, scribes and Pharisees and all the rest hypocrites, who make sure to give the tithe of mint, anise, and cumin and at the same time neglect the most important things of the law, faith, mercy, and judgment! You should have done the first ones with good reason, but you shouldn't have left the others undone. You are really blind guides and foolish educators, you filter the gnat and swallow the camel. Woe to you, scribes and Pharisees, hypocrites! Because you are scrupulous in cleaning the outside of the cup and the plate, but inside you leave the dirt of extortion, excesses and deception. You are spiritually blind, do you not recognize how much better it would be to clean the inside of the cup first, and then what spreads out would cleanse the outside of itself? You wicked reprobates! You perform the outward acts of your religion to conform to the letter of your interpretation of the law of Moses, while your souls are immersed in iniquity and are full of murderous intentions. Woe to all of you who reject the truth and reject mercy! Many of you are like whitewashed sepulchres, which look beautiful on the outside, but on the inside they are full of dead men's bones and all manner of impurities. So you who consciously reject God's counsel appear outwardly to men as holy and righteous, but inwardly your heart is filled with hypocrisy and iniquity. Woe to you, false leaders of a nation! You have erected a monument there to the martyred prophets of old, while you plot to destroy the one of whom they have spoken. You adorn the tombs of the righteous and boast that if you had lived in the days of your fathers, you would not have killed the prophets, and then in the face of this pharisaic thought you prepare to murder the one of whom the prophets spoke, the Son of Man. Because you do these things, testify to yourselves that you are the wicked children of those who killed the prophets. Go on, then, and fill the cup of your condemnation to the brim! Woe to you, children of evil! John has rightly called you a brood of vipers, and I ask you how you can escape the judgment that John has pronounced

against you? But even now I offer you mercy and forgiveness in the name of my Father. My Father has sent you the wise men and prophets, some you have persecuted and others you have killed, then John appeared proclaiming the coming of the Son of Man, and you killed him after many had believed his teaching, and now you are preparing to shed innocent blood again, you do not understand that a terrible day of universal judgment will come when the Judge of all the earth will demand of this people An account for the manner in which he rejected, persecuted, and killed these messengers from heaven? Do you not understand that you will have to give an account of all this blood of the righteous, from the first prophet who was slain to the time of Zechariah, who was murdered between the sanctuary and the altar? This reckoning will be required in this very generation. O Jerusalem and the sons of Abraham, you who stoned the servants and killed the prophets who were sent to you, even now I would like to gather your children together as a hen gathers her chicks under her wings, but you do not want it! And now I take leave of you who have listened to my message and made your decision; those who have believed my gospel will be saved in the kingdom of God, to you who have chosen to reject the gift of God, I say that you will no longer see me teaching in the temple, my work for you is finished. Behold, I am going out now with my children, and your house is left to you in desolation. Yeshua signaled to his disciples to leave the temple, and as they were leaving to go to the field of Gethsemane, Matthew, drawing attention to the structure of the temple, said: Rabbi, look at the style of these buildings, look at the massive stones and the magnificent ornament, is it possible that these buildings will be destroyed? As they continued to the Olivet, Yeshua said, "You see these stones and this massive temple, verily, verily I say unto you, in the days that are soon to come, not one stone shall be left upon another, they shall all be cut down. These comments describing the destruction of the temple aroused the curiosity of the disciples who walked behind the Rabbi, they could not conceive of any event, except the end of the world, that could cause the destruction of the temple. To avoid the crowds proceeding down the Kidron Valley toward Gethsemane, Yeshua and his disciples planned to walk a short

distance up the western slope of Olivet and then follow a path that led to their private camp near Gethsemane, located just above the public camping grounds. When they turned to leave the road that led to Bethany, they beheld the temple illuminated by the rays of the setting sun, and as they stood on the mountain, they saw the lights of the city come on and admired the beauty of the lighted temple, and there under the light of the full moon they sat down. The Rabbi spoke with them, and Nathaniel immediately asked this question: Tell us, Rabbi, how will we know when these events are about to happen? In answer to Nathaniel's question, Yeshua said: Yes, I will tell you of the time when this people will fill the cup of their iniquity, when righteousness will swiftly come upon this city of our fathers. I am going to leave you, I am going to the Father and after I have left you, take heed that no one deceives you, for many will come as masiah and mislead many people. When you hear about wars and rumors of wars, do not be troubled, for even if all these things happen, the end of Jerusalem will not yet be imminent. Do not be alarmed by famines or earthquakes, nor worry when you are handed over to the civil authorities and persecuted for the gospel's sake. You will be expelled from the synagogues and put in prison for my sake, and some of you will be killed, when you are brought before the governors and the rulers, it will be to testify your faith and to show your steadfastness in the gospel of the kingdom, and when you appear before the judges, do not worry beforehand what you are going to say, for the Spirit will teach you at that very moment what you should answer to your adversaries. In these days of travail, even your own relatives, under the command of those who rejected the Son of Man, will deliver you to prison and death, for a time you may be hated by all men for my sake, but even during these persecutions I will not forsake you, my Spirit will not leave you. Be patient! Have no doubt that this gospel of the kingdom will triumph over all enemies and, in the end, will be proclaimed to all nations. Then Andrew asked, "But, Rabbi, if Jerusalem and the temple are destroyed, and if you are not here to direct us, when should we leave Jerusalem?" Yeshua said: You can remain in the city after my departure, even during these times of travail and fierce persecution, but when you finally see Jerusalem

surrounded by Roman armies after the revolt of the false prophets, then you will know that desolation is near, then you will have to flee to the mountains. Let no inhabitant of the city and its suburbs tarry to save anything, nor let those who are outside dare to enter it. There will be tribulation, because these will be the days of the vengeance of the Gentiles, and after you have left the city, this disobedient people will be put to the sword or sent captive into all the nations, and so Jerusalem will be trampled down by the Gentiles. In the meantime, I warn you, do not be deceived, if a man comes to you saying, "Look, the masiah is here, or look, he is there, do not believe it, for many false masiah will arise and many people will be misled, but you should not be deceived, because I have announced all this to you beforehand." Peter said, "Rabbi," how will we know when you return to do all this? In answer to Peter's question, Yeshua said: Very soon I will have to leave you and resume the mission that the Father has entrusted to me, but take courage, for one day I will return. But the times of the reappearance of the Son of Man are known only to the Father, not even the angels of heaven know when it will be, and now, concerning the travail of Jerusalem of which I have spoken to you, this generation will not pass away without my words being fulfilled, but as regards the time of the return of the Son of Man, No one in heaven or on earth can claim to talk about it. But you should be careful about the ripening of an age, you should be vigilant in discerning the signs of the times. You know that when the fig tree shows its tender branches and brings forth its leaves, summer is near, likewise, when the world has passed through the long winter of the materialistic mind, and you discern the coming of the spiritual springtime of a new dispensation, you will know that the summer of a new visitation is approaching. The Sanhedrin convened an emergency meeting at about eight o'clock on this Saturday evening, and shortly before midnight officially and unanimously voted to impose the death penalty on both Yeshua and Lazarus. This was the answer to the Rabbi's last appeal to the religious leaders, which he had made in the temple only a few hours before, and represented their reaction of bitter resentment to Yeshua's latest vigorous accusation against these same high priests and unrepentant Sadducees and

Pharisees. The officials of the Sanhedrin were ordered to arrest Yeshua, but with instructions that he should not be taken in public, they were to arrange to arrest him in secret, preferably suddenly and at night, and bring him before the Jewish high court. After officially decreeing Yeshua's death and issuing orders for his arrest, the Sanhedrin adjourned the session around midnight, after agreeing to meet the next morning at ten o'clock at the home of High Priest Caiaphas to formulate the charges that Yeshua would be brought to trial. David Zebedee, John Mark, and a number of disciples joined Yeshua and the twelve in the new camp, and as about twenty of them gathered around the campfire, Thomas asked: Since you must return to complete the work of the kingdom, what will be our behavior when we are alone? Yeshua, after looking at them by the light of fire, answered listen as I tell you a parable: There was a great man who, before he set out on a long journey to a distant land, called all his trusted servants before him, and put into their hands all his possessions, to one he gave five talents, to another two, and to another one, and so on, for the whole group of esteemed servants, he entrusted to each his goods according to their different capacities, and then set out on his journey. When their lord had departed, his servants set to work to profit by the riches entrusted to them, he who had received five talents immediately began to trade, and very soon had made a profit of five talents more. In the same way he who had received two talents soon gained two more, and so all these servants made gains for their master, except the one who had received only one talent, he went away alone and dug a hole in the ground where he hid his master's money. Immediately afterwards the master of those servants suddenly returned and summoned his stewards for an accounting, and when they were all gathered before their master, he who had received the five talents came forward with the money that had been entrusted to him and brought five talents in addition, saying, Lord, you have given me five talents to invest, and I am happy to offer you five more talents as my gain, and then the master said to him, "Well done, good and faithful servant, you have been faithful in a little, now I will make you steward of much, share at once in the joy of your master." Then he who had received

the two talents came forward, saying, Lord, thou hast delivered into my hand two talents, behold, I have gained these two other talents, and his master said unto him, Well done, good and faithful steward, thou also hast been faithful in a little, and now I will charge thee upon much; Sharer in the joy of your master, and then he came to account who had received one talent. This servant came forward and said, "Lord, I have known thee, and I have understood that thou wast a cunning man, for thou hast expected earnings where thou hadst not personally worked, therefore I have been afraid to risk any of what was entrusted to me, I have safely hidden thy talent in the earth, behold, thou hast now what belongs to thee. But the master answered: "You are an indolent steward, with your own words you confess that you knew that I would demand from you an account with a reasonable profit, such as your diligent companions have presented to me to-day, knowing this, you should therefore at least have put my money into the hands of the bankers, so that on my return I might have received mine with interest; And then this gentleman said to the chief of the stewards, "Take this one talent from this unfruitful servant and give it to him who has the ten talents." To everyone who has, more will be given, and he will have in abundance, but from him who does not have, even what he has will be taken away. One cannot remain idle in the service of the kingdom, my Father asks all his children to grow in grace and in the knowledge of the truth, to produce the increase of the fruits of the Spirit and to manifest a growing love in the selfless service of your brothers and sisters who serve with you. Remember that, to the extent that you assist the humblest of my brethren, you will have rendered this service to me, that is how you should occupy yourselves with the service of the Father's kingdom, now and hereafter, and even for eternity. Go on until my return, faithfully carry out what is entrusted to you, and then you will be ready for the call of accountability at your death, and having thus lived for the glory of the Father and the satisfaction of the Son, you will enter with joy and pleasure into the perpetual service of the eternal kingdom. The selfish are very much like this unfaithful servant with only one talent who blamed his master directly for his indolence, how prone man is, when confronted with the

errors of his own actions, to blame others, often those who least deserve it! Yeshua, at the time of going to rest, concluded by saying, "You have received generously, so you should give generously the truth of the gospel, and in giving it, this truth will multiply and reveal the growing light of saving grace, just as you dispense it. The disciples sat in silence for some time under the moonlight as these shocking predictions of the Rabbi imprinted themselves on their bewildered minds. On Sunday morning, Yeshua went to the hills to pray, accompanied only by the young John Mark, and after they had left the camp, Judas Iscariot disappeared from the group of his brothers and did not return until late afternoon. This confused and disgruntled disciple, despite the Rabbi's specific recommendation not to enter Jerusalem, hurried to his rendezvous with Yeshua's enemies at the home of High Priest Caiaphas. This was an informal meeting of the Sanhedrin and had been fixed for shortly after ten o'clock this morning, the meeting was convened to discuss the nature of the charges to be brought against Yeshua and to decide on the procedure to be followed in bringing him before the Roman authorities in order to secure the necessary civil confirmation of the death sentence they had already pronounced against him. Judas was introduced to Caiaphas and the religious leaders by his cousin, who explained that Judas, having discovered his error in allowing himself to be led astray by the subtle teaching of Yeshua, had gone so far as to desire to make a public and official repudiation of his communion with the Galilean, and at the same time to ask to be restored to the trust and community of his Jewish brethren. This Judah spokesman went on to explain that Judas recognized that it was better for the peace of Israel that Yeshua be put in prison, and that, as a proof of his displeasure at participating in such a wrong movement and of his sincerity in now returning to the teachings of Moses, he had come to offer himself to the Sanhedrin as the one who could make arrangements with the captain who had orders to arrest Yeshua, so that he might be taken into custody without fanfare, thus avoiding any danger of stirring up the crowds or the necessity of postponing his arrest until after Easter. When his cousin had finished speaking, he introduced Judas, who, coming up to the high priest, said,

"Whatever my cousin has promised, I will do, but what are you going to give me for this service? Then Caiaphas looked at him, saying, "Judas, go to the captain of the guards, and make arrangements with this officer to bring your Rabbi there, and when he has been delivered by you into our hands, you shall receive your reward for this service." Upon hearing this, Judas left the religious leaders and elders to counsel with the captain of the temple guards on how to capture Yeshua. Judas returned to the camp to his companions intoxicated with thoughts of greatness and glory such as he had not had in a long time. Yeshua loved Judas and trusted him as much as he loved and trusted the other disciples, but Judas did not manifest loyal trust and did not feel sincere love in return. Like him, the other disciples also desired to receive earthly honors in their minds, but in their hearts they loved Yeshua and were doing their best to learn to love the truths He taught them. Judas did not realize it at this time, but he had always criticized Yeshua in his subconscious ever since John the Baptist had been beheaded by Herod, deep in his heart Judas always resented the fact that Yeshua had not saved John, having been a disciple of Yeshua before he became a disciple of Yeshua, and every human being knows very well how love, Even if it was once sincere, it may, because of disappointment, jealousy, and long-simmering resentment, eventually turn into real hatred. That night at Camp Yeshua he inquired carefully about the families of all the disciples, and turning to David, Zebedee asked if anyone had any recent news of his mother, his younger sister, or the other members of his family, David replied that they were well and that they had a desire to meet him. Yeshua warned his disciples not to trust the support of the multitude and recalled their experiences in Galilee when many times large crowds had followed them enthusiastically and then turned against them as well, and had returned to their previous ways of believing and living. So you must not be deceived by the great crowds who have heard us in the temple and who have seemed sympathetic to believing our teachings, these multitudes hear the truth and believe it superficially with their minds, but few of them allow the word of truth to penetrate the heart and take root. Those who know the gospel only in their minds, and who have not experienced it in their hearts, cannot be

trustworthy when real difficulties arise. When the religious leaders have agreed to kill the Son of Man, and when they reach unanimity, you will see the multitude flee in terror or stand in silent astonishment as these furious and blind leaders carry the teachers of the truth of the gospel to their deaths, and then when adversity and persecution come upon you, Still others whom you think love the truth will scatter, and some will renounce the gospel and forsake you. Some who have been very close to us have already decided to desert, you have rested today in preparation for those times that are now imminent, so watch and pray that tomorrow you may be strengthened for the days that lie ahead. As he dismissed them for the night, he said, "Go to sleep, my brethren, and may peace be upon you." Immediately after breakfast time on Monday morning, the Rabbi led the disciples to a secluded place, situated a short distance just above their camp, and there taught them many new truths. Yeshua spoke to about fifty of his faithful disciples, partly in the morning and partly in the evening, on matters concerning the relationship between the kingdom of heaven and the kingdoms of this world and concerning the relationship between the children of God and citizenship in earthly governments, answering all their questions, then gave them the final recommendations, saying: Seek to live in peace with all men, be always shrewd as serpents, but harmless as doves, do not tempt the angels who exercise supervision over you to lead you into difficult ways as a loving discipline destined to save your souls. You must not seek to promulgate the truth or establish righteousness by the power of civil governments or by the application of secular laws, you can always work to persuade the minds of men, but you must never dare to coerce them. You must not forget the great law of human equity which I have taught you: whatever you would have men do to you, do it to them. Be indeed cordial in your dealings with your fellow unbelievers, patient in your dealings with the ignorant and tolerant in case of provocation, but also be fearless in the defense of righteousness, mighty in the promulgation of the truth, and energetic in the preaching of this gospel of the kingdom, to the very ends of the earth. When Yeshua had finished his teaching, they immediately returned to the camp, where David and his companions had prepared food for them. At the end

of the meal, David, having been informed by his messengers of the new implications, took Yeshua aside and taking courage, asked him if he knew about Judas, the Rabbi said: Yes, David, I am aware of everything, and I know that you know, but take care not to tell anyone about it, just do not doubt in your heart that the will of God will prevail in the end. This conversation with David was interrupted by the arrival of a messenger from Philadelphia who brought the news that Abner had learned of the Pharisees' plot to kill Yeshua and asked if he should leave for Jerusalem. This courier hurried back to Philadelphia with this message for Abner: Go on with your work, if I separate myself from you in the flesh, it is only that I may return in the Spirit, I will not forsake you, I will be with you to the end. On Tuesday morning, Philip approached Yeshua and asked, "Rabbi, since the Passover season is approaching, where would you like us to prepare to eat it?" And Yeshua answered, "Go and find Peter and John, and I will give you instructions about the dinner we are going to eat together tonight. When Judas heard the Rabbi talking to Philip, he approached so that he could secretly listen to their conversation, but David, who was standing nearby, came forward and entertained Judas in conversation, while Philip, Peter, and John went aside to talk to the Rabbi. Yeshua said to the three, "Go immediately to Jerusalem, and as you pass through the door, you will meet a man carrying a pitcher of water, he will speak to you, and then you will follow him, when he leads you to a certain house, follow him and ask the good man of that house: Where is the guest room where the Rabbi will eat supper with his disciples?" And when you have inquired like this, this master of the house will show you a large room upstairs where you will prepare the table. When the disciples arrived in the city, they met the man with the pitcher of water near the door and followed him to the house of young John Mark, where the boy's father welcomed them and showed them the room upstairs prepared for supper. All this was as a result of an understanding concluded between the Rabbi and John Mark on the day they went up to the hills to pray, because Yeshua wanted to make sure that he would take this last meal with his disciples without being disturbed, thinking that if Judas knew their meeting place in advance he could agree with his enemies to capture

him. In this way, Judas did not know of their meeting place until later, when he arrived there in the company of Yeshua and the other disciples. It was about half past four when the three disciples returned and informed Yeshua that everything was ready for supper, the Rabbi immediately prepared to lead his twelve disciples on the path that led to the road to Bethany and up to Jerusalem, and this was the last journey he made with the twelve. To encourage them on what was about to happen, Yeshua said: You should know that in my Father's house there are many mansions and that there the children of light are waiting, all those who enter by faith will sit with me in the kingdom of the Father. You must prepare to complete the work you have begun with me, go through many tribulations and suffer many sorrows, and these trials are now imminent, and when you have finished your work on earth, you will enter into my joy, just as I have finished my Father's work on earth and am about to return to his embrace. When the Rabbi had finished speaking, he arose, and all of them followed him down from Olivet and into the city, none of the disciples, except three, knew where they were going as they continued along the narrow streets as darkness approached. John Mark had followed them all the way into the city, and after they had passed the gate, he ran forward another road, so that he was waiting for them to meet them when they arrived at the house of his father Elias Mark.

