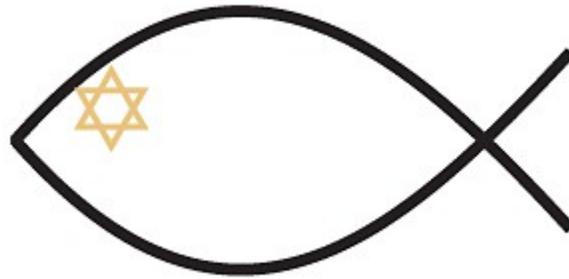


"Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17

Jewish Heritage Revival

One Heritage United by Messiah



"And When he puts forth his own sheep, he goes before them, and the sheep follow him: for they know his voice"

John 10:4

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When Was Yeshua (Jesus) Born?

We recently discussed the true origin of Christmas, which included some of the customs...none of which included the birth of Messiah. In this article we will investigate when Yeshua was born. Even though there is no specific date provided in God's Word, there is sufficient evidence to show when He was born...and it wasn't on December 25th, the day the church recognizes as His birth, His entry into the world. When you are done reading this article, you will hopefully come to realize that this is the only possible scenario when using scripture to verify the truth of Messiah.

In order to do so, we must first look at our Messiah's fore runner, Yochanan the Immerser (John the Baptist) and his story found in Luke's gospel. In order to keep the article a reasonable length, we will be taking excerpts, and thus putting the pieces together. The complete account can be found at the following link – Luke 1:1 – 80 (Appendix 1)

We first read of Z'kharyah, the husband of Elisheva (Yochanan's parents), who is a priest in the Temple. We learn of what is called his division or turn of the priests, when he is executing his duties at the Temple. He is of the order of Aviyah.

"In the days of Herod, King of Y'hudah, there was a cohen named Z'kharyah who belonged to the Aviyah division. His wife was a descendant of Aharon, and her name was Elisheva. Both of them were righteous before God, observing all the mitzvot and ordinances of Adonai blamelessly." Luke 1:5 - 6

"Z'kharyah who belonged to the Aviyah division"

Why is this important and what does it mean?

The significance of this seemingly irrelevant information actually establishes a reference of time. It is our starting point. It is when our time-line begins to where we can answer the question - "When was Yeshua born?" Without paying attention to this important piece of information or even ignoring it all together, has continued to lead people to justify other dates as to when the birth of Messiah Yeshua happened. It is through Jewish eyes and understanding of the scriptures that the truth of His birth can be substantiated. Does He not say...

"Yeshua said, "I AM the Way and the Truth and the Life; no one comes to the Father except through me. Because you have known me, you will also know my Father; from now on, you do know him in fact, you have seen him."
John 14:6 - 7

There is no tolerance for lies in the Kingdom of Adonai, where Yeshua is King of Israel and Lord over all.

"Then the One sitting on the throne said, "Look! I am making everything new!" Also he said, "Write, 'These words are true and trustworthy!' " And he said to me, "It is done! I am the 'A' and the 'Z,' ("Aleph" and the "Tauf") the Beginning and the End. To anyone who is thirsty I myself will give water free of charge from the Fountain of Life.

He who wins the victory will receive these things, and I will be his God, and he will be my son. But as for the cowardly, the untrustworthy, the vile, the murderers, the sexually immoral, those involved with the occult and with drugs, idol-worshippers, and all liars their destiny is the lake burning with fire and sulfur, the second death."
Revelation 21:5 - 8

When we understand the order of the priesthood, the importance of this often overlooked piece of information found in Luke 1:5 will not be insignificant or overlooked anymore.

The order of the priests can be found in 1 Chronicles 24:1 - 19. (Appendix 2) The divisions of the priests are divided into 24 courses to be repeated twice during the year. During the Feasts of Passover/Unleavened Bread, Shavuot (Pentecost) and Tabernacles all priests serve at the temple, therefore a division is not counted during these Feasts. For the purpose of this article, we are interested in Z'kharyah' course of Aviyah:

"The divisions of the descendants of Aharon were as follows: The sons of Aharon: Nadav, Avihu, El'azar and Itamar. But Nadav and Avihu died before their father and had no children; therefore El'azar and Itamar functioned as the cohanim. David, together with Tzadok from the descendants of El'azar, and Achimelekh from the descendants of Itamar, arranged them in divisions for service. There were more men who were chiefs found among the descendants of El'azar than among the descendants of Itamar; therefore there were sixteen divisions of the descendants of El'azar, headed by clan leaders, and eight divisions of the descendants of Itamar, according to their clans. They were assigned [periods of service] by lot, the one group equally with the other, since both the descendants of El'azar and the descendants of Itamar had officers of the sanctuary and officers of God. Sh'ma'yah the son of N'tan'el the secretary, one of the L'vi'im, recorded them in the presence of the king, the officers, Tzadok the cohen, Achimelekh the son of Evyatar, and the clan leaders of the cohanim and of the L'vi'im - with two clan divisions taken from El'azar for each one from Itamar. The first lot drawn was for Y'hoyariv, the second for Y'da'yah, the third for Harim, the fourth for S'orim, the fifth for Malkiyah, the sixth for Miyamin, the seventh for Hakotz, the eighth for Aviyah," (1 Chronicles 24:10)