The Last Supper with Yeshua

It was customary to begin preparations for the Passover celebration no later than noon on the previous day, and since the Jews counted the days from sunset, this meant that the Passover supper on Thursday (a great day or great Saturday) was to be eaten on Wednesday evening after sunset. The three disciples, therefore, could not fully comprehend the Rabbi's announcement that they would celebrate the Passover supper a day earlier, on Tuesday evening at dusk as the day was waning, they thought that he already knew that he would be arrested before the time of the Passover supper on Wednesday evening and that he had therefore gathered them for a special supper this Tuesday evening, or that this was merely a special occasion preceding the regular celebration of the

Passover. After receiving welcome greetings from John Mark's father and mother, the disciples immediately went upstairs while Yeshua lingered to speak with Mark's family. It had been agreed in advance that the Rabbi would celebrate this feast alone with his twelve disciples, so no servant was expected to serve them. When the disciples were led upstairs by John Mark, they saw a large and comfortable room, which had been prepared for supper by Peter, John, and John Mark's parents, and they observed that the bread, wine, water, and herbs were all ready at one end of the table. A long U-shaped table was surrounded by thirteen sofas for lying down, exactly as it would have been prepared for the celebration of Passover in a wealthy Jewish family. Near the door they noticed the jugs of water, the basins, and the towels for washing their dusty feet, and as no servant had been provided to perform this service, the disciples began to look at each other as soon as John Mark had left them, and each began to think to himself, Who will wash our feet? And each also thought that it would not be the Rabbi who would play this role of servant of others. As they stood there, reflecting in their hearts, they glanced at the arrangement of the seats at the table, and noticed the highest couch of the guest of honour with one couch on the left and eleven arranged around the table, ending in front of this second seat of honour on the left of the guest. They waited for a few moments for the arrival of the Rabbi, but were uncertain whether to sit down or wait for his coming and count on him for the assignment of their seats, as they hesitated, Judas advanced to the place of honor to the left of the guest, and signified that he intended to lie down there as a favorite guest, this act of Judas immediately provoked a heated dispute among the other disciples, Scarcely had Judas taken possession of the seat of honor, than John Zebedee claimed the other favorite seat, the one to the right of the guest. Simon Peter was so angry at this demand of Judas and John to choose seats that, under the gaze of the other irritated disciples, he walked resolutely around the table and took his place on the less important couch, at the end of the order of seats and exactly opposite the one chosen by Judas. Since others had occupied the highest places, Peter thought of choosing the lowest, and he did this not only to protest

against the unseemly pride of his brethren, but with the hope that Yeshua, when he came and saw him in the place of least honor, would call him to a higher place, thus displacing one who had claimed to honor himself. With the most important and humblest positions thus occupied, the other disciples chose their places, some next to John and some next to Peter, until they were all seated. They were seated on these couches around the table in the following order: to the left of the Rabbi, Judas; on the right, John Zebedee, Simon Zelot, Matthew, James Zebedee, Andrew, the twins Alpheus, Philip, Nathanael, Thomas and Simon Peter in last place. They were still reproaching each other unceremoniously when the Rabbi appeared on the doorway, where he hesitated for a moment, while an expression of disappointment slowly appeared on his face. Without comment he went to his place and did not change the arrangement in which they had sat down, they were now ready to begin supper, except that their feet were not yet washed. Yeshua passed His gaze over all of them and, easing the tension with a smile, said: I have greatly desired to eat this Passover with you, I wanted to eat with you once more before I suffered, and knowing that my hour has come, I have arranged to dine with you this evening in advance, because, as far as tomorrow is concerned, we are all in the hands of the Father, whose will I have come to do. I will not eat with you again until you sit with me in the kingdom that my Father will give me, when I have accomplished that for which he sent me into this world. After the wine and water had been mixed, they brought the cup to Yeshua, who, when he had received it from the hands of Judas, held it while he gave thanks, and when he had finished giving thanks, said: Take this cup and divide it among yourselves, and when you drink of it, realize that I will not drink the fruit of the vine with you yet. Since this is our last supper, when we sit like this again, it will be in the future kingdom. Yeshua knew that Judas Iscariot had decided to deliver him into the hands of his enemies that evening, but he cared about the safety and security of his disciples and so, with the full knowledge that the Father had placed all things under his authority, the Rabbi now prepared to act out the parable of brotherly love. After drinking the first cup of the Passover, it was the Jewish custom for the

guest to get up from the table and wash his hands, later in the meal and after the second cup, all the guests would likewise stand up and wash their hands. Since the disciples knew that their Rabbi never observed these rituals of ceremonial hand-washing, they were very curious to know what he intended to do when, after they had all drunk from this first cup, he rose from the table and walked in silence to the door where the jugs of water had been placed. basins and towels. And their curiosity turned to astonishment when they saw the Rabbi take off his overcoat, gird himself with a towel, and begin to pour water into one of the foot basins. The twelve, who had just refused to wash each other's feet, and who had engaged in such unseemly quarrels over his places of honour at table, were still more astonished when they saw him go round the end of the table, to the last seat of the banquet where Simon Peter stood, and kneel down in the attitude of a servant, prepare to wash Simon's feet. As the Rabbi knelt down, all twelve rose to their feet as one man, even the traitor Judas forgot his infamy for a moment to the point of rising with his companions in this expression of respect and deep astonishment. After the few moments of this great embarrassment, Peter said, "Rabbi, are you really going to wash my feet?" And then, looking Peter in the face, Yeshua said, "You may not fully understand what I am about to do, but later you will know the meaning of all these things. Then Simon Peter took a deep breath and said, "Rabbi, you will never wash my feet." And each of the disciples nodded their approval of Peter's firm declaration of refusal to allow Yeshua to humble himself in this way before them. As they all stood there in astonishment with bated breath, Yeshua said, "Peter, I declare that if I do not wash your feet, you will not share with me in what I am about to do." When Simon Peter began to realize that this determined his future connection with the work of the Rabbi, in his characteristic and impetuous manner, he said: Then, Rabbi, wash not only my feet but also my hands and head. As the Rabbi was about to begin the washing of Peter's feet, he said: He who is already pure only needs to have his feet washed, you who sit with me tonight are pure, but not all of them. But the dust of your feet should have been washed away before you sat down at table with me, moreover, I would like to perform this

service for you as a parable to illustrate the meaning of a new commandment that I will soon give you. In the same way the Rabbi went around the table, in silence, washing the feet of his disciples, not excluding Judas. When he had finished washing the feet of the twelve, Yeshua put on his overcoat, returned to his guest seat, and after looking at the disciples in bewilderment, said, "Do you really understand what I have done to you? You call me Rabbi and you say well, because I am, so if the Rabbi washed your feet, how come you were not willing to wash each other's feet? What lesson should you learn from this parable in which the Rabbi so willingly performs that service that his brethren were unwilling to do for one another? Verily, verily, I say unto you, A servant is not greater than his master, neither is he that is sent greater than he that sends him. You have seen the way to serve in my life among you, and blessed are those who have the grace and courage to serve in this way. But why are you so slow to understand that the secret of greatness in the spiritual realm is not similar to the methods of power in the material world? When I entered this room tonight, you were not content to proudly refuse to wash each other's feet, but you also had to stoop to arguing among yourselves as to who would have the places of honor at my table. These honors are sought by the Pharisees and the sons of this world, but this should not be the case among the ambassadors of the kingdom of heaven. Don't you know that there can be no place of preference at my table? Do you not understand that I love each one of you as much as the others? Do you not know that the place nearest to me, according to how men regard such honors, may mean nothing as to your position in the kingdom of heaven? You know that the kings of the Gentiles have sovereignty over their subjects and that those who exercise this authority are sometimes called benefactors, but this will not be the case in the kingdom of heaven. He who wants to be great among you, let him become the least, and he who wants to be first, let him become like one who serves. Who is greater, the one who sits at the table or the one who serves? Is it not commonly considered that the one who sits at the table is the greatest? But you observe that I am among you as one who serves. If you are willing to become servants with me in

the accomplishment of the Father's will, in the coming kingdom you will sit with me in power, continuing to do the Father's will in the glory to come. When Yeshua had finished speaking, the Alpheus twins brought the bread and wine, with the bitter herbs and dried fruit paste, for the next course of the Last Supper. For a few minutes the disciples ate in silence, but under the influence of the Rabbi's good humour they soon began to converse, and the meal went on as if nothing unusual had interfered with the good disposition and social harmony of this extraordinary occasion, after a while about halfway through this second course of the meal, Yeshua passing His gaze upon them, He said: I have told you repeatedly that I must return to the Father, now my hour has come, but it was not necessary for one of you to betray me in order to deliver me into the hands of my enemies. When the twelve heard this, having already been deprived of much of their arrogance and self-confidence by the parable of the washing of the feet, they began to look at each other while in a surprised tone they asked hesitantly: Is it I? And when they had all asked the same question, Yeshua said, "Is it not written, Even the man with whom I lived in peace, in whom I trusted, who ate my bread, lifted up his heel against me. When Yeshua spoke in this way, they all began to ask again: Is it I? And when Judas, seated at the Rabbi's left, asked again: Is it I? Yeshua, dipping the bread into the dish of herbs, handed it to Judas, saying, "You said so." But the others did not hear Yeshua speak to Judas. John, who was lying at the right hand of Yeshua, leaned over and asked the Rabbi: Who is it? We would like to know who it is that has shown itself to be unfaithful to its commitment. Yeshua answered, "I have already told you, he is the one to whom I gave the piece of bread dipped. But it was so natural for the guest to give a piece of dipped bread to those seated on his left that none of them had paid any attention to it, though the Rabbi had spoken so plainly. Peter was so disturbed by what had been said, that leaning over the table he said to John, "Ask him who he is, or if he has revealed it to you, tell me who the traitor is." Yeshua put an end to their murmuring by saying, "I am saddened that this evil deed has occurred, and I have hoped until now that the power of truth might triumph over the deception of evil, but such victories are not won

without the faith of a sincere love of the truth. I would not have wished to tell you these things at our last supper, but I wish to warn you of these sorrows and thus prepare you for what awaits us. I want you to remember, after I am gone, that I knew all these treacherous plots and forewarned you that I would be betrayed, and I do all this only so that you may be strengthened for the temptations and trials that are coming. After speaking thus, Yeshua leaned toward Judas and said, "What you have decided to do, do it now!" And when Judas heard these words, he rose from the table and hastened out of the hall, going out into the night to do what he had determined to do. When the other disciples saw Judas hurrying out after Yeshua had spoken to him, they thought he had gone to get some more food for dinner or to run some other errand for the Rabbi, as they assumed that he was still carrying the bag. Yeshua knew that there was nothing more he could do to prevent Judas from betraying him, up to this very moment, he had done all he could to sanctify and save him, just as he had worked for the peace and salvation of others. This supper, with its episodes of affection and toned down, was Yeshua's last appeal to the deserter, but it was of no avail. When they brought Yeshua the third cup of wine, the cup of blessing, he got up from the couch and taking the cup in his hands, blessed it, saying: Take this cup and drink of it, all of you, this will be the cup of my remembrance, the cup of blessing of a new dispensation of grace and truth. When they had finished drinking from this cup, the Rabbi took the bread, and after giving thanks, broke it into pieces, and commanding them to pass it to themselves, said: Take this bread and eat it, I have told you that I am the bread of life, and this bread is the life of the Father and of the Son in one gift; the Word of the Father as revealed in the Son is indeed the bread of life. When they had distributed the bread to each other, they all sat down again, and after they had meditated for a few moments, Yeshua went on to say: When you do these things, remember the life I have lived on earth among you and rejoice that I am continuing to live on earth with you and serve through you. As individuals, do not quarrel among yourselves about who will be the greatest, you are all brothers, and when the kingdom grows to the point of encompassing large groups of believers,

likewise refrain from striving for greatness or seeking honors among these groups. They finished their supper by singing Psalm one hundred and eighteen together, and then the Rabbi made a sign for them to sit down and said, "You remember well when I sent you on a mission without a bag or a saddlebag, and I also advised you not to take any spare garments with you, and you all remember that you lacked nothing." But now perilous times have come, you will no longer be able to count on the goodwill of the crowds, henceforth let him who has a purse carry it with him, when you go into the world to proclaim this gospel, take as many provisions for your maintenance as you see fit, the hour has come for the Son of Man to be glorified, and the Father will be glorified in the Son; My friends, I will be with you only for a little while, you will soon look for me, but you will not find me, for I am going to a place where you cannot come at this time. But when you have finished your work on earth as I have now finished mine, then you will come to me, just as I am preparing now to go to the Father. In a short time I will leave you, you will no longer see me on earth, but you will all see me in the age to come when you are in the kingdom that my Father has given me. After a few moments of informal conversation, Yeshua stood up and said, "You are well acquainted with the commandment to love your neighbor as yourself, but I give you this new commandment, that you love one another as I have loved you, and by this all men shall know that you are my disciples." if you love each other like that. When I invite you to love one another, as I have loved you, I present to you the measure of true love, for no one can have a greater love than this: to be willing to lay down his life for his friends, and now, you are my friends and will continue to be if you are willing to do what I have taught you. You did not choose me, but I chose you, and I commanded you to go into the world to produce the fruits of loving service to your fellowmen, as I have lived among you and revealed the Father to you. The Father and I will both work with you, and you will experience the fullness of joy, if you want to share the joy of the Rabbi you will have to share his love, and sharing his love means having shared his service, remember that it is faithfulness and not sacrifice that I ask of you. Then Yeshua stood up again and continued to instruct his disciples:

I am the true vine and my Father is the cultivator, I am the vine and you are the branches, and the Father only asks me that you bear much fruit, the vine is pruned only to increase the productivity of its branches, every branch that comes out of me that does not bear fruit, the Father will cut it off, every branch that bears fruit will be cleansed by the Father so that it may bear more fruit. You are already cleansed by the word that I have spoken, but you must continue to be clean, you must abide in me and I in you, the branch will die if it is separated from the vine, just as the branch cannot bear fruit unless it dwells in the vine, so you cannot produce the fruits of loving service unless you abide in me. Remember, Those who live in me, and I in them, will bear much fruit, and whatever they ask of the Father in my name, he will give. The Father is glorified in this: that the vine may have many branches and that each branch may bear much fruit, as the Father has loved me, so I have loved you, live in my love as I live in the love of the Father. If you do as I have taught you, you will abide in my love just as I have kept the word of the Father and abide eternally in his love. Scarcely had the eleven ceased their comments on the discourse of the vine and the branches, when the Rabbi, indicating that he wished to speak to them again, and knowing that he had little time left, said: When I have left you, do not be discouraged by the enmity of the world, do not be discouraged even when cowardly believers turn against you and join the enemies of the kingdom. If the world hates you, don't forget that it hated me before it even hated you, if you were of this world, then the world would love what is theirs, but because you are not, the world refuses to love you. But always remember what I have said to you: A servant is not greater than his master, and if they dare to persecute me, they will persecute you also, and if my words offend the unbelievers, your words will also offend the wicked, and they will do all this to you, because they do not believe in me or in him who sent me. So you will suffer many things because of My Gospel. But when you suffer these tribulations, remember that I too have suffered before you because of this gospel, if we had not taught them the truth, they would not have incurred condemnation, but now, because they have known the light and dared to reject it, they have no excuse for their behavior.

He who hates me hates my Father, it cannot be otherwise, have you not read in Scripture the passage: And they hated me without a cause? Let not your hearts be troubled, you believe in my Father, continue to believe in me also, I am going to the Father, and although you cannot follow me now, you will certainly follow me in the ages to come. When Yeshua sat down, Thomas stood up and said, "Rabbi, we don't know where you're going; So we certainly don't know the way, but we'll follow you this very evening if you show us the way. After listening to Thomas, Yeshua replied: Thomas, I am the way, the truth, and the life, no one comes to the Father except through me. If you know me, you know the way to the Father, and you know me, because you have lived with me and now you see me. But this teaching was too profound for many of the disciples, and especially for Philip, who, after saying a few words to Nathanael, stood up and said, "Rabbi, show us the Father," and all that you have said will become clear. Yeshua answered, Philip, have I been with you so long and you still don't know me? I declare again that he who has seen me has seen the Father, how can you then say, "Show us the Father"? Do you not believe that I am in the Father and the Father in me? Have I not taught you that the words I speak are not my own words but the words of the Father? I speak for the Father and not from myself. I came into this world to do the will of the Father; the Father dwells in me and works through me, believe me when I say that the Father is in me and that I am in the Father, or believe me by the very life I have lived by my works. As the Rabbi went away to cool off with water, the eleven began to argue animatedly about these teachings, and Peter was preparing to give a long speech when Yeshua returned and motioned for them to sit down. Yeshua went on to teach, saying, "I am telling you all this before I leave you so that you may be prepared for what is about to happen to you, so that you do not fall into grave errors, the authorities will not be content to expel you from the synagogues, I warn you that the hour is approaching when those who kill you will think that they are doing a service to God, and they will do all these things to you and to those whom you bring into the kingdom of heaven because they do not know the Father. They have refused to know the Father by refusing to receive me, and they refuse to

receive me when they reject you, as long as you have kept my new commandment to love one another as I have loved you. That is why I have spoken to you so clearly from the beginning, I have also warned you that a man's enemies can be members of his own family. Now that I am about to leave you, since the time has come for me to return to the Father, I am surprised that none of you have asked me: Why are you leaving us? However, I know that you ask these questions in your hearts, I will speak to you clearly, it is really helpful for you that I leave, if I do not leave, the Spirit of truth could not come into you. I must be stripped of this mortal body and restored to my place on high before I can send the Spirit of truth. And when my Spirit comes to dwell in you, it will make you understand the difference between sin and righteousness and enable you to judge wisely in your heart about them. I still have many things to say to you, but now you cannot bear any more, but when the Spirit of truth comes, He will guide you at last into all the truth, for He will not speak of Himself, but He will proclaim to you what the Father has revealed to the Son, and He will also show you the things to come, and He will glorify me just as I have glorified my Father. All that the Father possesses in this domain is now mine, so I told you that the Spirit would take from what is mine and reveal it to you. Very soon I will leave you for a short time, and then, when you see me again, I will be on my way to the Father, so that even then you will not see me for long. As he paused for a moment, the disciples began to say to one another, "What is it that you tell us?" I will leave you shortly, and when you see me again it will not be for a long time, for I will be on my way to the Father. What does that mean soon and not for long? We can't understand what he's telling us. And since Yeshua knew that these questions were being asked, he said, "You wonder what I meant when I said that I would soon be no longer with you, and that when you saw me again I would be on my way to the Father." I have told you plainly that the Son of Man must die, but that He will rise again, so can you not discern the meaning of my words? You will be saddened at first, but later you will rejoice with many who will understand these things after they have taken place. Verily a woman is anxious in the hour of her labor, but once she has given birth to her child, she immediately forgets

her anguish in the joy of knowing that a creature has been born into the world. And so it is for you who are sorry for my departure, but I will see you again soon, and then your grief will turn to joy and you will be given a new revelation of God's salvation, which no man can ever take away from you, and the whole world will be blessed in this same revelation of life triumphing over death. Here below I have taught you with proverbs and I have spoken to you in parables, I have done this because spiritually you were only children, but the time is coming when I will speak openly to you about the Father and his kingdom, and I will do this because the Father himself loves you and desires to be fully revealed to you. Mortal man cannot see the Father in Spirit, so I came into the world to show the Father in your eyes, but when you have become perfect in spiritual growth, then you will see the Father Himself. After the eleven had heard him, they said to one another, "Behold, he speaks to us plainly, surely the Rabbi has come from God." Yeshua stood up and made one last speech, saying: The Father has sent me into this world, but only a few of you have chosen to receive me fully, I will pour out my Spirit on all flesh, but not all men will choose to receive the Spirit as the guide and counselor of their souls, but all who receive it will be, cleansed and comforted, and the Spirit of truth will become in them a spring of living water that will well up to eternal life. And now, as I am about to leave you, I would like to speak some words of comfort, I leave you peace, I give you my peace, I give you this gift not in the manner of the world sparingly, I give to each one of you whatever he wants to receive, that your heart may not be troubled, nor fearful, I have overcome the world, and in me ye shall all triumph through faith. I have warned you that the Son of Man will be killed, but I assure you that I will return before I go to the Father, even if it is only for a little while, and after I ascend to the Father, I will certainly send you the Spirit to be with you and to dwell in your own hearts, and when you see all this happening, do not be afraid. but rather believe, for you have known all this beforehand. I love you as the Father loves me, and I would not leave you, but this is my Father's will, my hour has come, doubt not any of these truths, even when you are scattered each one on his own, leaving the Son of Man in the hand of his enemies, as

it is written: The shepherd shall be smitten, and the sheep shall be scatteredBut I am never alone, the Father is always with me, and even at such a time I will pray for you. When I am absent, there will be great danger that some of you will succumb to doubts and falter because of what happens to me, but I promise you now that I will return to you for a short time and then go before you to Galilee. Then Peter said, "It does not matter if all my brethren should succumb to doubts about you, I promise that I will not waver in whatever you do, I will go with you, and if necessary I will die for you." As Peter stood there before the Rabbi, all trembling with intense emotion and overflowing with sincere love for him, Yeshua looked him straight in the eye and said: Peter, verily, verily, I say unto thee, to-night the shall not crow until thou hast denied me three times. And then, after singing a hymn, they left for the camp on the Mount of Olives, it was about ten o'clock this Tuesday night when Yeshua led the eleven disciples from the house of Elijah and Mary Mark on their way back to the field of Gethsemane. John Mark had rested several hours while the Rabbi had remained with his disciples in the upper room, but hearing them come down, he arose and hastening a linen cloak over his shoulders, followed them through the city, crossed the brook Kidron, and went on to their private camp adjacent to the Park of Gethsemane. and he stayed close to the Rabbi all this night and the next day, he witnessed everything, and secretly listened to much of what the Rabbi said up to the hour of the crucifixion. On the way the disciples began to wonder about the significance of Judas' prolonged absence, and argued among themselves about the Rabbi's prediction that one of them would betray him, and for the first time they suspected him, but they did not engage in open remarks until they reached the camp and found that he was not there waiting to receive them. Moments after their arrival at the camp, Yeshua said to them, "My friends and brethren, my time with you is now very short, and I desire that we should set out to pray to our Father who is in heaven, to give us strength and sustain us in this hour and for the future in all the work we must do. When he had thus spoken, he led them a short distance to Olivet, and in full view of Jerusalem he invited them to kneel on a broad flat rock in a circle around him, as they had done on

the day of their ordination, and then as he stood there in the midst of them, illuminated by the moonlight, he raised his eyes to heaven and prayed: Father, my hour has come, glorify your Son now so that the Son may glorify you, I know that you have given me full authority over all the living creatures of my kingdom, and I will give eternal life, and this is eternal life: that my creatures may know you as the only true God and Father of all, and that they believe in him whom thou hast sent into this world. Father, I have exalted you on earth and have finished the work you have given me to do. I have almost finished my bestowal upon the children you have given me, it remains for me but to forsake my life in the flesh, and now, O my Father, glorify me with the glory that I had with you before this world was, and receive me once more at your right hand. I have manifested you to the men whom you have chosen from the world and whom you have given me, they are yours as all life is in your hands, you have given them to me and I have lived among them, teaching them the way of life, and they have believed. These men are learning that everything I have comes from you and that the life I live in the flesh is meant to make you known to the whole world. The truth that you have given me I have revealed to them, these friends and ambassadors of mine have sincerely accepted to receive your word. I told them that I came from you, that you sent me into this world, and that I am about to return to you. Father, I pray for these men, and I pray for them, not as I would pray for the world, but as for those whom I have chosen from the world to represent myself in the world after I return to your work, just as I have represented you in this world during my sojourn in the flesh. These men are mine, you have given them to me, but all things that are mine are always yours, and all that was yours you have now ordained to be mine. You have been exalted in me, and now I pray that I may be honored in these men, I cannot stay any longer in this world, I am about to return to the work you have given me to do. Father, keep these men faithful as I prepare to give up my life in the flesh, help these friends of mine to be one in Spirit, as we are one, as long as I could be with them, I could watch over them and guide them, but now I'm leaving, stay close to them, Father, until you send them the Spirit to comfort and strengthen them.