Week	Order of Service of the Priesthood	Jewish Month	Gregorian Month
Week 1: Passover / Unleavened Bread	All Priests on duty at the Temple	Nissan	March / April
Week 2	Order of Y'hoyariv (1 Chronicles 24:7)	Nissan	March / April
Week 3	Order of Y'da`yah (1 Chronicles 24:7)	Nissan	March / April
Week 4	Order of Harim (1 Chronicles 24:8)	Iyyar	April / May
Week 5	Order of S'orim (1 Chronicles 24:8)	Iyyar	April / May
Week 6	Order of Malkiyah (1 Chronicles 24:9)	Iyyar	April / May
Week 7	Order of Miyamin (1 Chronicles 24:9)	Iyyar	April / May
Week 8 - Shavuot	All Priests on duty at the Temple	Sivan	May / June
Week 9	Order of Hakotz (1 Chronicles 24:10)	Sivan	May / June
Week 10	Order of Aviyah (1 Chronicles 24:10)	Sivan	May / June

What does this mean?

The Jewish "religious" year begins at Passover, and thus the first week of priestly service is counted at the first Sabbath after the Passover. The duration of service for a priest in the Temple was one week. The Passover typically falls in the March / April time period of the Gregorian calendar (Nissan / The first month of the Jewish Calendar).

Therefore counting nine Sabbaths forward, after the Passover Sabbath (eight for the order of Aviyah plus one additional Sabbath for Pentecost / Shavuot), for Z'kharyah' time of service, puts us in the middle of Sivan (May / June).

Note: The Jewish calendar is lunar based and does not always correspond with the Gregorian calendar, thus the date for Passover can fall in either March or April.

It is during Z'kharyah' time of service that he learns of Elisheva's impending pregnancy.

"when there appeared to him an angel of ADONAI standing to the right of the incense altar. Z'kharyah was startled and terrified at the sight. But the angel said to him, "Don't be afraid, Z'kharyah; because your prayer has been heard. Your wife Elisheva will bear you a son, and you are to name him Yochanan." Luke 1:11 - 13

The conception of their child probably occurred very soon after his service time at the Temple was completed. On hearing such a statement of promise from an angel of Adonai would have likely resulted in immediate action. If you knew a promise was going to become a reality would you sit still, or would you pursue the fulfillment of that promise? Needless to say, Z'kharyah probably rushed home.

"When his period of his Temple service was over, he returned home. Following this, Elisheva his wife conceived, and she remained five months in seclusion, saying, "ADONAI has done this for me; he has shown me favor at this time, so as to remove my public disgrace." Luke 1:23 - 25

Therefore, the forerunner of our Messiah was conceived in the later half of the month of Sivan, the May / June time period.

With regards to John's birth, let's take a moment and view this significant moment, because scripture foretells of one coming before Messiah to prepare the people for the coming of Messiah:

"Remember the Torah of Moshe my servant, which I enjoined on him at Horev, laws and rulings for all Isra'el. Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of Adonai. He will turn the hearts of the fathers to the children and the hearts of the children to their fathers; otherwise I will come and strike the land with complete destruction." Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of Adonai." Malachi 4:4 - 6 (Some translations - 3:22 - 24)

One of the traditions of Passover is when, towards the end of the Seder meal, we open the door for Eliyahu (Elijah) the prophet who based on the scripture above will usher in the age of Messiah. We see this in the birth of Yochanan the Immerser (John the Baptist). His conception was towards the end of the month of Sivan:

Jewish Month	Gregorian Month	Weeks
Sivan	May / June	1 - 2 weeks
Tammuz	June / July	4 weeks
Av	July / August	4 weeks
Elul	August / September	4 weeks
Tishrei	September / October	4 weeks
Cheshvan	October / November	4 weeks
Kislev	November / December	4 weeks
Tevet	December / January	4 weeks
Shevat	January / February	4 weeks
Adar	February / March	4 weeks
Nissan (Passover is the 14th day)	March / April	2 weeks

The angel Gavri'el says this of Yochanan:

"He will turn many of the people of Isra'el to Adonai their God. He will go out ahead of Adonai in the spirit and power of Eliyahu to turn the hearts of fathers to their children and the disobedient to the wisdom of the righteous, to make ready for Adonai a people prepared." Luke 1:16 - 17

Culminating with his birth in the month of Nissan and unquestionably on Passover. Then, on the last day of the Feast of Unleavened, the eighth day of this festival would have coincided with Yochanan b'rit-milah (circumcised) and receiving his name, just as Torah instructs:

"Adonai said to Moshe, "Tell the people of Isra'el: 'If a woman conceives and gives birth to a boy, she will be unclean for seven days with the same uncleanness as in niddah, when she is having her menstrual period. On the eighth day, the baby's foreskin is to be circumcised.'" Leviticus 12:1 - 3

Keep this in mind as you continue reading...