You have given me twelve men, and I have kept them all except one, the son of vengeance, who did not want to stay with us any longer, these men are weak and frail, but I know that we can trust them, I have tested them and they love me, as they revere you. Although they will have to suffer much because of me, I also want them to be filled with joy in the certainty of their inheritance in the kingdom of heaven. I have given your word to these men and taught them the truth, the world may hate them, just as it has hated me, but I do not ask that you take them out of the world, but only that you preserve them from the evil that is in the world. Sanctify them in the truth, your word is truth, and as you have sent me into this world, so I am about to send these men into the world. For them I have lived among men and I have consecrated my life to your service in order to inspire them and to be purified through the word of truth that I have taught them and the love that I have revealed to them. I know well, my Father, that you love them as much as I do, but I do this so that they may better understand that the Father loves them as the Son loves them. And now, my Father, I would like to pray not only for these eleven men, but also for all others who now believe, or who may believe in the gospel of the kingdom later, because of the word of their future ministry. I desire them all to be one, just as you and I are one, you are in me and I in you, and I desire them also to be in us, for our Spirit to dwell in them. If my children are one as we are one, and if they love one another as I have loved them, then all men will believe that I come from you and will accept to receive the revelation of the truth that I have given them. The glory that you have given me I have revealed to them, just as you have lived with me in the Spirit, so I have lived with them in the flesh. As you have been one with me, so I have been one with them, and so the Spirit will always be one with them and in them, and I have done all this that my brethren in the flesh may know that the Father loves them as much as the Son loves them, and that you love them as you love me. Those who serve with me in humiliation I would like with me in glory, that they may see all that you have placed in my hands as an everlasting harvest of the fruit of my work. I long to show my brethren the glory I had with you before the foundation of this world. This world knows very little about

you, O righteous Father, but I know you and have made you known to them, and they will make your name known to other generations, and now I promise them that you will be with them in the world as you have been with me and so be it. The eleven knelt in this circle around Yeshua for several minutes before getting up and quietly returning to the nearby field. In the course of this final prayer with his disciples, the Rabbi alluded to the fact that he had manifested the Father's name to the world, and this is indeed what he did in revealing the Father through his perfected life in the flesh. The Father in heaven had revealed Himself to Moses when He said, " I Am Who I Am," but when Yeshua had finished His earthly life, this name of the Father was revealed in Yeshua, who was the incarnation of the Spirit of the Father, with these expressions: I am the bread of life; I am the living water; I am the light of the world; I am the resurrection and the life; I am the Good Shepherd; I am the way, the truth, and the life; I am the true vine; I am the open door to eternal salvation; I am the reality of endless life; I am the path of infinite perfection; I am the secret of eternal survival; I am the living bridge from the material world to the spiritual world; I am the living link between time and eternity. After Yeshua's prayer, David Zebedee and John Mark took Yeshua aside and revealed to him that they had been watching Judas for several days, and that they knew he intended to deliver him into the hands of his enemies. Yeshua listened to them, but only said, "My friends, nothing can happen to the Son of Man unless the Father in heaven wills it, your heart is troubled, all things will work together for the glory of God and the salvation of men." Before they went to their individual quarters to sleep, Simon Zealot took all the disciples to his tent, where their swords and other weapons were kept, and provided each of them with this fighting equipment. All of them received these weapons and girded themselves with them, except Nathanael, who, refusing to arm himself, said: My brethren, the Rabbi has repeatedly told us that his kingdom is not of this world, and that his disciples should not fight with the sword to bring about the establishment of the kingdom. I believe what he said, I don't think the Rabbi needs us to use the sword to defend him. We have all seen his

enormous power and we know that he could defend himself against his enemies if he wanted to, if he does not want to resist his enemies, it must be because this course of action represents his attempt to do his Father's will, I will pray, but I will not wield the sword. After he had heard Nathanael's speech, Andrew returned his sword to Simon Zealots, and so nine of them were armed when they parted for the night. On his return from his meeting with David and Mark, the Rabbi addressed his last words to the eleven, saying: My friends, go and rest, prepare yourselves for tomorrow's service, remember that we must all submit to the will of the Father who is in heaven. I leave you my peace, and when he had spoken thus, he beckoned them to go to their tents, but as they were going, he called Peter, James, and John, saying to them, "I desire you to stay with me for a while." After the eight disciples had finally retired to their tents, Yeshua said to David Zebedee: Send me your swiftest and most trustworthy messenger, when David brought to the Rabbi a certain Jacob, who had once been a courier in the service of the night messengers between Jerusalem and Bethsaida, Yeshua said to him: Go in all haste to Abner in Philadelphia and say to him, The Rabbi sends you his greetings of peace and says that the hour has come when he will be delivered into the hands of his enemies who will put him to death, but that he will rise from the dead and appear to you soon, before he goes to the Father, and then he will give you directives as to the time when the Spirit will come to live in your heart. And after Jacob had repeated this message to the Rabbi's satisfaction, Yeshua urged him to depart, saying: Do not be afraid that someone will do anything to you, Jacob, for tonight an invisible messenger will be at your side. None of the disciples expected anything extraordinary to happen that night because it was already very late and they tried to sleep so that they could get up early the next morning. David had arranged for him to stand guard that night on the upper track leading to the road from Bethany to Jerusalem, while John Mark was to keep watch along the road leading up from the Kidron to Gethsemane. David before going to his guard post said to Yeshua: You know, Rabbi, that I have sent for your family, and I have heard from a messenger that I am in Jericho tonight, they will be here early tomorrow

morning, because it would have been risky for them to go up this dangerous path at night. And Yeshua, looking at David, just said, So be it, David. John Mark took up his guard post and would have remained in this place had it not been for his great desire to be close to the Rabbi, and after he noticed Yeshua retiring with Peter, James, and John to a nearby ravine, he was so overwhelmed with devotion combined with curiosity that he abandoned his post as a watchman and followed them, hiding in the bushes, from where he saw and heard everything that happened during those last moments in the garden. While all this was going on at the Rabbi's camp, Judas Iscariot was talking to the captain of the temple guards, who had already assembled his men to depart under his leadership to arrest Yeshua. Judas really feared for himself, for he knew that the apostles were armed with swords, and so he dared to ask for a company of forty armed soldiers. Since the Jewish authorities did not have such a force of armed men under their jurisdiction, they went at once to Antonia's fortress and asked the Roman commander to provide them with this guard with Pilate's authorization. Consequently, when Judas Iscariot departed from the temple, about half-past eleven, he was accompanied by more than sixty persons, temple guards, Roman soldiers, and curious servants of the chief priests and elders.

Al Gethsemane

When all was quiet and peaceful in the field, Yeshua, with Peter, James, and John, made a short distance to a nearby ravine where he had often gone earlier to pray. When they arrived at the place, he invited the three to sit and watch with him, as he walked away a stone's throw away to pray. After falling on his face to the ground, he prayed: My Father, I have come into this world to do your will, I know that the time has come to sacrifice this life in the flesh, and I do not shrink from it, but I would like to know if it is your will that I drink this cup. Give me the assurance that I will satisfy you in my death as I have done in my life. The Rabbi remained in an attitude of prayer for a few moments, and then, returning to the three disciples, found them fast asleep, for their pupils were heavy and they could not stay awake. After waking them up, Yeshua said,

"Can't you watch with me even for an hour?" Can't you see that my soul is extremely sad unto death, and that I long for your support in prayer? After the three had awakened from their slumber, the Rabbi withdrew himself again, and, prostrating himself on the ground, prayed again: Father, I know that it is possible to avoid this cup everything is possible for you, but I have come to do your will, and although this cup is bitter, I will drink it if such is your will. And after he had prayed thus, a mighty angel came down to his side, and speaking to him, touched him and strengthened him. When Yeshua returned to speak with the three disciples, he found them fast asleep again, woke them up, and said: At such a time I need you to watch and pray with me, even more do you need to pray so that you do not succumb to temptation, why do you fall asleep when I leave you? And then, for a third time, the Rabbi withdrew and prayed: Father, you see my disciples, have mercy on them, verily the spirit is willing, but the flesh is weak, and now, O Father, if this cup cannot be taken away, then I will drink it, not my will, but yours. When he had finished praying, he lay prostrate on the ground for a moment, then he got up and returned to his disciples, and once more he found them asleep, he looked at them, and with a gesture of pity, he said tenderly: Go on sleeping now and rest, the time of decision has passed, the hour is now near when the Son of Man will be betrayed and delivered into the hands of his enemies. As he bent down to shake them and wake them, he said, "Get up, let us return to the camp: for behold, he that betrays me is near, and the hour has come when my flock shall be scattered: but I have already spoken to you of these things." The Rabbi left them and went down to the mill near the entrance to the Park of Gethsemane, and John Mark hurried around the olive trees and hid in a small shack near the mill. Yeshua left the camp so that those who would come to take him could arrest him without disturbance, and so he sat alone on the crusher, where he awaited the arrival of the traitor, and was observed at this moment only by John Mark and an innumerable host of heavenly angels. Judas Iscariot approached the garden with this company of soldiers and armed guards, equipped with torches and lanterns, as soon as Peter, James, and John, with their companions, saw the armed group armed with

torches passing over the top of the hill, they realized that these soldiers were coming to arrest Yeshua, and they all rushed down to the oil mill where the Rabbi was sitting alone in the moonlight. As the company of soldiers approached, Yeshua stepped forward and turning to the first Roman soldier, said, "Whom are you looking for?" The captain answered: Yeshua of Nazareth. Then Yeshua said, "I am." Many of this armed group, when they heard him announce his identity in this way, those in the front ranks immediately recoiled and fell, while the guards recovered from their initial hesitation, Judas advanced towards Yeshua and, giving him a kiss on his forehead, said: I greet you Rabbi, and Yeshua replied: Friend, do you betray the Son of Man with a kiss? Then Yeshua advanced to the guards and soldiers and asked again: Whom are you looking for? And the captain said, Yeshua of Nazareth; and again Yeshua answered: I told you that it is I. So if you seek me, let these others go their own way, I am ready to follow you. While Yeshua stood there waiting for the captain's orders, a certain Malchus, the high priest's Syrian bodyguard, advanced towards Yeshua and prepared to tie his hands behind his back, although the captain had not ordered Yeshua to be bound in this way. When Peter and his companions saw their Rabbi subjected to this affront, they could no longer restrain themselves, Peter drew his sword and rushed forward with the others to strike Malchus, and with a blow cut off his ear; but before the soldiers could rush to the defense of the high priest's servant, Yeshua raised a hand to Peter in a gesture of interdiction, and speaking to him harshly said: Peter, sheathe your sword. Those who take the sword will die by the sword, do you not understand that it is the will of the Father that I drink this cup? Do you not even know that even now I could command more than twelve legions of angels, who would deliver me from the hands of these few men? Then Yeshua laid his hand on Malchus' wound and healed him, and although he thus put an end to this demonstration of physical resistance by his disciples, it was enough to arouse the fear of the captain of the guards who now, with the help of his soldiers, laid his hands on Yeshua and quickly bound him, and as they bound his hands with strong cords, Yeshua said to them: Why do you go out against me with swords and with clubs as if you were going to catch a

thief? I have been with you every day in the temple, teaching the people publicly, and you have made no attempt to take me. When Yeshua was bound, the captain, fearing that the Rabbi's disciples would try to free him, gave orders for them to be arrested, but the soldiers were not quick enough because, having heard the captain's orders to arrest them, Yeshua's disciples fled in haste into the ravine. All this time John Mark had been locked up in the nearby barracks, and when the guards left for Jerusalem with Yeshua, he tried to sneak out of the hut to join the disciples, but just as he was leaving, one of the last soldiers returning from the pursuit, seeing this young man tried to catch him, and came close enough to grab his tunic, But the young man threw off his robe, fleeing naked while the soldier held on to his tunic. John Mark hurried to David Zebedee on the upper track, and when he had told David what had happened, they returned to look for the disciples. Meanwhile, Simon Peter and John Zebedee, who had hidden among the olive trees, had already left to follow the group of soldiers who were leading Yeshua to Jerusalem. John followed the rabble closely, and Peter followed farther afield. By 2:30 a.m. this Wednesday morning the camp was abandoned, only David was left with three or four messengers, having sent the others to gather information about the place where Yeshua had been taken and what they were doing with him. Five of the disciples, Nathanael, Matthew, Philip, and the twins Alphaeus, went to hide in Bethphage and Bethany, Thomas, Andrew, James, and Simon the Zealot hid in the city, Simon Peter and John Zebedee went on to the house of Hannah the high priest. Simon Peter, in a sad image of deep despair, returned to the field of Gethsemane, David had a messenger accompany him to join his brother Andrew, who was at Nicodemus' house in Jerusalem. To the end, John Zebedee always remained close to the Rabbi, as Yeshua had commanded him, and it was he who provided David's messengers hour by hour with the information that they brought to the field in the garden, which was then passed on to the hidden disciples and Yeshua's family. Judas, Yeshua's brother, arrived at the camp almost breathless and ahead of the rest of Yeshua's family, only to know that the Rabbi had already been placed under arrest and hurried back down the road to Jericho to bring

this information to his mother, brothers and sisters. David Zebedee sent word to Yeshua's family, through Judah, to assemble at the home of Martha and Mary in Bethany and to wait there for the news that his messengers would regularly bring them. The temple guards first took Yeshua to Anna's palace for preliminary interrogation, the old high priest wished to maintain his prestige and allow the Sanhedrin court to be legally convened, because it was illegal to assemble the Sanhedrin court before the offering of the morning sacrifice in the temple, and this sacrifice was offered around three o'clock in the morning. Anna knew that a court of Sanhedrists was waiting in the palace of her son-in-law Caiaphas, about thirty members of the Sanhedrin had already gathered at the high priest's house to be ready to judge Yeshua when he was brought before them, only those members who were strongly and openly opposed to Yeshua and his teachings had been summoned, for only twenty-three were needed to constitute a court of judgment. Yeshua spent three hours at Anna's palace on Mount Olivet, not far from the Garden of Gethsemane, where he was arrested. Anna, enriched by the revenues of the temple, with her son-in-law as the high priest in charge, and by her relations with the Roman authorities, was truly the most powerful personality in the whole Jewish world, she was polite and skilful in her plans and intrigues and wished to take the matter of Yeshua into her own hands, she feared to entrust such an important operation entirely to her rude and aggressive son-in-law. Anna wanted to make sure that the Rabbi's judgment remained in the hands of the Sadducees, she feared the possible sympathy of some Pharisees, because practically all those members of the Sanhedrin who had espoused Yeshua's cause were Pharisees, but even more so because now his income was threatened by what Yeshua had recently done, driving the money changers and other merchants out of the temple. Anna entered his spacious audience hall, sat down in a large chair, and ordered Yeshua to be brought before him, after observing the Rabbi in silence for a few moments, he said: You understand that something must be done about your teaching, for you are disturbing the peace and order of our country. As Anna cast an inquiring glance at Yeshua, the Rabbi looked him straight in the eye but gave no

answer. And Hannah said, "What are the names of thy disciples, besides Simon Zelot, the agitator?" Again Yeshua looked at him, but he did not answer. Anna was very annoyed by Yeshua's refusal to answer her questions, to the point that she said to him: Aren't you worried at all whether or not I'm well disposed toward you? Do you have no regard for the power I have to determine the outcome of your next judgment? When Yeshua heard this, he said, "Anna, you know that you could have no power over me without God's will, some would like to kill the Son of Man for no reason, but you know what you are doing. Anna asked him, "What exactly is it that you are trying to teach the people?" Who do you claim to be? Yeshua answered, "You know very well that I have spoken openly in public, I have taught in the synagogues and many times in the temple, where all the Jews and many of the Gentiles have listened to me, I have not said anything in secret, so why do you ask me about my teaching? Why don't you summon those who have heard me and ask them? Behold, all Jerusalem heard what I said, though thou didst not hear these teachings thyself, but before Hannah could answer, a guard of the palace who was standing near, struck Yeshua in the face with his hand, saying, How dare you answer the high priest in this way? Yeshua answered, "My friend, if I have spoken evil, testify against evil, but if I have spoken the truth, then why do you strike me? Although Anna was sorry that her guard had hit Yeshua, he was too proud to give it any weight and did not rebuke him. Anna in her confusion went to another room, leaving Yeshua alone with the servants of the house and the guards of the temple, when she returned, she approached Yeshua and said: I was told that you claimed to be the Masiah, is it true? Yeshua looked at Anna, but only replied, "Thus thou hast said." At that moment messengers arrived from Caiaphas' palace to know when Yeshua would be brought before the Sanhedrin tribunal, and Anna thought it best to send Yeshua, bound and in custody of the temple guards by Caiaphas, and he himself followed them shortly after. John Zebedee was free to stay in Anna's palace, because he and his brother James were well known to the older servants, having been many times guests in the palace, for the old high priest was a distant relative of their mother Salome, and after John had entered the

courtyard of the palace, Simon Peter came before the gate, John saw him just as they were about to lead Yeshua into the palace. The doorkeeper who opened the door knew John, and when she turned to her, asking her to let Peter in, she willingly agreed. Entering the courtyard, Peter went to the fire to warm himself next to the servants of the high priest, for the night was cold. Peter had gotten rid of his sword just before he got to the palace gate, so he entered Anna's courtyard unarmed, his mind was in a whirlwind of confusion, he could not conceive that Yeshua had been arrested, he could not grasp the reality of the situation. Shortly after the porter, while she was warming herself by the fire, she came up to him and said, "Are you not also one of this man's disciples? Now Peter should not have been surprised by this recognition, for it was John who had asked the woman to let him pass through the palace gate, but he was in such a state of nervous tension that this identification as a disciple caused him to lose control, and with only one thought dominating in his mind, that of getting out alive, he promptly answered the servant's question, saying: They are not. Immediately afterwards another servant came to Peter and asked him, "Did I not see you in the garden when they arrested this man? Are you not also one of his disciples? Peter was now completely frightened, he saw no way to escape safely from these accusers, so he vehemently denied any relationship with Yeshua, saying: I am not a disciple of this man, I do not even know him, I have never heard of him before. Peter turned away from the fire for a few moments and walked into the courtyard, he wished to escape, but he was afraid to draw attention to him. When he was cold, he went back to the fire, and one of the men who were standing near him said, "Surely you are one of this man's disciples, this Yeshua is a Galilean, and your way of speaking betrays you, because you also speak like a Galilean, and again Peter denied all connection with the Rabbi." Just then the crowed, and Peter remembered the Rabbi's words of warning, and as he stood there, his heart heavy and heavy with guilt, the palace doors opened and the guards came out to lead Yeshua to Caiaphas. As the Rabbi passed by Peter, he saw in the light of torches, the expression of despair on the face of his old self-confident and superficially courageous disciple.

Peter never forgot that look as long as he lived, it was such a mingled look of pity and love as a human being had never seen on the Rabbi's face. After Yeshua and the guards had passed through the palace gates, Peter followed them but only for a short distance, he could go no further and sat down on the side of the road and wept bitterly, and after shedding these tears of anguish, he resumed his way to the camp, hoping to find his brother Andrew there. When he arrived at the camp, he found only David Zebedee, who sent a messenger to guide him to the place where his brother had gone to hide in Jerusalem.

Before the Sanhedrist Tribunal

It was about 3:30 a.m. this Wednesday morning when High Priest Caiaphas assembled the Sanhedrin court of inquiry to demand that Yeshua be brought before them for his formal judgment. This was not a regularly convened meeting of the Sanhedrin and was not held in the usual place, the stone hall cut into the temple, this was a special trial court consisting of about thirty Sanhedrists and was assembled in the high priest's palace. Jewish law required that at least two witnesses agree on any point before an indictment could be brought against a prisoner. Judas could not be used as a witness against Yeshua because Jewish law specifically forbade the testimony of a traitor. More than twenty false witnesses were ready to testify against Yeshua, but their testimony was so contradictory and false that the Sanhedrists themselves were very ashamed of what had happened. During all these false testimonies the Rabbi never said a word, did not reply at all to their many false accusations. The first time two of their witnesses came close to a semblance of concordance was when they testified that they had heard Yeshua say, in one of his temple talks, that he would destroy the temple and rebuild it in three days. Although High Priest Caiaphas had cried out to Yeshua, "Do you not answer any of these accusations?" Yeshua didn't open his mouth, he stood there in silence while all these false witnesses bore their testimony. Shortly after the testimony of the false witnesses began, Anna arrived and took her seat next to Caiaphas, Anna stood up now and argued that this threat of Yeshua to destroy the temple was enough to warrant four counts of indictment against him,

because all the Sanhedrists already agreed that Yeshua was guilty and that he deserved death under the charge of breaking the law, of blasphemy and contempt for the traditions of the fathers of Israel, but now they were more concerned with developing accusations concerning his conduct and teachings that might justify Pilate pronouncing the sentence of death against their captive. They knew that they had to obtain the consent of the Roman governor before Yeshua could be legally put to death, and Anna was intent on proceeding along the lines of conduct that tended to make Yeshua appear as a teacher too dangerous to be let loose among the people. But Caiaphas could no longer bear the sight of Yeshua standing there in continual silence, and he thought he knew at least one way in which the prisoner could be induced to speak, so he rushed to Yeshua's side and, waving his accusing finger in his face, said to him, "I command you in the name of the living God, to tell us if you are the Masiah, the Son of God. Yeshua replied to Caiaphas, "I am, and soon you will see the Son of Man seated at the right hand of God, clothed with power, and reigning again in the hosts of heaven. When the high priest heard Yeshua say these words, he was very angry, and tearing his garments he exclaimed, "Do we still need witnesses?" Behold, now ye have all heard the blasphemy of this man. What do you think should be done now with this lawbreaker and blasphemer? And they all answered in unison: He is worthy of death. The counselors were anxious to bring this matter to a speedy conclusion, not only because it was the day of preparation for the Passover and no profane work was to be done after noon, but also because they feared that at any moment Pilate would return to Caesarea, the Roman capital of Judea, since he had come to Jerusalem only for the celebration of the Passover. The members of the court, as they left the hall, spat in Yeshua's face, and many of them, taunting him, struck him with the palm of their hands, so in such disorder and unprecedented confusion, this first session of Yeshua's judgment by the Sanhedrists ended at half-past four.

The Hour of Humiliation

Jewish law required that, when a death sentence was to be issued, there should be two sessions of the court, this second session should be held the day after the first, and the interval should be passed by the members of the court in fasting and mourning. But these men could not wait until the next day to confirm their decision that Yeshua had to die, and they waited only an hour. In the meantime Yeshua was left in the audience hall under the custody of the temple guards, who, with the servants of the high priest, amused themselves by pouring out all sorts of insults on the Son of Man, mocked him, spat on him and slapped him cruelly, struck him in the face with a rod, and then said: Guess prophet! Who was it that hit you? And they continued like this for a whole hour, insulting and abusing him.

The second session of the court

At half past five in the morning the court met again, and Yeshua was taken to the adjoining hall, where John was waiting, where a Roman soldier and temple guards watched over Yeshua while the court began to formulate the charges to be presented to Pilate, but Anna made it clear to the Sanhedrists that the four religious charges would have no bearing on Pilate, therefore they had drafted the indictment of Yeshua as deserving of death under three counts of political and social title: That he was a perverter of the Jewish nation, deceived the people and incited them to rebellion. Who taught the people to refuse to pay tribute to Caesar. Who, claiming to be a king and the founder of a new kind of kingdom, incited treason against the emperor. This whole procedure was irregular and totally contrary to Jewish law, there were not two witnesses in agreement on any point except those who had testified about Yeshua's claim that He would destroy the temple and rebuild it in three days, and even on that point no witness had spoken in favor of the defense or even asked Yeshua to explain what he meant. The only point on which the court could have judged him consistently was that of blasphemy, and this would have been based entirely on his own testimony. Even with regard to blasphemy, they had not taken an official vote on the

death penalty, and now they took the liberty of formulating three charges with which to appear before Pilate, on which no witnesses had been heard, and on which they had agreed while the accused prisoner was absent. When this was done, three of the Pharisees withdrew, they wanted Yeshua to be condemned, but they did not want to bring charges against him without witnesses and in his absence. While Yeshua was in the hall with John and the guards, and while the court was in second session, some of the women near the high priest's palace came with their friends to see the strange prisoner, and one of them asked him: Are you the Messiah, the Son of God? And Yeshua answered: If I tell you, you won't believe me, and if I ask you, you won't answer. At six o'clock this morning Yeshua was taken away from Caiaphas' house to appear before Pilate for confirmation of the sentence of death which this court of Sanhedrists had so unjustly and unlawfully decreed. Yeshua was brought before Pilate, the Roman procurator who ruled Judea, Samaria, and Idumea under the direct supervision of the legate of Syria. Yeshua was brought into the presence of the Roman governor by the temple guards, bound and accompanied by about fifty of his accusers, including members of the court of Sanhedrists mainly Sadducees, Judas Iscariot, High Priest Caiaphas, and followed by John. Pilate was up and ready to receive this group of early morning visitors, having been informed the night before that they would bring a prisoner early in the morning before him. It had been arranged that this judgment should be held before the praetorium, a building attached to the fortress of Antonia, where Pilate and his wife established their headquarters when they stopped in Jerusalem. Although Pilate conducted much of Yeshua's interrogation inside the halls of the praetorium, the public judgment took place outside on the steps leading to the main entrance. This was a concession to the Jews, who refused to enter any Gentile building where leaven could be used on this day of preparation for Passover, so as not to defile themselves. Such conduct would not only make them ceremonially unclean and thus excluded from participating in the afternoon thanksgiving celebrations, but they would also be forced to undergo purification ceremonies after dark, before being allowed to participate in the Passover meal (the first day of

Unleavened Bread, Nisan 15). In fact, according to the commandment given to Moses, it was required to get rid of the leaven and then to sacrifice one's lamb at sunset and eat it in the evening during the supper after sunset. If Pontius Pilate had not been a sufficiently good governor of the smaller provinces, Tiberius would hardly have allowed him to remain procurator of Judea for ten years. Although he was a fairly good administrator, he was morally a coward, he was not a man old enough to understand the nature of his task as governor of the Jews, and he did not grasp the fact that these Jews had a religion and a faith for which they were willing to die, and that millions and millions of them, scattered here and there throughout the empire, they regarded Jerusalem as the holy place of their faith and respected the Sanhedrin as the highest tribunal on earth. Pilate did not like the Jews, and this deep hatred soon began to manifest itself, of all the Roman provinces, none was more difficult to govern than Judea. Pilate never really understood the problems involved in administering the Jews, and so from the very beginning of his experience as governor, he made a series of serious errors that gave the Jews such power over him. When they wanted to influence his decisions, they had only to threaten a revolt, and Pilate quickly capitulated. The Jews knew that Pilate was afraid of them, that he feared for his position vis-à-vis Tiberius, and they used this knowledge to the great disadvantage of the governor on numerous occasions. Another thing that brought him into great disfavor in the eyes of the Jews was that he dared to take money from the temple treasury to pay for the construction of the new aqueduct to provide more water to the millions of visitors to Jerusalem at the times of the great religious festivals. The Jews believed that only the Sanhedrin could dispose of the funds of the temple, and they had never ceased to inveigh against Pilate for this presumptuous decision, his decision provoked no less than twenty riots and many massacres, the last of these serious insurrections provoking the slaughter of a large group of Galileans while they were in adoration at the altar. It is significant that while this hesitant Roman leader sacrificed Yeshua to his fear of the Jews and the preservation of his personal position, he was eventually deposed following the needless

slaughter of Samaritans in connection with the claims of a false prophet who led a mob to Mount Gerizim, where he claimed that temple vessels were buried. Violent riots broke out when he failed to reveal the whereabouts of the sacred vessels, as he had promised. Following this, the legate of Syria ordered Pilate to go to Rome, and while Pilate was on his way to Rome, Tiberius died and he was not reappointed procurator of Judea. Pilate never fully recovered from the unfortunate decision to consent to Yeshua's crucifixion, and finding no favor in the eyes of the new emperor, he retired to the province of Lausanne, where he later committed suicide. Claudia Procula, Pilate's wife, had heard a lot about Yeshua from her personal maid, who was a Phoenician believer and after Pilate's death, she too believed in the gospel of the kingdom.

Yeshua appears before Pilate

Shortly after six o'clock on this Wednesday morning, April 5, A.D. 30, when Yeshua and his accusers were assembled before Pilate's judgment hall, the Roman governor went out and addressing the assembled company, asked: What accusation do you bring against this man? The Sadducees and advisors who had taken it upon themselves to get rid of Yeshua had decided to go before Pilate to ask for confirmation of the death sentence pronounced against Yeshua without bringing specific charges. So the spokesman of the Sanhedrist court said to Pilate, "If this man were not an evildoer, we would not have handed him over to you." When Pilate noticed that they were reluctant to make their accusations against Yeshua, even though he knew that they had been busy all night deliberating on his guilt, he replied to them: Since you do not agree on definite accusations, why do you not take this man away and judge him according to your laws? Then the clerk of the court of the Sanhedrin said to Pilate, We have no right to put a man to death, and this disturber of our nation is deserving of death for the things he has said and done, so we have come before you for the confirmation of this decision. After waiting a few moments to allow them to present their charges against the prisoner, he turned to them and said: I will not sentence this man to death without trial, nor will I allow him to be questioned before you have brought your charges against him in writing. When the high priest and

the others heard Pilate say this, they signaled to the clerk of the court, who handed over to Pilate the written accusations against Yeshua. The letter read: We find in the Sanhedrin court that this man is an evildoer and a disturber of our nation because he is guilty of these charges: Perverting our nation and inciting our people to rebellion. Forbid the people to pay tribute to Caesar. To qualify himself as king of the Jews and to teach the foundation of a new kingdom. Pilate had him taken to the praetorium, where he was in the custody of the guards, and insisted that these accusations be repeated before Yeshua, when Yeshua heard these accusations, he knew full well that he had not been heard on these matters before the Jewish tribunal but he did not respond to their false accusations. Even when Pilate begged him to answer his accusers, he did not open his mouth. Pilate decided to bring the prisoner into the hall and interrogate him privately, leaving the guards outside in the hall; After inviting the prisoner to sit down, he sat down next to him and asked him several questions, Pilate began his conversation with Yeshua by assuring him that he did not believe the first accusation against him, that he was a perverter of the nation and that he was inciting rebellion. Then he asked him, "Have you ever taught that tribute to Caesar should be refused?" Yeshua, pointing to John who was there as a witness, said: Ask him or any other person who has heard my teaching. Then Pilate questioned John about this matter of tribute, and John testified about the teaching of his Rabbi and explained that Yeshua and his disciples paid taxes to both Caesar and the temple. After Pilate had questioned John, he said, "Do not tell anyone that I have spoken with you, and John never revealed this incident." Pilate then turned to question Yeshua again, saying: And now about the third accusation against you, are you the king of the Jews? Yeshua said, "Pilate, do you ask this of yourself, or do you ask this question on behalf of my accusers?" To which, in a tone of partial indignation, the governor replied: Am I a Jew? Your own people and religious leaders have handed you over to me and asked me to sentence you to death. I dispute the validity of their accusations and am only trying to find out for myself what you have done, tell me did you say you were the king of the Jews and tried to found a new kingdom? Then

Yeshua said to Pilate: My kingdom is not of this world, if my kingdom were of this world, surely my servants would have fought so that I would not be delivered into the hands of the Jews. My presence here before you in these fetters is enough to show all men that my kingdom is not of this world. So you're a king after all? Pilate said. And Yeshua answered, Yes, I am a king, and for this purpose I was born into this world, to testify to the truth, and even now I declare to you that everyone who loves the truth hears my voice. Then Pilate said, ironically: Truth, what is truth, who knows it? Pilate was unable to penetrate Yeshua's words, but now he was certain that the prisoner had done nothing that deserved death. Pilate went back to the religious leaders and accusers of Yeshua and said, "I have questioned this man and I find no fault with him, I do not think he is guilty of the charges you have made against him and he should be set free." When the people heard this, they were seized with great fury, so much so that they cried out wildly that Yeshua must die, and one of the Sanhedrists boldly stood beside Pilate, saying: This man stirs up the people, beginning in Galilee and continuing through all Judea, he is a sower of disorder and an evildoer, you will long regret him if you set this perverse man free. Pilate was in dire straits as he did not know what to do with Yeshua, so when he heard them say that he had begun his work in Galilee, and made sure that he was a Galilean, he thought he was escaping the responsibility of deciding the case or at least gaining time for reflection by sending Yeshua to appear before Herod, who was then in the city to attend the Passover. Pilate called the guards and said, "This man is a Galilean, bring him to Herod, and when he has questioned him, tell me his conclusions." When Yeshua and his accusers left to go to Herod, the Rabbi turned to John and said to him: John, you can do nothing more for me, go to my mother and bring her to see me before I die, when John heard the request of his Rabbi, although he was reluctant to leave him alone among his enemies, He hurried to Bethany, where all of Yeshua's family was gathered waiting at the home of Lazarus' sisters Martha and Mary. Yeshua before Herod

When Herod Antipas stopped in Jerusalem, he was living in the ancient Maccabean palace of Herod the Great and it was to this house of the ancient king that Yeshua was now led by the temple guards, and was followed by his accusers and an ever-increasing crowd. Herod was eager to see Yeshua, because he had heard a lot about his miracles in different cities and he really hoped to see him perform some wonder. When the Son of Man stood before him this Wednesday morning, the treacherous Idumean did not remember for a moment the boy of old who had appeared before him at Sepphoris demanding a just decision as to the money owed to his father, who had been accidentally killed while working on one of the public buildings. As far as Herod knew, he had never seen Yeshua, although he had had many worries because of him when he was doing his business in Galilee. Herod asked Yeshua questions for about fifteen minutes, but Yeshua would not answer, then mocked him and challenged him to perform a miracle, but Yeshua would not answer his many questions or answer his sarcasms. Then Herod turned to the religious leaders and the Sadducees, and, lending an ear to their accusations, listened to all that had been said to Pilate, and still more, about the alleged misdeeds of the Son of Man. Finally, convinced that Yeshua would neither speak nor perform a miracle for him, Herod, after mocking him for some time, clothed him in an old royal robe of purple and sent him back to Pilate.

Yeshua returns to Pilate

When the guards had brought Yeshua back to Pilate, he went out on the steps of the praetorium, where his seat of judgment had been placed, and gathered together the religious leaders and the Sanhedrists, said to them, "You have brought this man before me, accused of perverting the people, of preventing the payment of taxes, and of proclaiming himself king of the Jews." I questioned him and found him not guilty of such charges, in fact I find no fault in him, so I sent him to Herod and the tetrarch must have come to the same conclusion, for he sent him back to us. Certainly nothing worthy of death has been committed by this man, if you still think he should be disciplined, I am willing to punish him before I release him. Just as the people were beginning to shout their protest

against Yeshua's release, a large crowd came to the praetorium to ask Pilate to release a prisoner in honor of the Passover festival. For some time it had become the custom of the Roman governors to allow the populace to choose a prisoner or a condemned man to be amnestied at the Passover period, and as the crowd massed on the steps of the palace, Pilate heard them shouting the name of a certain Barabbas, who was a notorious political agitator, a thief and murderer, the son of a priest who had recently been arrested in flagrante delicto of robbery and murder on the road to Jericho and sentenced to die as soon as the Easter festivities passed. Pilate said, "Who, then, would you rather that I should release to you this Barabbas the murderer, or this Yeshua of Galilee? When Pilate had thus spoken, the religious leaders and counselors of the Sanhedrin cried out together with all their voices, Barabbas, Barabbas! And when the people saw that the religious leaders wanted Yeshua to be put to death, they immediately joined in the call for his execution while clamoring for Barabbas' release. Pilate became angry seeing that the religious leaders were clamoring for forgiveness of a notorious murderer while screaming for Yeshua's death, he knew that Yeshua was innocent of the charges brought against him, and if he had been a righteous and courageous judge, he would have acquitted and released him, but he was afraid to challenge these irritated Jews, and while he hesitated to do his duty, a messenger came and handed him a sealed message from his wife, Claudia. Pilate indicated to those gathered before him that he wished to read the communication he had just received before proceeding with the consideration of the matter at hand. When Pilate opened this letter sent by his wife, he read: I beg you to have nothing to do with this innocent and righteous man, whom they call Yeshua, I suffered much in a dream last night because of him. Claudia's note not only greatly disturbed Pilate and thus delayed the settlement of the matter, but unfortunately also provided considerable time for the religious leaders to move freely among the crowd and incite the people to demand the release of Barabbas and to clamor for the crucifixion of Yeshua. Finally, Pilate returned to the subject of the sentence, asking the mixed assembly of religious leaders and people asking for amnesty:

What shall I do with him who is called the King of the Jews? They all cried out in unison: Crucify him! Crucify him! The unanimity of this request on the part of the heterogeneous multitude frightened and alarmed Pilate, but he said once more: Why would you want to crucify this man? What harm has it done? Who will come to testify against him? But when they heard Pilate speak in defense of Yeshua, they just shouted again: Crucify him! Crucify him! Then Pilate again appealed to them about the release of the prisoner for the Passover, saying: I ask you once more, which of these prisoners shall I release to you for this Passover season? And again the crowd cried out, "Give us Barabbas! Then Pilate said, "If I release the murderer Barabbas, what shall I do with Yeshua?" And once again the multitude cried out in unison: Crucify him! Crucify him! Pilate was terrified by the clamor of the mob, acting under the direct leadership of the religious leaders and counselors of the Sanhedrin, nevertheless, he decided to make at least one more attempt to calm the crowd and save Yeshua. Pilate wanted to make a final appeal to their piety, being afraid to defy the clamor of this misguided mob demanding Yeshua's death, he ordered the Jewish guards and Roman soldiers to take Yeshua and scourge him. This was in itself an unjust and illegal procedure, because Roman law stipulated that only those condemned to death by crucifixion were thus subjected to scourging. The guards led Yeshua into the open courtyard of the praetorium for this torture, although his enemies did not witness this scourging, Pilate did. The scourgers, after tying Yeshua to the stake of the scourging, took their gnarled shields and tortured him, and before they had carried out this flagrant abuse, Pilate ordered the scourgers to stop, signaling to bring him to him. They clothed him in a purple robe, and plaited a crown of thorns on his forehead, and when they had put a reed in his hand as a mock sceptre, they knelt before him and mocked him, saying, Hail, King of the Jews! They spat on him and struck him in the face with their hands, and one of them, before leading him back to Pilate, took the reed from his hand and struck him on the head. Then Pilate brought out this prisoner, bleeding and ragged, and presenting him to the crowd, said, "Behold the man! Again I declare to you that I find no fault with him, and

after scourging him I would like to release him. Yeshua stood there, dressed in an old purple royal robe, with a crown of thorns piercing his forehead, his face stained with blood and his body bent with suffering and anguish. After they had recovered from their initial shock at the sight of Yeshua's condition, they began to cry out louder and longer: Crucify him! Crucify him! Crucify him! And now Pilate saw that it was futile to appeal to their supposed feelings of piety, and he came forward and said: I understand that you are determined that this man should die, but what has he done to deserve death? Who wants to declare his crime? Then the high priest himself came forward and went up to Pilate, and declared with irritation, "We have a sacred law, and according to that law this man must die, because he himself proclaimed to be the Son of God." When Pilate heard this, he became even more frightened and waved his hand to the crowd to silence them, as he took Yeshua by the arm and led him back into the building so that he could question him again. Pilate was now confused with fear and troubled by the stubborn attitude of the mob and asked Yeshua: Where did you come from? Who are you really? How is it that they say you are the Son of God? Yeshua looked Pilate straight in the eye, but did not answer him. Then Pilate said, "Do you refuse to speak to me?" Don't you understand that I still have the power to release you or crucify you? Then Yeshua said, "You would have no power over me if it were not permitted from above, you could not exercise any authority over the Son of Man if God who is in heaven did not permit it, but you are not so guilty, for you are ignorant of the gospel, the one who betrayed me, and the one who delivered me to you, they have committed the greatest sin. This last conversation with Yeshua completely terrified Pilate, who appeared before the crowd again, saying: How can you choose the life of a murderer over that of this man? Caiaphas, the high priest, came up to Pilate and said, "If you release this man, you are not Caesar's friend, and I will see that the emperor knows everything." This public threat was too much for Pilate, and fear of his personal position now eclipsed all other considerations, and he ordered Yeshua to be brought before the judgment seat. As Yeshua stood there in front of them, he pointed to him with his finger and said, "Behold your

king!" And the Jews answered, Take him away, crucify him. And then Pilate said sarcastically, Shall I crucify your king? And the people answered, Yes, crucify him! We have no king but Caesar, and then Pilate realized that there was no hope of saving Yeshua, because he was not willing to defy the people, also because he had recently received a rebuke from Caesar and did not want to risk another. The people applauded when he ordered Barabbas' release, and then he had a basin and water brought, and there in front of the multitude he washed his hands, saying, "I am innocent of this man's blood, you are determined that he should die, but I have found no fault in him, take care of it, the soldiers will take him away, And then the people answered, Let his blood be upon us and upon our children. It was about half past eight o'clock this Wednesday morning when the audience was over and Yeshua was handed over to the Roman soldiers who were to crucify him. Shortly thereafter a detachment of the temple guards hurried to Gethsemane to arrest Yeshua's disciples, and at the same time a messenger from David hurried to Gethsemane to inform him, and within five minutes couriers were on their way to Bethsaida, Pella, Philadelphia, Sidon, Shechem, Hebron, Damascus, and Alexandria to bring the news that Yeshua was about to be crucified by the Romans at the insistent request of the religious leaders. David Zebedee believed that Yeshua's enemies would return to the camp, so he had already moved five or six tents up into the ravine, near the place where the Rabbi had so often retired to pray, and proposed to hide here and at the same time maintain a center of coordination, for his service as messengers. David had just left the camp, and when the temple guards arrived, finding no one on the spot, they contented themselves with setting fire to the camp and then hurried back to the temple. Listening to their report, the Sanhedrin was reassured that Yeshua's disciples were so frightened and subjugated that there would be no danger of revolt or possible attempt to deliver Yeshua from the hands of his executioners. Now they could finally breathe peacefully, and so they separated, each going their separate ways to prepare for Easter. After John Zebedee had told Yeshua's family all that had happened since his arrest at midnight, he led them to him, but by the time they reached the

city, Yeshua accompanied by the Roman soldiers who were to crucify him had already arrived at Golgotha.

The End of Judas Iscariot

After the Romans took possession of Yeshua, the captain of the Jewish guards returned with his men to their temple headquarters, the high priest and the Sanhedrists followed the guards closely, going directly to their usual meeting place in the temple's hewn stone hall. Here they found numerous other members of the Sanhedrin waiting to know what had been done of Yeshua, while Caiaphas was preparing to make his report to the Sanhedrin on the judgment and condemnation of Yeshua, Judas appeared before them claiming his reward for the role he had played in the arrest of Yeshua. A servant of the high priest, patting him on the shoulder, called him out of the hall and said to him, "Judah, I have been commissioned to pay you, here is your reward, and he gave Judah a purse containing thirty pieces of silver, the current price of a good good slave. Leaving the temple, he followed the crowd that was going to witness the crucifixions, and from a distance Judas saw that they were standing up the cross on which Yeshua was nailed and at this sight he hurriedly returned to the temple, he forcibly passed the guardian of the gate and found himself in the presence of the Sanhedrin who was still in session, the traitor was almost breathless and deeply distraught, but he managed to stammer these words: I have sinned by having betrayed innocent blood, I repent of having done this, here is your money, I want to escape the guilt of this act. After the religious leaders had heard Judas, they mocked him, and one of them bade him leave the hall, and said, "Your rabbi has already been put to death by the Romans, and as for your guilt, what does it matter to us?" Settle in and get away! Leaving the hall of the Sanhedrin, Judas took the thirty pieces of silver out of his bag and threw them on the floor of the temple, he was almost beside himself and went out of the temple and wandered through the streets of Jerusalem alone and abandoned, his despair was great, he went on through the city and came out of the wall, until he came to the place of the valley of Hinnom, He climbed up some steep rocks, and taking the girdle of his robe, fastened one end to a small tree, knotted the other

round his neck, and threw himself over the precipice. Before he was dead, the knot was untied and the body shattered, falling to the sharp rocks below.

On the way to Golgotha

After Pilate instructed the captain of the Roman soldiers to crucify Yeshua, the soldiers led him back to the praetorian courtyard, and after taking off the garment that Herod had put on him, they dressed him in his garments, mocked him, and mocked him. The two brigands were duly scourged before being taken away to be crucified, but Yeshua did not suffer any new physical punishment, no doubt the captain believed that he had already been sufficiently scourged before his condemnation. The two thieves convicted with Yeshua were friends of Barabbas and would have had to be put to death later with their leader if he had not been released by virtue of Pilate's Passover grant. Before leaving the praetorian courtyard, the soldiers placed the crossbeam on Yeshua's shoulders, and it was customary to oblige the condemned to carry the crossbeam to the place of crucifixion. The condemned did not carry the whole cross, but only this large shorter beam, the pieces of vertical and longer beam for the three crosses had already been transported to Golgotha and had been firmly planted in the ground. Twelve soldiers under the command of a centurion, set out for the scene of the crucifixion, the Romans were in the habit of assigning four soldiers to each person who was to be crucified. In accordance with custom, the captain led the procession carrying white boards on which the names of the criminals and the nature of the crimes for which they had been convicted had been written in charcoal. For the two thieves, the centurion had signs indicating their names, under which was written the only word: Brigand. It was customary, after the victim had been nailed to the crossbeam and hoisted to his place on the vertical beam, to nail this sign to the top of the cross, just above the head of the criminal, so that all witnesses could know for what crime the condemned man was crucified. The inscription that the centurion wore to place him on the cross of Yeshua had been written by Pilate himself in Latin, Greek and Aramaic,

and read: Yeshua of Nazareth the King of the Jews. Some of the Jewish authorities who were still present when Pilate wrote this phrase protested vigorously against Yeshua's designation as king of the Jews, but Pilate reminded them that this accusation was part of the charge that led to his condemnation. When they saw that they could not influence Pilate to change his mind, they asked that it be at least modified "he said I am the king of the Jews", but Pilate was inflexible and did not want to change the writing, to all subsequent supplications he simply replied: What I have written, I have written! Ordinarily it was customary to go to Golgotha by the longest route, so that a large number of people could see the condemned criminal, but on this day they took the most direct route through the Damascus gate, which led out of the city to the north, and following this route, they soon arrived at Golgotha, the official place of crucifixions in Jerusalem. In the vicinity of Golgotha were the villas of the rich, and across the street were the graves of many wealthy Jews. Crucifixion was not a kind of Jewish punishment, the Greeks and Romans learned this method of execution from the Phoenicians, even Herod, with all his cruelty, did not resort to crucifixion, the Romans never crucified a Roman citizen, only slaves and subject peoples were subjected to this kind of dishonorable death. As the procession passed through the narrow streets of Jerusalem, many soft-hearted Jewish women who had heard Yeshua's words of encouragement and compassion, and who knew of his life of loving ministry, could not refrain from weeping when they saw him led to such an ignoble death. As he passed, many of these women wept and complained, and when some of them even dared to follow him by walking by his side, Yeshua turned to them and said: Daughters of Jerusalem, do not weep for me, but rather weep for yourselves and for your children, my work is almost finished, soon I will go to the Father, but times of terrible afflictions for Jerusalem are about to begin; Behold, the days are coming when ye shall say, Blessed are the barren and those whose breasts hath never suckled their young, in those days ye shall pray the rocks of the hills to fall upon you, that they may be delivered from the terror of your sorrows. These women of Jerusalem were very brave to show sympathy for Yeshua,

because it was strictly forbidden by law to show friendly feelings to one who was about to be led to crucifixion, it was only permissible for the crowd to mock, mock and mock the condemned man, but it was not permissible to express any sympathy. Although Yeshua appreciated the display of sympathy in this dark hour when his friends were hidden, he did not want these kind-hearted women to incur the rigor of the authorities for daring to show compassion for him. Even at a time like this, Yeshua was not thinking of himself at all, but only of the terrible days of truce that awaited Jerusalem and the entire Jewish nation. As Yeshua advanced towards the crucifixion, he felt very fatigued, he was almost exhausted, he had received neither food nor drink, nor had he been allowed to enjoy a moment's rest. Moreover, there had been one interrogation after another up to the time of his sentencing, not to mention the abusive flogging with its consequent physical suffering and blood loss.

Shortly after passing through the gate that led out of the city, as Yeshua staggered carrying the crossbeam, his physical strength momentarily failed and he fell under the weight of his heavy burden. The soldiers yelled at him and kicked him, but he could not get up, when the captain realized that he could not do it, knowing what Yeshua had already suffered, he commanded the soldiers to desist, then ordered a passer-by, a certain Simon of Cyrene, to remove the crossbeam from Yeshua's shoulders and forced him to carry it the rest of the way to Golgotha. This Simon had traveled all the way from Cyrene to North Africa to attend the Passover, had stopped with other Cyreneans just outside the city walls, and was on his way to the city to attend temple services.

Yeshua's Crucifixion

Shortly before nine o'clock this morning the procession arrived at Golgotha, and the Roman soldiers set to work to nail the two robbers and the Son of Man to their respective crosses. The soldiers first tied Yeshua's arms to the crossbeam with ropes, and then nailed his hands to the wood, when they had hoisted this crossbeam onto the upright, and after firmly nailing it to the vertical beam of the cross, they tied and

nailed his feet to the wood using a single long nail to pierce both feet. The vertical beam had a large peg inserted at a suitable height, which served as a kind of saddle to support the weight of the body. The cross was not high, Yeshua's feet were only about a meter above the ground, so he was able to hear everything that was said about him to mock him and to distinguish well the expression on the face of all those who mocked him so disrespectfully; and even those who were present could easily hear all that Yeshua said during these hours of prolonged torture and slow death. It was customary to remove all the clothes of those who were about to be crucified, but since the Jews were greatly opposed to the public display of the naked human figure, the Romans always put a special sash on the hips of all the crucified people in Jerusalem, so after Yeshua's garments were removed, he was girded in this way before being placed on the cross. Crucifixion was used to inflict cruel and prolonged punishment, and the victim sometimes died only after several days. In Jerusalem there was considerable opposition to the crucifixion, and there was an association of Jewish women who always sent a representative to the crucifixions to offer the victim drugged wine to lessen his suffering, but when Yeshua tasted this narcotized wine, although he was thirsty, he refused to drink it. Before Yeshua was placed on his cross, the two robbers had already been placed on their crosses, continually cursing their executioners and spitting on them. Yeshua's only words as they nailed him to the crossbeam were: Father, forgive them, for they know not what they do. He could not have interceded with such mercy and love for his executioners if it were not the main motive of his whole life. After Yeshua was hoisted onto the cross, the captain nailed the title to the plank and it read in three languages: Yeshua of Nazareth the King of the Jews. Many religious leaders, mingled with the crowd, did all they could to incite ridicule and ridicule, lest anyone take the inscription seriously. John, with Mary the mother of Yeshua, Ruth, and Judah, arrived on the scene just after Yeshua had been hoisted into his position on the cross, and at the moment when the captain was nailing the title to the plank. John was the only one of the eleven disciples to witness the crucifixion, but he was not present the whole time, because he

rushed to Jerusalem to bring his mother and friends there immediately after bringing Yeshua's mother to the scene. When Yeshua saw his mother with John, his brother Judah, and his sister Ruth, he smiled but said nothing. In the meantime the four soldiers assigned to the crucifixion of Yeshua had divided, according to custom, his garments among themselves, one took the sandals, one the turban, one the girdle and the fourth the cloak, there remained the tunic or robe without a belt that came down almost to the knees, to be cut into four pieces, but when the soldiers saw how unusual this garment was, Yeshua watched as they divided his clothes and the irreverent crowd mocked him. Before eleven o'clock this morning more than a thousand people had gathered to witness this spectacle of the crucifixion. In addition to Mary the mother of Yeshua, Ruth, Judas and John, there were also Salome mother of John Zebedee and a group of believing women including Mary wife of Cleopas, the sister of Yeshua's mother Mary Magdalene, Rebekah once a resident of Sepphoris and other friends of Yeshua who remained in silence to observe her great patience and fortitude and her intense sufferings. Many passers-by shook their heads and inveighed against him, saying: You who wanted to destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, why don't you come down from your cross? In a similar way, some religious leaders mocked him, saying, "He has saved others, but he cannot save himself," and others said, "If you are the king of the Jews, come down from the cross, and we will believe in you." And later they mocked again, saying: He entrusted himself to God to deliver him, he also claimed to be the Son of God, look at him now crucified between two thieves, the two thieves also railed against him and heaped insults on him, but Yeshua did not say anything to their sarcasms. As this was the day of preparation for the Passover, by half-past eleven most of the crowd that mocked and mocked him had left, and there were less than fifty persons left on the scene. The soldiers now prepared to eat their meal and drink their inferior wine, preparing for the long vigil of the dying, and as they drank their wine, they made a mocking toast to Yeshua, saying: Hail and good luck to the king of the Jews! And they were astonished to see Yeshua's tolerant expression in

the face of their ridicule and mockery, when Yeshua saw them eating and drinking, looked at them and said, "I thirst." When the captain of the guard heard Yeshua say I thirst, he took some wine from his bottle and pinning the spongy soaked cork to the end of a javelin, he held it up to Yeshua so that he could moisten his parched lips. One of the robbers who was standing on the left of Yeshua railed against him, saying, "If you are the Son of God, why don't you save yourself and us?" But when he rebuked Yeshua, the other thief on the right, who had heard the Rabbi teach many times, he said, "Aren't you even afraid of God? Don't you see that we are suffering justly for our actions, but this man suffers unjustly? We had better seek forgiveness for our sins and when Yeshua heard the thief say this, he turned his face towards him and smiled approvingly, when the evildoer saw Yeshua's face turned towards him, he summoned his courage, rekindled the flickering flame of his faith and said: Lord, remember me when you enter your kingdom, and then Yeshua said, "Verily, verily, I say unto thee, thou shalt be with me in Paradise." A little before noon, looking at his mother who was standing beside John, he said, "Woman, behold your son! And speaking to John, he said, My son, behold your mother. Now I want you to get away from this place, and John led Mary away from Golgotha and took her to the place where he was staying in Jerusalem and then hastened back to the scene of the crucifixion. Around noon the sky darkened and at the same time a sandstorm came with a warm wind coming from the Arabian desert, the sky was so dark that it obscured the sun and some of those still present hurried back to the city, there were still less than thirty people left, the thirteen Roman soldiers and a group of about fifteen believers all women except Judas the brother of Yeshua and John Zebedee who was returned. Yeshua made a further request of the captain, saying, "I am thirsty," and the same captain of the guard moistened Yeshua's lips again with the same sponge soaked in wine. As his death approached, Yeshua's mind turned to the memory of certain passages from the Hebrew Scriptures, particularly Psalm 22, which was about that very moment, and he quoted a few phrases aloud: My God, my God, why have you forsaken me? It was spoken clearly enough to be heard by those in the vicinity. The sandstorm

grew louder and darker, the soldiers and the small group of believers stood there, the soldiers huddled near the cross, curled up together to protect themselves from the whipping sand. Giovanni's mother and other women watched from a distance from a place where they were somewhat sheltered by an overhanging rock. The darkness and the violent sandstorm lasted until three o'clock in the afternoon, just when Yeshua exclaimed aloud: It is finished! Father, I place my Spirit in your hands, and after he had spoken thus, he bowed his head. When Yeshua breathed his last, John Zebedee, Judas the brother of Yeshua, his sister Ruth, Mary Magdalene, and Rebekah were present at the foot of the cross. When the Roman centurion saw how Yeshua had died, he beat his chest and said, "This was indeed a righteous man, he must truly be the Son of God," and from that moment he began to believe in Yeshua. On this day of preparation, the Jews did not want the bodies to remain exposed on Golgotha, so they went to Pilate to ask that the legs of these three men be broken and that they be given the coup de grace, so that they could be removed from the cross and thrown into the penal burial pits before sunset. When Pilate heard this request, he immediately sent three soldiers to break the legs and give the coup de grace to Yeshua and the two robbers. When these soldiers arrived at Golgotha, they acted accordingly on the two thieves, but to their great surprise they found Yeshua already dead, however to be certain of his death, one of the soldiers pierced his left side with his spear. Although it was common for crucifixion victims to remain alive in agony on the cross for two or three days, Yeshua died after six hours of agony on Passover Day (Nisan 14), Wednesday, April 5, A.D. 30., and remained on the cross for a little over an hour after his death. At about 3:30 a.m., David Zebedee sent the last of the messengers to bring the news of the Rabbi's death and sent the last of his couriers to the home of Martha and Mary in Bethany, where he supposed Yeshua's mother was with the rest of her family. Meanwhile, Joseph of Arimathea, accompanied by Nicodemus, had gone to Pilate and asked that Yeshua's body be handed over to them for proper burial. It was not uncommon for friends of crucified persons to offer gifts to the Roman authorities for the privilege of taking possession of such bodies.

Joseph presented Pilate with a large sum of money, in case it was necessary to pay for permission to transport Yeshua's body to a private burial tomb. But Pilate would not accept money for this, and quickly wrote the order authorizing Joseph to go to Golgotha and take immediate and full possession of Yeshua's body. After the Rabbi's death, John sent the women, under the leadership of Judas, to the house of Elijah Mark, and he, being now well known to the Roman centurion, remained on Golgotha until Joseph of Arimathea and Nicodemus arrived on the scene with Pilate's order.

Yeshua's Burial

When Joseph and Nicodemus arrived at Golgotha, they found the soldiers pulling Yeshua down from the cross and the representatives of the Sanhedrin present to make sure that none of Yeshua's disciples prevented his body from being thrown into the burial pits of criminals. When Joseph presented Pilate's order for the Rabbi's body to the centurion, the Pharisees raised a tumult and protested for his possession, in their fury, they tried to seize it by force of the body, and when they did this, the centurion called four of his soldiers to his side, and with drawn swords they astride the body of Yeshua that lay there on the ground. The centurion ordered the other soldiers to abandon the two thieves and drive back this angry rabble. When order was restored, the centurion read Pilate's authorization to the Pharisees, and stepping aside, said to Joseph, "This body is yours to do with it as you see fit, and my soldiers and I will accompany you to make sure that no one interferes." A crucified person could not be buried in a Jewish cemetery, there was a strict law against such a procedure, Joseph and Nicodemus knew this law, and on their way to Golgotha they had decided to bury Yeshua in Joseph's new family tomb, carved out of solid rock and located a short distance north of Golgotha, on the other side of the road leading to Samaria. No one had ever been buried in this tomb, and they thought it appropriate for the Rabbi to rest there, these old members of the Sanhedrin had kept their faith in Yeshua more or less secret, although their fellow Sanhedrists had suspected them for a long time, even before

they retired from the council. From this point on, they were Yeshua's most outspoken disciples in all of Jerusalem, and at about 4:30 a.m. some women left Golgotha, following these men at a distance as they carried the Rabbi to Joseph's tomb across the street. The body was wrapped in a linen sheet and carried by four men: Joseph, Nicodemus, John, and the Roman centurion. The tomb was a square chamber of about three meters on each side, where they laid him down and hastily prepared him for burial, Joseph and Nicodemus had brought with them large quantities of myrrh and aloes, and wrapped the body with bandages impregnated with these solutions, then tied a bandage around the face, wrapped the body in a linen sheet and placed it respectfully on a shelf of the tomb. After placing the body in the tomb, the centurion motioned for his soldiers to help roll the closing stone in front of the entrance to the tomb. The soldiers then departed for Gehenna with the bodies of the two thieves, while the others sadly returned to Jerusalem to celebrate the feast of the Passover in accordance with the laws of Moses. The women who had been hiding nearby, to observe where the Rabbi had been placed, lingered near the tomb until it was very dark. These women felt that Yeshua had not been properly prepared for burial, and on their way back to the home of Joseph of Arimathea to celebrate the Passover that evening, they agreed to meet on Friday to purchase and prepare the spices and ointments, because Thursday would have to observe the day of rest on the great Sabbath, that is, the first holy day of Unleavened Bread. The women who lingered at the tomb this Wednesday evening were: Mary Magdalene, Cleopas' wife Mary, Martha (another sister of Yeshua's mother), and Rebekah of Sepphoris. Throughout this tragic day, until the last message went out that the Rabbi had been placed in the tomb, David had sent messengers for about every half hour with reports for the disciples and Yeshua's family, gathered at Lazarus' home in Bethany. When the messengers left with the news that Yeshua had been buried, David dismissed his corps of local couriers for the Passover celebration, ordering them to discreetly report to him on Friday morning at Nicodemus' house, where he proposed to go and hide for a few days with Andrew and Simon Peter. And so these disciples of Yeshua, scattered

throughout and around Jerusalem, shared the Passover that night and remained hidden the next day.