We now move forward six months, (November / December)...to the conception of our Messiah, with reference made of Mary's (Miriam's) cousin Elisheva:

"You have a relative, Elisheva, who is an old woman; and everyone says she is barren. But she has conceived a son and is six months pregnant!" Luke 1:36

Jewish Month	Gregorian Month
Sivan	May / June
Tammuz	June / July
Av	July / August
Elul	August / September
Tishrei	September / October
Cheshvan	October / November
Kislev	November / December

So, counting six months from the time of Elisheva's conception brings us to the month of Kislev. It is during this month that we celebrate Hanukkah, the Feast of Dedication, also recognized as the Festival of Light. Therefore, in all likelihood, Yeshua was conceived through the Ruach Ha Kodesh during the Feast of Dedication. The origins of this celebration occurred during the intertestamental period (165 BCE), when Israel defeated the Syrians and thus reclaimed the Temple. The glory of Hanukkah and hence its description as the Festival of Lights is a result of the rededication of the Temple and its return to prominence as the center of life for Israel. It would be during another Feast - Sukkot, that Yeshua Himself would convey to all those in attendance:

"Yeshua spoke to them again: "I am the light of the world; whoever follows me will never walk in darkness but will have the light which gives life."" John 8:12

Even though Hanukkah is not recognized as a major Feast, that being found in Torah, it is still a significant part of Israel's culture and was also recognized by Yeshua:

"Then came Hanukkah in Yerushalayim. It was winter, and Yeshua was walking around inside the Temple area, in Shlomo's Colonnade." John 10:22 - 23

After her encounter with the angel, Miryam didn't wait around, but rather left immediately for her cousin Elisheva:

"Without delay, Miryam set out and hurried to the town in the hill country of Y'hudah where Z'kharyah lived, entered his house and greeted Elisheva." Luke 1:39 - 40

Both women were with child as their greetings to each other excited the babies they were carrying.

"When Elisheva heard Miryam's greeting, the baby in her womb stirred. Elisheva was filled with the Ruach HaKodesh and spoke up in a loud voice, "How blessed are you among women! And how blessed is the child in your womb! "But who am I, that the mother of my Lord should come to me?" Luke 1:41 - 43

Yeshua is described as the light of the world:

"He himself was not that light; no, he came to bear witness concerning the light. This was the true light, which gives light to everyone entering the world." John 1:8 - 9

"Those who trust in him are not judged; those who do not trust have been judged already, in that they have not trusted in the one who is God's only and unique Son. "Now this is the judgment: the light has come into the world, but people loved the darkness rather than the light. Why? Because their actions were wicked." John 3:18 - 19

Other references to our Messiah being the light can be found in Matthew 5:15, John 9:5 and John 12:35 - 36.

If you truly believe that our God is not a God of chance, but rather a God of order and design, then you will believe that our Yeshua's conception occurred during the Festival of Lights, known as Hanukkah.

Full gestation of a pregnancy is between 40 - 41 weeks (10 months). In counting forward from where we are now, at the end of Kislev (November / December), brings us to the month of Tishrei (September / October), and more specifically Sukkot (Tishri 15).

Jewish Month	Gregorian Month	Weeks
Kislev 25 (Beginning of Hanukkah)	November / December	1 week
Tevet	December / January	4 weeks
Shevat	January / February	4 weeks
Adar	February / March	4 weeks
Nissan	March / April	4 weeks
Iyyar	April / May	4 weeks
Sivan	May / June	4 weeks
Tammuz	June / July	4 weeks
Av	July / August	4 weeks
Elul	August / September	4 weeks
Tishrei	September / October	3 weeks

Total weeks from the last week in Kislev to Sukkot totals 40 weeks. Sukkot would commence at the beginning of the third week of Tishrei.