The protection of the tomb

If Yeshua's disciples forgot his promise to be resurrected on the third day, his enemies did not, the religious leaders, Pharisees, and Sadducees remembered that they had received reports of his declaration that he would rise from the dead. On Wednesday shortly before midnight, after the Passover meal, a group of religious leaders gathered at Caiaphas' house, where they discussed their fears regarding Yeshua's claims that He would rise from the dead on the third day. This meeting ended with the appointment of a committee of Sanhedrists to come to Pilate early in the morning, bringing the official request of the Sanhedrin that a Roman guard be placed in front of Yeshua's tomb to prevent his friends from entering. The spokesman of this committee said to Pilate, "Lord, we remember that this trickster, Yeshua of Nazareth, said while he was still alive, 'After three days I will rise again.' We have therefore come to you to ask you to give orders to protect the tomb from his disciples, at least until after the third day, and we greatly fear that his disciples will come and take him away at night and then proclaim to the people that he has risen from the dead, if we allow it to happen, this error would be far greater than if we had allowed him to live. When Pilate heard this request of the Sanhedrists, he said, "I will give you a guard of ten soldiers, and go and protect the tomb, and so they returned to the temple, and gathered together ten of their guards, and then they went to the tomb of Joseph with these ten Hebrew guards and the ten Roman soldiers, the latter of whom put the seal of Pilate upon and around the stone, so that it would not be moved without their knowledge, and these twenty men stood guard until the hour of the resurrection, and the Jews brought them food and drink.

On the First Day of Unleavened Bread (Nisan 15)

Throughout this day on Thursday, the disciples and women remained hidden, while throughout Jerusalem with nearly one and a half million Jews present at this time, from all parts of the Roman Empire and

Mesopotamia, there was talk of Yeshua's death on the cross. Late Thursday evening, John Mark invited the eleven disciples to come secretly to the home of his father Elijah, in the same room upstairs where they had eaten the Last Supper with their Rabbi.

The Resurrection of Yeshua

The women of Galilee, as they had decided, met on Friday morning, and in the midst of the confusion of all the people who were still in Jerusalem for Passover week, they bought spices, ointments, more bandages, and a sheet, and then some returned to their homes, and others stopped at the house of Joseph of Arimathea to prepare the spices so that they could return to the tomb. but the women were unaware that a picket of soldiers was guarding the tomb, nor did they know that Pilate's seal had been affixed to the stone. So this Friday afternoon the women Mary Magdalene, Mary mother of the twins Alpheus, Salome mother of the Zebedee brothers, Joan wife of Cuza and Susanna daughter of Ezra of Alexandria, set out on this mission to anoint Yeshua's body, but before they got to the tomb they saw the soldiers nearby, and they were afraid, so they returned to Joseph's house to find a way to evade the soldiers. That same evening after sunset, the weekly Sabbath had already begun, and having found a solution they could not return because that Saturday was a day of rest. Yeshua, as he had publicly declared to the Pharisees that he would only give the sign of Jonah, on Saturday, April 8 (Nisan 17) at about three o'clock in the afternoon, resurrected, and on the same day they raised many of those who had just been buried, and they entered Jerusalem and appeared to many, and they were a great testimony of the resurrection of the dead, especially for the Sadducees who did not believe in the resurrection. At dawn on Sunday morning an angel moved the stone, a huge circular block much like a millstone, which moved into a groove carved into the rock, so that it could be rolled back and forth to open or close the tomb. When the Jewish guards and the Roman soldiers guarding saw, in the weak light of dawn, this huge stone begin to roll away from the entrance of the tomb, apparently alone with no visible means to explain such movement, they were seized with fear

and panic and fled the scene precipitately. The Jews, after returning to the temple to report these things to their captain, fled to their homes. The Romans fled to the fortress of Antonia and reported what they had seen to the centurion as soon as he arrived on duty. The religious leaders, faced with this embarrassing situation, resorted to bribing the Roman guards and soldiers, paid each of these twenty men a sum of money, and ordered them to say to all: While we were sleeping during the night, his disciples took us by surprise and took away the body. The religious leaders solemnly promised the soldiers to defend them before Pilate if the governor learned that they had accepted money.

The Discovery of the Empty Tomb

Ten disciples were staying at the home of Elijah and Mary Mark, where they slept in the upstairs hall, resting on the same sofas in which they were reclining during the last supper with their Rabbi. Thomas, afflicted by the thought of what had happened, had gone to Simon's house in Bethphage, where he thought he would meditate on his pain in solitude, the disciples all suffering, not so much from doubt and despair, as from fear, sorrow and shame. Twelve to fifteen of Yeshua's most important disciples of Jerusalem had gathered at Nicodemus' house with David Zebedee and Joseph of Arimathea. Fifteen to twenty of the leading believing women were in the house of Joseph of Arimathea, only these women had dwelt in Joseph's house and remained there during the daytime and evening hours of the weekly Sabbath. On Sunday morning, when the first signs of dawn appeared in the east, the five women who had prepared the ointments for the burial, left for Yeshua's tomb, but as they came out through the Damascus gate, they came across a group of soldiers fleeing into the city more or less panicked, and this prompted them to stop for a few minutes. but seeing that nothing more was happening, they resumed their journey. It was about half-past five in the morning when they arrived in front of the tomb, and were greatly surprised to see that the soldiers were gone, and that the stone had rolled away from the entrance of the tomb, especially as they had asked each other on the way: Who will help us roll the stone away? They laid down their burdens and began to look at each other with fear and great

astonishment, and as they stood there, trembling with fear, Mary Magdalene ventured round the stone and dared to enter the open tomb. This tomb of Joseph was situated in his garden, on the slope of the eastern side of the road, and it also faced east. At this hour the dawn gave just enough light to allow Mary to see the place where the Rabbi's body had been placed and to see that it was no longer there. In the stone hollow where Yeshua had been placed, Mary saw only the folded cloth on which his head had rested and the bandages with which he had been wrapped lying intact and spread as they were on the stone, the sheet that covered him lay at the foot of the burial niche. After Mary had paused for a few moments at the entrance of the tomb, she uttered a cry of alarm and anguish, all the women were extremely nervous, since they had met the panicked soldiers at the gate of the city, and when Mary uttered this cry of anguish, they were seized with terror and fled precipitately, and did not stop until they had gone all the way to the gate of Damascus. At this moment Joan remembered that they had abandoned Mary, so she gathered her companions together and they set out for the tomb, as they approached the tomb, the frightened Mary Magdalene, who was still more terrified when she did not find her sisters waiting for her at the exit of the tomb, now rushed towards them, exclaiming all agitated: He's not there, they've taken him away! And then he led them to the tomb, and they went in too, and saw that it was empty. All five women then sat down on the stone near the entrance and discussed the situation, it had not yet occurred to them that Yeshua had been resurrected. They had been alone all Saturday and thought that the body had been taken to rest in another place, but when they reflected on such a solution of their dilemma, they could not explain the orderly arrangement of the funeral garments, how could the body have been taken away if the very bandages in which it was wrapped had been left in place and apparently intact on the burial niche? As these women sat there at the first light of dawn, they looked to the side and saw a stranger, silent and motionless. For a moment they were afraid again, but Mary Magdalene, rushing up to him and turning to him as the keeper of the garden, said, "Where have you taken the Rabbi?" Where did they put it? Tell us so we can go get it.

When the stranger did not answer, Mary began to cry. Then Yeshua spoke to them, saying, "Whom are you looking for?" Mary said: Let us look for Yeshua who was laid to rest in Joseph's tomb, but is no more. Do you know where they took him? Then Yeshua said, "Didn't this Yeshua also tell you in Galilee, that He would die and rise again?" These words astonished the women, but the Rabbi had changed so much that they did not recognize him with his back to the light, and as they pondered his words, he turned to Magdalene in a familiar voice, saying: Mary! And when she heard this word, Mary recognized that it was the voice of the Rabbi and rushed to kneel at his feet, exclaiming: My Lord and my Rabbi! And all the other women recognized that it was the Rabbi who stood before them, and immediately knelt before him. As Mary tried to embrace her feet, Yeshua said, "Don't hold me back, Mary, I will stay with you for a while before I ascend to the Father, but go now and tell my disciples and Peter that I have risen and that you have spoken with me." After these women had recovered from the shock of their astonishment, Mary Magdalene hurried back to the city to the home of Elijah Mark, where she told the ten disciples all that had happened to them, but the disciples were not inclined to believe her. They thought at first that the women had seen a vision, but when Mary Magdalene repeated the words that Yeshua had spoken to them, and when Peter heard her name, he hurriedly left the upper room, followed closely by John, to go in great haste to the tomb to see these things himself. The women repeated the story of their conversation with Yeshua to the other disciples, but they did not want to believe it, nor did they want to go and see for themselves as Peter and John did. As the two disciples ran to Golgotha to Joseph's tomb, Peter's thoughts alternated between fear and hope, he feared to meet the Rabbi, but his hope was awakened by the fact that Yeshua had sent a special message to him, but he was not very convinced. As John rushed out of the city, a strange ecstasy of joy and hope grew in his soul, though he was not convinced that the women had really seen the resurrected Rabbi. John, being younger than Peter, ran faster than he did, and came first to the tomb, but he stood at the door, looking at the tomb, and it was just as Mary had described it; Immediately afterwards Simon Peter came

running in, and when he went in he saw the empty tomb with the funeral garments so peculiarly arranged, and when Peter had gone out, John also came in to see all this with his own eyes, and then they sat down on the stone to reflect on the meaning of what they had seen and heard, and while they were sitting there, They pondered for a long time all that had happened. Peter suggested before the tomb had been breached, that enemies had stolen the body, but John reasoned that the tomb would hardly have been left so tidy if the body had been stolen, and he also raised the question of how the bandages could have been left in place, and so evidently intact and they both returned to the tomb to examine the shrouds more closely. When they came out of the tomb the second time, they found Mary Magdalene who had returned and was weeping in front of the entrance, and Peter asked her why she was weeping, Mary replied that she was sad because none of them had believed her testimony. Mary stayed there, after Peter and John had gone, the Rabbi appeared to her again, saying: Return to my disciples and tell them again that I am risen, that I will appear to them, and that I will soon go before them into Galilee as I promised. Mary hurriedly returned to Mark's house and told the disciples that she had spoken with Yeshua again, but they still refused to believe her. The other women returned to the home of Joseph of Arimathea, where they recounted their experiences to his daughter and the other women, and the women believed their account. Shortly after six o'clock that morning, the daughter of Joseph of Arimathea and the four women who had seen Yeshua went to Nicodemus' house, where they related all these events to Joseph, Nicodemus, David Zebedee, and the other men gathered there. Nicodemus and the others doubted that Yeshua had risen from the dead, they conjectured that the Jews had taken the body away, Joseph and David were willing to believe the account, so they ran to inspect the tomb and found everything just as the women had described and they were the last to see the tomb like this, because the high priest sent the captain of the temple guards to the tomb at half past seven to take away the funeral bandages, which the captain wrapped in the linen sheet and threw them into a nearby cliff. From the tomb, David and Joseph immediately went to Elijah Mark's

house, where they held a meeting with the ten disciples in the upstairs hall, all inclined to believe that the Jews had taken the body away. David did not want to argue with them, but as he went away, he said, "You are his disciples and you should understand these things, I will not argue with you, however, I will go back to the house of Nicodemus, where I will meet my messengers and send them to carry out their last mission as heralds of the resurrection of the Rabbi. I heard the Rabbi say that after his death he would rise again on the third day, and I believe him! And when he had thus spoken to the sad and disconsolate ambassadors of the kingdom, he took leave of them, leaving the upper room, and dropped Judas' purse, containing all their funds, into the lap of Matthew Levi. It was about half-past nine when the last of David's twenty-six messengers arrived at the house of Nicodemus, David immediately gathered them together in the spacious courtyard and said to them, Men and brethren, all this time you have served me according to your oath to me and to each other, and I call you to witnesses that I have never given you false information until now. I am going to send you on your last mission as volunteer messengers of the kingdom, and in doing so I release you from your oath and loose the messenger body. Men, I declare to you that we have finished our work, the Rabbi no longer needs messengers, he has risen from the dead. Before his arrest he told us that he would die and that he would rise again on the third day, I saw the tomb, it is empty! I spoke with Mary Magdalene and four other women who spoke with Yeshua. I now dismiss you, and send you to your respective destinations, and the message you will bring to the believers in Masiah is: Yeshua has risen from the dead, the tomb is empty. Most of those present tried to persuade David not to do this, but they could not influence him, so they tried to dissuade the messengers, but they did not listen to their words of doubt. And so, a little before ten o'clock this Sunday morning, these twenty-six messengers were sent to the house of Lazarus in Bethany and to all the centers of believers, from Beersheba in the south to Damascus and Sidon in the north, and from Philadelphia in the east to Alexandria in the west. After leaving his brothers, David went to Joseph's house to look for his mother, and then they left for Bethany to join Yeshua's

family who were waiting for them. David Zebedee dwelt in Bethany with Martha and Mary until the sisters had liquidated their earthly possessions, then in early June, the day after his marriage to Ruth, Yeshua's younger sister, he left Bethany to accompany Martha and Mary to Philadelphia where their brother Lazarus lived. to stay with him.

The Apparitions of Yeshua

From the time of his resurrection until his ascension into heaven, Yeshua made nineteen separate appearances in visible form to his believers on earth, he did not appear to his enemies nor to those who could not spiritually see his manifestation in visible form. His first appearance was to the five women at the tomb; the second only to Mary Magdalene, also at the tomb. The third apparition took place shortly after noon this Sunday in Bethany, and James the elder brother of Yeshua was in the garden of Lazarus, meditating on the news brought to them by the messenger of David. James had always been inclined to believe in his elder brother's mission, had long since lost touch with the work of Yeshua, and had fallen into serious doubts about the disciples' later claims that Yeshua was the Masiah. The whole family was shaken and confused by the news brought by the messenger, but just as James was out in the garden in reflection, Mary Magdalene arrived on the scene and joyfully told the family about her experiences of the early morning hours at Joseph's tomb, and before he had finished, David Zebedee and his mother arrived. Ruth, of course, believed the story, and so did Judah after he had spoken with David and Salome. Meanwhile, as they searched for James, and before they found him, while he was still there in the garden, he became aware of a presence at hand, as if someone had touched him on the shoulder, and when he turned to look he saw the gradual appearance of a form beside him, he was too astonished to speak and too frightened to flee. Yeshua said to him, "James, I come to call you to the service of the kingdom, join your brethren and follow me. When James heard his name pronounced, he knew that he was his elder brother, James was about to fall to his knees exclaiming, "My Father and my brother," but Yeshua begged him to stand while he spoke with him and

they walked into the garden and talked for about ten minutes, talked about the experiences of the previous days and the events planned for the near future. As they approached the house, Yeshua said, "Peace be with you, James, until I greet you all together." James rushed into the house, just as they were looking for him, exclaiming: I just saw Yeshua and I talked to him, we were together, he did not die, he rose again! He vanished before me saying, "Peace be with you, until I greet you all together," he had just finished speaking when Judas returned, and he told Judas again about the experience of his meeting with Yeshua in the garden, and announced now that he would not return to Galilee. The fourth apparition took place just before two o'clock in this very house of Martha and Mary, when he appeared visibly to his earthly family and their friends, twenty persons in all, the Rabbi appeared at the open back door, saying: Peace be upon you! Greetings to those who were once close to me in the flesh and friendliness to my brothers and sisters in the kingdom of heaven. How could you doubt my identity? Why have you waited so long before choosing to follow the light of truth wholeheartedly? Doubt no more, but believe in me, as they began to recover from the initial shock of their astonishment and approach him as if to embrace him, he disappeared from their sight. They all wanted to rush into the city to tell the doubting disciples what had happened, but James held them back because of certain things Yeshua had said to him in the course of their conversation in the garden. The fifth apparition took place in the presence of about twenty-five believing women gathered at the house of Joseph of Arimathea, at about a quarter past four on this same Sunday afternoon, Mary Magdalene had just returned to Joseph's house and just then Yeshua appeared to them saying: Peace be upon you! Know that you belong to the family of God, I will always be with you to the very ends of the earth, and after he had spoken thus, he disappeared from their sight, while the women fell on their faces and worshipped in silence. Of the five appearances of Yeshua to date, Mary Magdalene had witnessed four. At about half-past four, at the house of a certain Flavius, Yeshua made his sixth appearance to about forty Greek believers assembled there, while they were engaged in discussing the

accounts of the Rabbi's resurrection, he manifested himself in their midst, although the doors were firmly closed, and speaking to them he said: Peace be upon you! The Son of Man appeared on earth among the Jews, but he came to bring his ministry to all men. In my Father's kingdom there will be neither Jews nor Gentiles, but all will be like angels, and they are children of God. Go ye therefore, into all the world to proclaim this gospel of the kingdom, and I will receive you, and when I had given them this commission, he took his leave, and they saw him no more. They stayed in the house all evening, they were too afraid to venture out, none of these Greeks slept that night, they stayed awake discussing these things, hoping that the Rabbi would pay them a new visit. At Emmaus, located about ten kilometers west of Jerusalem, lived two shepherd brothers who had spent Passover week in Jerusalem attending sacrifices, ceremonies, and feasts. Cleopas, the elder, was a partial believer in Yeshua, and his brother Jacob was not a believer, although he was very intrigued by what he had heard about Yeshua's teachings and works. The seventh apparition took place about five kilometers from Jerusalem and a few minutes before five o'clock, while these two brothers were walking laboriously along the road to Emmaus, they were talking about Yeshua, his teachings, his works and especially his resurrection. While they were conversing in this way on the way home, the Rabbi came to their side. Cleopas had often listened to Yeshua teach and had eaten with him at the homes of believers in Jerusalem on several occasions, but he did not recognize the Rabbi even when he spoke freely with them. After walking a short distance with them, Yeshua said, "What were the words you exchanged so warmly when I approached you? And after Yeshua had spoken, Cleopas said with sad surprise: Is it possible that you are staying in Jerusalem and do not know the events that have recently taken place? Then Yeshua asked, "What events?" Cleopas replied, "If you do not know these things, you are the only one in Jerusalem who has not heard these rumors concerning Yeshua of Nazareth, who was a prophet mighty in word and deed before God and all the people. The religious leaders and leaders of the people handed him over to the Romans demanding that they crucify him, now many of us had hoped that

he was the one who would free Israel from the yoke of the gentiles, but this is not all, some women have amazed us today by declaring that this morning very early they went to his tomb and found it empty and these same women insist that they spoke with him. They claim that he rose from the dead and when the women reported this to the men, two of his disciples ran to the tomb and found it empty as well, and here Jacob interrupted his brother to say: But they didn't see Yeshua! As they continued on their way, Yeshua told them, "How slow you are to comprehend the truth. If you tell me that it is the teachings and works of this man that you are discussing, then I can enlighten you, because I am more than familiar with these teachings. Don't you remember that this Yeshua always taught that his kingdom was not of this world, and that anyone who believed in him would become a child of God, discovering the freedom and spiritual joy of fellowship, brotherhood, loving service in this new kingdom of truth and love of the Father in heaven? Do you not remember how this Son of Man proclaimed God's salvation for all men, healing the sick and afflicted, and setting free those who were hindered by fear and enslaved by evil? Do you not know that this man of Nazareth told his disciples that he must go to Jerusalem, be handed over to his enemies, that they would put him to death, and that he would rise again on the third day? Have you not been told all this? And have you never read in the Scriptures about this day of salvation for the Jews and the Gentiles, where it is said that in him all the families of the earth will be blessed, that he will hear the cry of the needy and save the souls of the poor who seek him, and that all nations will call him blessed? That the Masiah will be like the shadow of a great rock in a desert land, feeding the flock like a true shepherd, gathering the lambs into his arms and carrying them tenderly in his bosom. That it will open the eyes of the blind and bring the prisoners of despair to full freedom and light, that all who are in darkness will see the great light of eternal salvation. That he will heal the brokenhearted, proclaim freedom to the captives of sin, and open prison to those who are slaves to fear and bound by evil. Who will comfort those who are grieving and pour out upon them the joy of salvation instead of sorrow and oppression. That will be the desire of all

nations and the everlasting joy of those who seek righteousness. That this Son of truth and righteousness will rise above the world with a healing light and saving power, and also that he will save his people from their sins, that he will truly seek and save those who are lost. That he will bring salvation to all who hunger and thirst for righteousness, that those who believe in him will have eternal life. That he will pour out his Spirit upon all flesh, and that this Spirit of truth will be in every believer a spring of water welling up unto eternal life. Have you not realized how great was the gospel of the kingdom that this man has given you? Do you not understand what great salvation has come upon you? By this time they had come near the village where the two brothers lived, these two men had not said a word since Yeshua had begun to teach them as they walked down the road. They soon arrived in front of their humble abode, and Yeshua was about to say goodbye to them, pretending to want to continue on the road, but they said to him: Now it is dusk stop with us for a while and invite him to come in and stay with them, Yeshua agreed, and shortly after entering the house, they sat down to eat, They gave him bread to bless, and as he began to break it and hand it to them, their eyes were opened, and Cleopas recognized that their guest was the Rabbi himself, and when he said, "It is the Rabbi." Yeshua disappeared from their sight; and then they said to one another, No wonder our hearts burned in us when he spoke to us as we walked down the road and as he opened the teachings of the Scriptures to our understanding. They did not stop to eat, having seen the Rabbi, they rushed out of the house and hurried back to Jerusalem to spread the news of the risen Masiah. Due to the leak of news about Yeshua's apparitions, word reached the religious leaders that evening that it was being reported in the city that Yeshua had been resurrected and that many people claimed to have seen him. The Sanhedrists were deeply disturbed by these rumors, and after a quick consultation with Annas, Caiaphas called a meeting of the Sanhedrin for eight o'clock that evening. At this meeting it was decided to expel from the synagogues any person who made mention of Yeshua's resurrection, it was also proposed that anyone who claimed to have seen him be put to death, this proposal, however, was not put to a vote

because the meeting ended in confusion bordering on real panic. It was almost half past eight on Monday evening when Yeshua appeared to Simon Peter in the garden of Mark's house, this was his eighth appearance. Peter had lived under a heavy burden of doubt and guilt from his denial and all day this Sunday he had struggled with the fear of no longer being a disciple, he had shuddered with horror at the fate of Judas and believed that he too had betrayed his Rabbi, he thought that it might be his presence among the disciples that prevented Yeshua from appearing to them, and it was to Peter, in such a frame of mind and in such a state of mind, that Yeshua appeared as the discouraged disciple wandered among the flowers and shrubs. When Peter thought of the loving gaze of the Rabbi as he passed through Anna's porch, and as he meditated on the wonderful message of his Rabbi's resurrection, his faith began to overcome his doubts, and he stopped clenching his fists and said in a loud voice: I believe that he has risen from the dead, I will go and tell my brethren. And as he said these words, the Rabbi suddenly appeared before him and spoke to him in a familiar tone, saying: Peter, the enemy wished to have you, but I did not forsake you, I knew that it was not from the heart that you had denied me, so I had forgiven you even before you asked, but now you must stop thinking of yourself and the difficulties of the moment and you must prepare yourself to bring the good news of the gospel to you. those who are in darkness. Gird thyself, O Simon, for the battle of a new day, for the struggle against the spiritual darkness and the pernicious doubts of the natural mind of men. Peter and Yeshua walked in the garden and talked about past, present, and future things for almost ten minutes, then the Rabbi disappeared from his sight, saying, "Peace be with you, Peter, until I see you with your brothers." And with his heart in turmoil he rushed into the upper room in the presence of his companions, exclaiming panting with excitement: I saw the Rabbi, he was in the garden, I spoke with him, and he forgave me. Peter's declaration that he had seen Yeshua in the garden made a deep impression on his companions, and they were almost ready to abandon their doubts, only the twins approached him to express their sympathy and to tell him that they believed him, and to reaffirm that their mother

had also seen the Rabbi. At about nine o'clock that evening, the two brothers of Emmaus, excited, also burst into the upper room and told the disciples that they had seen Yeshua and had spoken with him, and told them all that Yeshua had told them and how they had not understood who he was until the moment he broke the bread. Shortly after nine o'clock that evening, after the departure of Cleopas and Jacob, while the ten disciples were gathered in the upper room with all the doors closed for fear of being arrested, the Rabbi suddenly appeared in their midst, saying, "Peace be upon you!" Why are you so frightened when I introduce myself, as if you have seen a spirit? Did I not speak to you about these things when I was present with you in the flesh? Did I not tell you that the religious leaders and the leaders of the people would hand me over to be killed, that one of you would betray me, and that I would rise again on the third day? So why all your doubts and all this discussion about the accounts of the women, of Cleopas and Jacob, and also of Peter? How long will you doubt my words and refuse to believe my promises? And now that you really see me, will you believe? And then he said: As the Father sent me into the world, so I send you, and he breathed on them saying receive the Holy Spirit, as I have revealed the Father, so you will reveal the love of the Father, to those who are willing to receive it their sins will be forgiven, but to those who reject it their sins will remain on him. When the power from above, the Spirit of truth, has come upon you, you will not hide your light here behind closed doors, you will make known the love and mercy of the Father to all mankind; I leave you my peace. After Yeshua had spoken to them, he vanished from their sight in an instant, and they all fell on their faces, praising God, and this was the ninth appearance. The tenth apparition took place shortly after eight o'clock in the morning of Monday, April 10, in Philadelphia, where it showed itself to Abner, Lazarus, and about one hundred and fifty of their companions, including more than fifty members of the evangelical body of seventy. This appearance took place just after the beginning of a special meeting in the synagogue, which had been convened by Abner to discuss the crucifixion of Yeshua and the most recent account of the resurrection that had been brought by David's messenger. Since Lazarus the

resurrected was now a member of this group of believers, it was not difficult for them to believe the announcement that Yeshua had risen from the dead, the meeting in the synagogue was about to be opened by Abner and Lazarus, who were together on the platform, when the whole audience of believers saw the form of the Rabbi suddenly appear. He came forward from the place where he had appeared between Abner and Lazarus, but neither of them had noticed him, and saluting the assembly he said: Peace be upon you! You all know that we have one Father in heaven and that there is only one gospel of the kingdom, the gift of eternal life that men receive through faith in me. As you rejoice in your fidelity to the Gospel, pray to the Father of mercy to pour out love for your brothers and sisters in your hearts. You must love all men as I have loved you, you must serve all men as I have served you. With fraternal affection, welcome into the community all your brothers and sisters who are dedicated to the proclamation of the Good News, whether they are Jews or Gentiles, Greeks or Romans, Persians or Ethiopians. Ye shall preach the gospel in power, for I will soon send the Spirit of truth upon you. You have freely received this gospel of the kingdom, and you will freely give the good news to all nations, do not fear the resistance of evil, for I am always with you, even to the very end of the ages, and I leave my peace with you. After saying I leave my peace with you, he disappeared from their sight, and these believers in Philadelphia went out to proclaim that Yeshua of Nazareth had risen from the dead. Thomas spent a few days isolated on the hills around Olivet, and during this time he saw only those who were at Simon's house; It was about nine o'clock in the morning on Monday, April 17, when two disciples found him and brought him back to their meeting place in the Marco's house. Thomas listened to the story of the Rabbi's various apparitions, but stubbornly refused to believe them, claiming that Peter had thrilled them into believing that he had seen the Rabbi, Nathanael tried to convince him, but without success. In the evening shortly after six o'clock, they were eating their meal, with Peter sitting on one side of Thomas and Nathanael on the other, and Thomas said, "I will not believe till I have seen the Rabbi with my own eyes, and put my finger in the mark of the nails, while they were thus

sitting at supper, and with the doors carefully shut and barred; the Rabbi suddenly appeared in the middle of the curvature of the table, right in front of Thomas, and said: Peace be upon you! I waited a week to be able to appear to you again when you were all present to hear once more the commission to go out into all the world to preach this gospel of the kingdom. When the Rabbi had spoken thus, he looked Thomas in the face and said, "Put your finger in my hand and then put it on my side, you who said you would not believe if you did not see me and put your finger in the mark of the nails of my hands." Then he went on to say, "Thou hast believed, Thomas, for thou hast truly seen and heard me, blessed in the ages to come are those who believe even though they have neither seen nor heard." When Thomas heard these words, he fell on his knees before the Rabbi and exclaimed, "My Lord and my Rabbi! Yeshua turning to the apostles said: And now all of you go to Galilee, where I will appear to you soon, after saying this disappeared from their sight, and this was the eleventh apparition, and the eleven apostles very early the morning, before dawn, left for Galilee. On Tuesday, April 18, at about 8:30 p.m., Yeshua appeared in Rhône and about eighty other believers in Alexandria, this was the twelfth apparition. About eight o'clock the messenger, Nathan of Busiris, stood before this group of believers and told them in detail all that he had been told by the previous courier. Nathan ended his touching account with these words: But David, who sends us this news, relates that the Rabbi, announcing his death in advance, declared that he would rise again. Just as Nathan was speaking, the Rabbi appeared there for all to see, and after Nathan had sat down, Yeshua said: Peace be upon you! As I have said to others, you too will proclaim the gospel of love and truth, you will love one another, with brotherly affection, just as I have loved you. You will serve mankind with love, just as I have served you, and when people see that you love them in this way, and see how fervently you serve them, they will feel that you are my disciples, and they will follow the Spirit of truth that they will see in your life, until they find eternal salvation. As the Father sent me into this world, so I now send you to bring the good news to those who are in darkness. Soon the Spirit of truth will come upon you and lead you into all truth, so go, behold, I will

be with you always, to the very end of the ages. After thus speaking, the Rabbi disappeared from their sight. Throughout that night these believers remained there together, recounting their experiences and listening to Rhône and his companions for a long time, and thus they had the confirmation that Yeshua had risen from the dead. When the eleven apostles departed for Galilee, John Mark also departed, and followed them out of the city, and when they were well beyond Bethany, he came boldly among them, trusting that they would not send him back, and arrived in Bethsaida on Tuesday evening, April 25, very late. On the evening of the second day, while they were waiting at Zebedee's house, Simon Peter suggested that they go fishing, all the apostles agreed, and all night long they toiled with their nets, but caught no fish. When dawn came, they decided to return to Bethsaida, and as they approached the shore, they saw someone on the beach, near the landing place, standing by a fire. At first they thought that John Mark had come to meet them on their return from their fishing, but as they drew nearer to the shore, they saw that they had been mistaken: the man was too tall to be John. It didn't occur to any of them that the person on the beach was the Rabbi, they didn't understand at all why Yeshua wanted to meet with them at the places of their initial meeting. As they dropped anchor and prepared to get into the small boat to go ashore, the man on the beach shouted to them: Boys, have you caught anything? And when they answered, no! And he said, "Cast your net to the right side of the boat, and you will find some fish." Not knowing that it was Yeshua who had given them this advice, they all agreed to cast the net as they were instructed, and immediately it was filled to the point that they could barely pull it up. When John Zebedee saw the net overloaded, he perceived that it was the Rabbi who had spoken to them, when this thought arose in his mind, he bent down to Peter and whispered to him: It is the Rabbi! Peter was always a man of impulsive action, so he jumped up and jumped into the water to soon reach the Rabbi. His brothers followed him closely, pulling the small boat up and pulling the net full of fish after them. In the meantime John Mark had risen, and seeing the apostles coming ashore with their nets full of them, he ran to the shore to receive

them, and when the young man came among them, he knelt at the Rabbi's feet and said, "My Lord and my Rabbi! Yeshua turned to him and said, "Well, John, I'm glad to see you here in Galilee again, stay with us, come and have breakfast. Yeshua turned to the apostles and said: Bring your fish and prepare some for breakfast, we already have fire and plenty of bread. While John Mark was paying homage to the Rabbi, Peter had been surprised for a moment by the sight of the embers burning there on the beach, the scene reminded him very keenly of the fire in which he warmed himself in the courtyard of Anna, where he had denied the Rabbi, but he recovered himself and, kneeling at the Rabbi's feet, exclaimed: My Lord and my Rabbi! Then Peter joined the brothers who were pulling up the net, and when they had brought their catch ashore, they counted the fish, and there were a hundred and fifty-three of them quite large. Yeshua spoke to them and said, "Now all of you come and have breakfast, even the twins should sit down while I talk to you, John Mark will prepare the fish. John Mark brought seven good-sized fish, which the Rabbi put on the fire, and when they were cooked, the boy served them, then Yeshua broke the bread and passed it to John, who in turn served it to the apostles. After they were all served, Yeshua asked John Mark to sit down while he himself served the fish and bread to the young man and while they were eating, Yeshua conversed with them. While the others sat by the fire, Yeshua motioned for Peter and John to accompany him for a short ride on the beach. As he walked, Yeshua said to John, "John, do you love me?" And when John answered, "Yes, Rabbi," with all my heart, the Rabbi said, "John, learn to love men as I have loved you, consecrate your life to proving that love is the greatest thing in the world, it is the love of God that impels men to seek salvation." love and truth. Yeshua then turned to Peter and asked, "Peter, do you love me?" Peter answered, Lord, you know that I love you with all my soul. Then Yeshua said, "If you love me, Peter, feed my lambs, don't forget to assist the weak, the poor, and the young." Preach the gospel without preference, always remember that God is no exception of people, serve your fellow men as I have served you, forgive your fellow men as I have forgiven you. After they had walked a little longer, the Rabbi asked again: Peter, do you really love

me? And then Peter said, Yes, Lord, you know that I love you. And Yeshua said: Then take care of my sheep, be a faithful shepherd to the flock, do not betray the trust they have placed in you, do not be surprised by the enemy, always be on the lookout, watch and pray. After they had taken a few more steps, Yeshua turned to Peter and for the third time, asked, "Peter, do you really love me?" And then Peter, a little saddened, said with deep emotion: Lord, you know all things, and therefore you know that I truly love you. Then Yeshua said: Feed my sheep, do not abandon the flock, be an example and an inspiration to all your brethren. Love the flock as I have loved you, and consecrate yourself to its welfare as I have consecrated my life to your welfare, and follow me to the end. Peter took this last recommendation to the letter that he should continue to follow him, and turning to Yeshua he pointed to John and asked: If I follow you, what will John do? And then, perceiving that Peter had misunderstood his words, Yeshua said, "Peter, don't worry about what your brothers do, if I want John to stay after you leave, even until I come back, what does it matter to you?" Just make sure you follow me. This remark spread among the brethren and was received as a declaration by Yeshua that John would not die before the Rabbi returned. After returning to the others, Yeshua set out again to walk and converse with Andrew and James. When they had traveled a short distance, Yeshua said to Andrew, "Andrew, do you trust me?" And when he heard Yeshua ask him such a question, he stopped and replied: Yes Rabbi, I have full confidence in you, and you know it. Then Yeshua said, "Andrew, if you trust me, trust your brothers and sisters more in Peter, now you have to trust others as well, while I leave you to go to the Father." When your brothers begin to scatter because of the fierce persecutions, be a caring and wise counselor to my brother James in the flesh, when he is loaded with heavy burdens that he is not qualified by experience to carry. And then continue to trust, because I will not abandon you. Then Yeshua turned to James, asking, "James, do you trust me?" And of course James answered: Yes Rabbi, I trust you with all my heart. Then Yeshua said, "James, if you trust me more, you will be less impatient with your brothers." If you trust me, this will help you to be an encouragement to

the brotherhood. Remember that the harvest is in accordance with the sowing, pray for peace of mind and cultivate patience, these gifts will sustain you when the time comes to drink the cup of sacrifice, but never be discouraged, I will help you. Yeshua then spoke with Thomas and Nathaniel, and said to Thomas, "Thomas, do you serve me?" Thomas answered, Yes, Lord, I serve you now and always. Then Yeshua said, "If you want to serve me, serve my brothers as I have served you, and do not grow weary, but persevere in this service of love." Then the Rabbi said to Nathaniel, "Nathanael, do you serve me? And Nathaniel answered: Yes, Rabbi, with boundless affection. Then Yeshua said, "If, then, you serve me with all your heart, be sure that you consecrate yourself to the welfare of my brethren on earth with unfailing affection, serve your fellowmen as I have served you." Then the Rabbi spoke to Matthew and Philip, and said to Philip, "Philip, do you obey me?" Philip answered, "Yes, Lord, I will obey you even at the cost of my life." Then Yeshua said, "If you will obey me, then go to the lands of the Gentiles and proclaim this gospel to your fellow men who are languishing in darkness and hungering for the truth, and I will go before you and be with you to the end." And then, speaking with Matthew, the Rabbi asked: Matthew, do you want to obey me? Matthew answered, "Yes, Lord, I desire to do your will." Then the Rabbi said, "Matthew, if you will obey me, go and preach this gospel of the kingdom to all nations, as I have done the will of the Father on earth, so you will carry out this commission, and where I go, you will come quickly." Then he walked and talked to James and Judas, the Alpheus twins, and turning to both of them, he asked, "Do you believe in me?" And after they had both answered, Yes, Rabbi, we believe; He said, "I will stay only a short time before I go to the Father, and I ask you also to love one another as I have loved you, so that all may know that you are my ambassadors and believe in me, and have faith in God and also in me to the end of your days." Then he turned to Simon Zealot, and said, Simon, wilt thou serve me? And Simon answered: Yes, Lord, I will serve you better than I would have done as a patriot, I am ready even to die for the cause of the gospel. Then Yeshua said, "Remember Simon that the flesh is of no use, pray and strengthen yourself in spirit, you are a

faithful servant and you too will serve in my Father's kingdom." It was nearly ten o'clock when Yeshua finished giving the last instructions and leaving the apostles, he said: I leave you my peace, until I see you all again on the mountain of your ordination tomorrow at noon, and after he had spoken thus, he disappeared from their sight, and this was the thirteenth apparition. At noon on Friday, April 28, the eleven apostles gathered according to orders, in the hills near Capernaum, and Yeshua appeared among them, this meeting took place on the same mountain where the Rabbi had designated them as his ambassadors of the kingdom, and this was the fourteenth appearance. At this moment the eleven apostles knelt in a circle around the Rabbi and listened to him repeat their commissions and saw him replay the scene of ordination just as when they were first chosen, and all this was to them a reminder of their previous consecration, save the prayer of blessing. The Rabbi spent exactly one hour on this mountain with his ambassadors, and after giving them an affectionate greeting, he disappeared from their sight. News of Yeshua's apparitions had spread throughout Galilee, and every day an increasing number of believers came to Zebedee's house to inquire about the Rabbi's resurrection and to discover the truth about these apparitions. Peter spread the news that a public meeting would take place on the seashore at three o'clock in the afternoon on Saturday, April 29, more than 500 believers from the outskirts of Capernaum gathered in Bethsaida to hear Peter preach his first public sermon since the resurrection of Yeshua. The apostle was in the best of form, and after he had finished his talk, few of his listeners doubted that the Rabbi had risen from the dead. Peter ended his sermon by saying: We affirm that Yeshua of Nazareth died and rose from the grave and we proclaim that we have seen him and spoken with him. As soon as he had finished making this declaration of faith, there at his side, in full view of all these people, the Rabbi appeared, and speaking to them in a familiar tone, said: Peace be upon you! I leave my peace with you, and after He had appeared in this way and spoken to them in this way, He disappeared from their sight, and this was the fifteenth appearance. According to the Rabbi's last instructions, the apostles were to return to Jerusalem, so the next day,

the eleven left Bethsaida and preached in considerable detail on the road down the Jordan until they arrived at Mark's house in Jerusalem on Sunday, May 7. This was a sad homecoming for John Mark, because just a few hours before arriving home, his father Elijah Mark had died suddenly of a cerebral hemorrhage. Although the thought of the certainty of the resurrection of the dead greatly comforted the apostles in their grief, at the same time they were truly grieved at the loss of their good friend, who had been their faithful supporter even in times of great difficulty and disappointment. John Mark did all he could to comfort his mother, and speaking for her, he invited the apostles to continue to regard his house as their home, and the eleven made the room upstairs their meeting point until the day of Pentecost. The apostles had intentionally entered Jerusalem late in the evening so as not to be seen by the Jewish authorities and did not even appear in public at the funeral of Elijah Mark. Yeshua's sixteenth appearance took place on Sunday, May 7, in Nicodemus' courtyard at about nine o'clock in the evening, at which time the eleven apostles were gathered here, and about fifty other disciples, including a number of Greeks. This group of believers had been entertained for more than half an hour, when suddenly the Rabbi appeared in full view and immediately began to instruct them. Yeshua said: Peace be upon you! Here among you, you share in the knowledge that I have risen from the dead, but you should rather be thrilled in your hearts to know that the dead of an age began eternal ascension shortly after I left Joseph's new grave. Therefore, go now into all the world and preach this gospel of the kingdom to all men. Love all men as I have loved you, serve your fellowmen as I have served you, have received freely, give freely. Stay here in Jerusalem, while I go to the Father and you will receive the Spirit of truth, who will lead you into the truth, I leave my peace with you. After the Rabbi had spoken to them, he disappeared from their sight. It was almost dawn before these believers dispersed, and they remained together all night, warmly discussing the Rabbi's warnings, and meditating on all that had happened to them. On Saturday, May 13, at about four o'clock in the afternoon, the Rabbi appeared to Nalda and about seventy-five Samaritan believers near Jacob's well in

Sychar. Believers used to gather in this place, where Yeshua had spoken to Nalda about the water of life. Scarcely had they finished discussing the news of the resurrection when Yeshua suddenly appeared before them and said, "Peace be upon you!" You rejoice to know that I am risen, but it is good that you also know that I am the resurrection and the life, and that whoever believes in me through faith will receive the gift of eternal life. The gospel of the kingdom has taught you that all men can be children of God, but do not be deceived, although salvation is the free gift of God and is poured out upon all who accept it by faith, there follows the experience of bearing the fruits of this spiritual life as it is lived in the flesh. If a man is your brother, he is even more than your neighbor, whom the Father requires you to love as yourself. And you will love and serve your brother in this way, because, being my brothers, you have been loved and served by me. Go, therefore, into all the world to proclaim this good news to all creatures of every race, tribe and nation, my Spirit will go before you, and I will always be with you. These Samaritans were so thrilled by this apparition that they immediately set out for the neighboring towns and villages, where they spread the news that they had seen Yeshua and that He had spoken to them, and this was the seventeenth apparition. The eighteenth apparition occurred in Tyre on Tuesday, May 16, shortly before nine o'clock in the evening. At the end of a meeting of believers, as they were about to part, he appeared, saying: "Peace be upon you! You rejoice in the knowledge that the Son of Man has been raised from the dead, for you know that you and your brothers will also survive death, but this survival depends on your first being born of the Spirit. The bread of life and the water of life are given only to those who hunger for truth and thirst for God's righteousness. As my Father sent me into the world, so I send you to preach this gospel of the kingdom. The Spirit of truth will dwell in your hearts. I leave my peace with you." Then the Rabbi disappeared from their sight. The next day, some departed from Tyre and bore their testimony in the cities of Sidon, Antioch, and Damascus. Yeshua made his last appearance on earth Thursday May 18, while the eleven apostles were in the upper room of Mary Mark's house. Yeshua appeared to them and said: Peace be upon you!

I have asked you to remain here in Jerusalem until my ascension to the Father, and until you receive the promised Spirit of truth, who will empower you from on high and be poured out on all flesh. As the Father sent me into the world, so I send you. I desire that you love one another and trust one another. Judas is no longer with you because his love was insincere and because he refused to trust me and you. Haven't you read in the Scriptures where it is written: It is not good for man to be alone; no one lives for himself? And also where it says: Whoever wants friends must be friendly? And haven't I sent you two by two to teach so that you would not feel lonely and fall into the evils and sufferings of isolation? You also know well that, while I was in the flesh, I never allowed myself to be alone for long periods. From the beginning of our fellowship, I have always had two or three of you constantly beside me or nearby, even when I communicated with the Father. Therefore, have faith and confide in one another. All this is all the more necessary today when I am about to leave you alone in the world. The hour has come; I am about to go to the Father. After speaking, he motioned for them to follow him and led them to the Mount of Olives, where he gave them his farewell greetings, preliminary to his departure from the earth. This journey to Olivet was solemn; not a word was uttered by any of them from the time they left the upper room until the moment Yeshua stopped with them on the Mount of Olives.

Yeshua's Ascension

When Yeshua arrived on the western slope of Mount Olivet with his eleven apostles, he prepared to bid farewell before leaving the earth. As he stood there before them, without being ordered to do so, they knelt in a circle around him, and the Rabbi said: "I asked you to remain in Jerusalem until you were endowed with power from on high. I am now about to leave you. I am about to ascend to the Father, and soon, very soon, you will receive the Spirit of truth. Remain united and pray, and when he comes, you will begin the proclamation of the gospel of the kingdom, first in Jerusalem and then to the farthest reaches of the earth." Remember the life I have lived among you, my love overshadows

you, my Spirit will dwell in you and my peace will abide upon you, my peace I leave with you. And after the Rabbi had spoken thus, he disappeared from their sight to begin his ascension to the right hand of the Father, and receive the official confirmation of the completion of his sovereignty. After this last meeting, the apostles and other disciples, along with several women, met regularly at Mary Mark's house in the upper room, awaiting the promise of the Spirit of truth that Yeshua had announced to them. About nine days later, as usual, about one hundred and twenty believers gathered there: the apostles, the disciples, and several women, including Mary, the mother of Yeshua. Simon Peter took it upon himself to speak on behalf of his companions and gave an account of the last meeting of the eleven with their Rabbi, and described in the most touching manner his ascension. Peter then explained that in reference to the prophecy spoken by David by means of God's Spirit in the book of Psalms, they had decided to choose a successor to Judas Iscariot, and that there would be a pause to allow the apostles to decide between two men who had been proposed for this purpose, Matthias and Justus. The eleven apostles then went down to the ground floor, where they agreed to cast lots to determine which of these men would become an apostle to serve in Judas' place, then they prayed, saying: Lord only you can know the heart of every man, reveal to us whom you have chosen to take this ministry in the place of Judas, the lot fell on Matthias and he was proclaimed a new apostle. At a quarter past eight the apostles returned to their brothers in the upper room and announced that Matthias had been chosen as the new apostle and then Peter invited all believers to pray.

The Outpouring of the Spirit of Truth

At about half past eight o'clock in the morning of Friday May 26, while the one hundred and twenty believers were praying, they suddenly heard a sound like the wind when it blows, and then flames of fire appeared and settled on each of them, and they all became conscious of a powerful presence in the room, and at the same time they became conscious of a new and deep sense of joy. of spiritual security and trust. This new

spiritual strength was immediately followed by speaking in a language unknown to each of them and a powerful impulse to go out and publicly proclaim the good news that Yeshua had risen from the dead. The apostles had been in hiding for forty days, this day happened to be the Jewish holiday of Pentecost, and thousands of visitors from all parts of the world were in Jerusalem. Many came for this feast, but most had been in the city since Easter. Now these frightened apostles emerged from their weeks of confinement to bravely show themselves in the temple, where they began to preach the new message of the resurrected Yeshua Masiah. It was about nine o'clock when Peter and his companions stood in the same place where his Rabbi had last taught in this temple, and they talked for more than an hour and a half, and delivered their messages in Greek, Hebrew, Aramaic, and the languages of all other nationalities and all who listened to them were amazed, knowing that they were Jews of Galilee. Peter's message was this: Hear, brethren, and all ye men of good will, Yeshua of Nazareth, a man whom God approved with mighty works and wonders, the one who, having been delivered up according to God's determined counsel and foreknowledge, you crucified and killed. The things that God had foretold by the mouth of all the prophets, he has done, this Yeshua, God raised him up and made him Lord and Masiah. Having been lifted up to the right hand of God and having received from the Father the promise of the Spirit, he has poured out what you see and hear. Repent, that your sins may be blotted out, that the Father may send the Masiah, which has been designated for you, Yeshua Himself, whom the heavens must receive until the day of the restoration of all things. The leaders of the people were terrified by the boldness of the apostles, but they feared to molest them because of the large number of people who believed their message. At about half past eleven, three thousand new believers followed the apostles to the pool of Siloam where Peter, Andrew, James, and John baptized them in the name of the Lord Yeshua, and it was dark when they finished baptizing this multitude. Pentecost was also the great feast of baptism, the time when the proselytes of the door, those Gentiles who wished to serve Yahweh,

were admitted to the Jewish community, so it was easier for a large number of Jews and Gentile believers to undergo baptism on this day.

The Beginnings of God's Church

The apostles daily partook of their food with joy and unity of heart, praising God and enjoying the favor of all the people, they were all filled with the Spirit and proclaimed the word of God with boldness. The multitude who firmly believed in Yeshua were always in fraternal communion, breaking bread and praying, and they called each other brother and sister, greeted each other with a holy kiss, and ministered to the poor. It was a joyful community of life as well as worship, they did not live in communities by decree, but out of love of being united together and out of a desire to share their goods with their fellow believers, recognizing themselves as pilgrims on earth, and confidently awaiting the Lord's return at his second coming, which they believed would happen soon. They were all of one heart and soul, and none of them said that the goods they possessed belonged to them, and they all had things in common. At this time they celebrated the Lord's Supper in the manner in which it was instituted, that is, they gathered for a social meal in order to be in company and share bread and wine at the end of the meal. At first they baptized in the name of Yeshua Masiah, it was about twenty years later that some began to no longer use the name of Yeshua Masiah and to baptize in the name of the Father, the Son and the Holy Spirit which is not a name but a formula. After believing by faith in Yeshua, baptism was the next step that was required to be part of God's family and participate in the communion (Lord's Supper) of believers. At the same time the Sadducees began to imprison some of Yeshua's apostles, until they were induced to accept the advice of one of the chief rabbis, Gamaliel, who commanded them: Refrain from touching these men and leave them alone, for if this design or this work is of men it will be reduced to nothing, but if it is of God you will not succeed in destroying them. and you may even find yourself struggling against God; and for the time being they decided to follow Gamaliel's advice, and a period of peace and quiet ensued in Jerusalem, during which the gospel of Yeshua spread

rapidly. After Pentecost, Yeshua's mother Mary returned to Bethsaida, where she lived at the home of John Zebedee. Shortly after Pentecost, only six of the twelve apostles remained in Jerusalem for the initial proclamation of the gospel of the kingdom: Peter, Andrew, James, John, Philip, and Matthew, while the others went to different destinations. And so all went well in Jerusalem until the time when Greeks came in large numbers from Alexandria, two pupils of Rhône arrived in Jerusalem and made many conversions among the Hellenists. Among their first converts were Stephen and Barnabas, and it was the acts of these Greek believers that put an end to the peaceful relations between the Yeshua community and their adversaries, the Pharisees and Sadducees. Stephen and his Greek companion began to preach in accordance with Yeshua's teaching, and this led to immediate conflict with the leaders of the people. During one of Stephen's public sermons, when he came to the part of the speech which was judged deplorable, they considered themselves exempt from all legal formalities and stoned him to death on the spot. Stephen, the head of the Greek colony of Yeshua believers in Jerusalem, thus became the first martyr of the Yeshua faith. From then on, new and relentless persecutions broke out on the part of the Jews, and the apostles who had remained in Jerusalem, and all the disciples scattered to the borders of the empire. The early early church was powerful, conquering the Roman world in three hundred years, continuing to triumph even over the barbarians who had befallen Rome, and then when the message of the gospel became comatose for more than a thousand years as a result of an overdose of mysteries and paganism, it resurfaced and reconquered the entire Western world.

The Final Mission of the Twelve Apostles on Earth

The apostles were not as ignorant and uneducated as the Pharisees believed, all of them, except the Alpheus twins, had graduated from synagogue schools and had been thoroughly instructed in the Hebrew Scriptures and much of the current knowledge of that time. Seven had graduated from the synagogue schools of Capernaum, and there were no better Jewish schools in all Galilee. When in the Scriptures these

messengers of the kingdom are referred to as ignorant and illiterate, it was intended to convey the idea that they were laymen, uninstructed in the science of the rabbis and untrained in the methods of rabbinic interpretation of the Scriptures, lacking in so-called higher education. Not all of them had completed the same rigid set schedule of studies, and after their adolescence they had different experiences to learn how to live.

Andrea

Andrew was born in Capernaum, the eldest of a family of five children, he his brother Simon (called Peter) and three sisters. His father John, then deceased, had been Zebedee's partner in the fish-drying business at Bethsaida, the fishing port of Capernaum. When he became a disciple, Andrew was thirty-three years old, unmarried, living with his brother Simon, both were fishermen and associates of James and John, the sons of Zebedee. After Yeshua's ascension to heaven, Andrew began to write a personal collection of many of his Rabbi's parables and acts. After Andrew's death, other copies of this private collection were made, which circulated widely among the early instructors of the Christian church. The last of these few copies was destroyed by fire in Alexandria about a hundred years after the original was written. When subsequent persecutions finally scattered the apostles out of Jerusalem, Andrew went to Armenia, Asia Minor, and Macedonia and after bringing many thousands of people to the kingdom was finally arrested and crucified at Patras in Achaia, it took two full days before this man expired on the cross.

Simon Pietro

When Simon joined the disciples he was thirty years old, married to Perpetua, had three sons, the eldest named Mark, and lived in Bethsaida near Capernaum, and with them lived his wife's mother Amata and his brother Andrew. Simon was well known by all his friends as an eccentric and impulsive companion, after leaving Jerusalem, and before Paul became the apostle among the Christian churches of the Gentiles, Peter traveled extensively visiting all the churches from Babylon to Corinth, later he

also took his ministry to many of the churches that had been founded by Paul. Although Peter and Paul were very different in temperament and upbringing, and also spiritually, they served together harmoniously in the establishment of churches during their later years. Peter was accompanied by his wife on his last journey to Rome, where he was crucified, while she was thrown to the wild beasts in the arena.

Giacomo Zebedee

James, the eldest of Zebedee's two sons, whom Yeshua nicknamed the sons of thunder, was thirty years old when he became a disciple, married, had four children, and lived near his parents in Bethsaida, near Capernaum. He worked as a fisherman in the company of his brother Giovanni and in partnership with Andrea and Simone. James and his brother John had the advantage of having known Yeshua longer than the other apostles, and although they struggled to serve together, they still got along. James was the first of the twelve disciples to sacrifice his life on the kingdom's new battlefront, having perished by the sword on the orders of Herod Agrippa.

Giovanni Zebedee

When he became a disciple, John was twenty-four years old and the youngest of the twelve, he was unmarried and lived with his parents in Bethsaida, before and after becoming an apostle, John acted as a personal helper to Yeshua in dealing with the Rabbi's family and continued to maintain this commitment throughout the time that Mary, the mother of Yeshua, lived. John was the only apostle who constantly followed Yeshua on the night of his arrest, was present and close to him until his last earthly hour, and behaved faithfully in carrying out his commission to the Rabbi's mother. Several years after James' martyrdom, John married his brother's widow and during the last twenty years of his life he was cared for by a loving niece. John was imprisoned several times and was exiled to the Isle of Patmos for a period of four years until a new emperor took power in Rome, during his temporary exile on Patmos, wrote the book of Revelation, which contains the remaining fragments of a great revelation, many parts of which were lost. John

traveled extensively, served unceasingly, and after becoming an elder of the churches of Asia settled in Ephesus, guided his co-worker Nathan in the writing of the Gospel according to John in Ephesus, at the age of ninety-nine. John Zebedee died a natural death in Ephesus in the year 103 A.D., at the age of one hundred and one.

Philip

Philip was twenty-seven years old when he joined the disciples, he had recently married, but he had no children yet, he came from a family of seven children, three boys and four girls and he was the second of the children, and after the resurrection of Yeshua he baptized his whole family and was among the first disciples to leave to win souls to the kingdom outside the Jewish community, succeeding very well with the Samaritans. Philip was eventually crucified for his faith and buried in Hierapolis, while his wife was stoned to death.

Nathaniel (also known as his father Bartholomew)

Nathanael was twenty-five years old when he joined the disciples, the youngest of a family of seven children, he was unmarried, and he was the sole support of his old and infirm parents, with whom he lived at Cana, and he had been Philip's partner in several commercial enterprises. His brothers and sisters were married or deceased, and none of them lived there. Nathaniel's father (Bartholomew) died shortly after Pentecost, after which this apostle went to Mesopotamia to proclaim the good news of the kingdom and baptize believers, finally he went to India where he died.

Matteo Levi

Matthew belonged to a family of tax collectors, called publicans, and was himself a tax collector at Capernaum, where he lived, was thirty-one years old, married, and had four children, a moderately wealthy man, the only one in the apostolic body who had any resources at his disposal. He was one of the apostles who took many notes on what Yeshua said and did, and these notes were used as the basis for his disciple Isador's later narrative, known as the Gospel According to Matthew. When persecutions caused believers to leave Jerusalem, Matthew headed north, preaching

the gospel of the kingdom and baptizing believers, lost contact with his old companions, but went on preaching and baptizing through Syria, Cappadocia, Galatia, Bithynia, and Thrace, and it was in Thrace at Lysimachia, that certain unbelieving Jews conspired with Roman soldiers to bring about his death.

Tommaso Didimo

Thomas was twenty-nine years old when he joined the disciples, married and had four children, he had once been a carpenter and stonecutter, but he had recently become a fisherman and resided in Tarichea, located on the west bank of the Jordan, and was considered the most important citizen of this small village. His parents lived in Tiberias; He had a twin sister, but she died when he was nine years old. Thomas went through difficult times during the days of the crucifixion, but he regained courage, remained united with the apostles, and when persecution scattered the believers, he went to Cyprus, Crete, the coast of North Africa, and Sicily, preaching the good news of the kingdom and baptizing believers. Thomas continued to preach and baptize until he was captured by Roman government soldiers and put to death in Malta, a few weeks before his death he had begun to write down the life and teachings of Yeshua.

James and Judas Alpheus

James and Judas, the sons of Alphaeus, the twin fishermen who lived near Keresa, were twenty-six years old and married, James had three sons, Judas two. James and Jude, called by the nicknames Lebbeus and Thaddeus, although they had received the commandment of the Rabbi after his resurrection to go and preach the gospel, returned to their families and their networks, did not take the opportunity to engage in the more complex battles of the kingdom, but lived and died conscious of having been honored and blessed in those few years of personal communion with the Son of God.

Simone lo Zealota

Simon Zealot lived with his family in Capernaum, was twenty-eight years

old when he joined the disciples, had been a merchant in Capernaum, and later a member of the patriotic organization of the Zealots, before turning all his attention to the Masiah. After the dispersion caused by the persecutions of Jerusalem, Simon withdrew for a time, but after a few years he revived his hopes and set out to proclaim the gospel of the kingdom and went to Alexandria and after going up the Nile, he penetrated into the heart of Africa preaching everywhere the gospel of Yeshua baptizing believers, he served in this way until he grew old and weak, died, and was buried in the heart of Africa.

Judas Iscariot

Judas Iscariot was thirty years old, married and with children, when he joined the disciples, he was born in Kerioth, a small town in southern Judea, when he was still a boy his parents had moved to Jericho where he lived, and he was employed in the various commercial enterprises of his father Simon until the time when he became interested in the preaching and work of John the Baptist. Judah's parents were Sadducees, and when their son joined John's disciples, they denied him. From the beginning the Rabbi had perfectly understood the weakness of this disciple and was well aware of the dangers of admitting him into the community, but it is in the nature of God to give every created being a chance of salvation and survival. This is precisely why Yeshua allowed Judas to go all the way, always doing everything he could to transform and save this weak and confused disciple. Judas grew intellectually with regard to Yeshua's teachings on the kingdom, but he did not trust him and eventually became a victim of his own resentment. Many times the Rabbi, in public and in private, had warned Judas and did all he could, as far as his free will was concerned, to prevent Judas from choosing to go down a wrong path. But Judas entered into the vile and infamous intrigue aimed at betraying his Lord and Rabbi for thirty pieces of silver and to satisfy his long-cherished desire for revenge, until he performed the final act of the drama of his life, suicide.

Other Disciples

Mary, Yeshua's mother, returned to Bethsaida after Pentecost, where she lived in John's house for the rest of her earthly life, Mary did not live even a year after Yeshua's death.

Simon of Cyrene after Yeshua's resurrection and before leaving Jerusalem, became a fearless believer in the gospel of the kingdom, and when he returned home he let his family in as well. His two sons, Alexander and Rufus, became very effective teachers of the gospel in Africa. But Simon never knew that Yeshua, whose burden he had carried, and the Jewish tutor who had once rescued his wounded son, were the same person.