As we have discovered in previous articles, the Feasts of God were not only created by God, as memorials of past events or celebrations of the harvests, but also as prophetic signs, looking forward to our Messiah's life...both then and now, with His impending return. As with Passover, we witnessed how God majestically foretold of our Messiah's Death, Burial and Resurrection, not to mention the coming of His forerunner John the Baptist, whom was born on the Passover. (Counting 40 weeks from His conception to birth brings us to the week of Passover)

Sukkot, as created by God, displays an incredible portrait of our Messiah's birth. The giving of the Feast is found in Leviticus 23:33 - 36:

"ADONAI said to Moshe, "Tell the people of Isra'el, 'On the fifteenth day of this seventh month is the feast of Sukkot for seven days to ADONAI. On the first day there is to be a holy convocation; do not do any kind of ordinary work. For seven days you are to bring an offering made by fire to ADONAI; on the eighth day you are to have a holy convocation and bring an offering made by fire to ADONAI ; it is a day of public assembly; do not do any kind of ordinary work."

Further stating in Leviticus 23:39 - 44:

""But on the fifteenth day of the seventh month, when you have gathered the produce of the land, you are to observe the festival of ADONAI seven days; the first day is to be a complete rest and the eighth day is to be a complete rest. On the first day you are to take choice fruit, palm fronds, thick branches and river-willows, and celebrate in the presence of ADONAI your God for seven days. You are to observe it as a feast to ADONAI seven days in the year;

it is a permanent regulation, generation after generation; keep it in the seventh month.

You are to live in sukkot for seven days; every citizen of Isra'el is to live in a sukkah, so that generation after generation of you will know that I made the people of Isra'el live in sukkot when I brought them out of the land of Egypt; I am ADONAI your God." Thus Moshe announced to the people of Isra'el the designated times of ADONAI."

Now, let us look at our Messiah's birth.

The theme of the Feast of Tabernacles is "God with us" As foretold by Isaiah 7:14 - "Therefore Adonai himself will give you people a sign: the young woman will become pregnant, bear a son and name him 'Immanu El." (Emmanuel meaning - God with us)

As referenced in Leviticus, there are two holy convocations around Sukkot...two Sabbaths. The full account of our Messiah's birth can be found in Luke 2:1 - 38 (Appendix 3)

The first holy convocation is our Yeshua's birth on the first day of Sukkot, the 15th day of Tishri, the seventh month. "The Word became a human being and lived with us, and we saw his Sh'khinah, the Sh'khinah of the Father's only Son, full of grace and truth." John 1:14

The second holy convocation during Sukkot occurred on the eighth day, as written above. In relation to the birth of Yeshua, it was at this time that He was presented at the temple, circumcised and named.

"On the eighth day, when it was time for his b'rit-milah, he was given the name Yeshua, which is what the angel had

called him before his conception." Luke 2:21

The translation of our Messiah's name means salvation.

Two holy convocations during Sukkot perfectly aligns with our Messiah's birth.

Are there any accounts during our Messiah's life regarding the Feast of the Dedication and the Feast of Tabernacles?

We find in John 10:1 - 42 (Appendix 5) during the Feast of the Dedication our Yeshua asserts His deity.

It is poetically fitting to witness during Sukkot (the time of His birth), that Yeshua was confronted by the leaders while in Jerusalem, accused of being born of an adulteress affair -

"...You are doing the things your father does." "We're not illegitimate children!" they said to him. "We have only one Father -- God" John 8:41

and thus defending who He is and where He comes from. However, the Pharisees would not listen.

The entire account of Yeshua's time in Jerusalem during the time of Sukkot can be found in John 7:1 – 9:41 (Appendix 4)

Now, let's bust some myths related to Yeshua's birth:

1. It would make more sense that there was no room at the inn during Sukkot than during the winter month when Christmas is celebrated. The reason being, Sukkot is a pilgrimage feast whereby Israelites are instructed to return to Jerusalem for this Feast:

"Three times a year all your men are to appear in the presence of Adonai your God in the place which he will choose - at the festival of matzah, at the festival of Shavu`ot and at the festival of Sukkot. They are not to show up before Adonai empty-handed, but every man is to give what he can, in accordance with the blessing Adonai your God has given you." Deuteronomy 16:16 - 17

Many would travel to Jerusalem. Although the census is mentioned as reason for Yoseph and Miryam traveling to Jerusalem, it was the time of Sukkot that would explain why a small town like Bethlehem would have been so crowded, being just four miles from Jerusalem. The census would have taken several months to perform and therefore complete. Bethlehem, being a very small town, it would have been highly unlikely a census, whereby men would travel to the home towns of their fathers. would have packed the town with so many people that all inns would be filled to capacity with no vacancy. The explanation is simple...given Bethlehem's proximity to Jerusalem (approximately four miles), there was a Feast of God taking place.

It is a distinct possibility that the place of Yeshua's birth could have been in a sukkah, given that we have established His birth occurred during Sukkot. Jerusalem and the surrounding towns would have been saturated with sukkahs. Today in Jerusalem during Sukkot, you can see thousands of sukkahs populate the hillsides during the feast, so how fitting it would be for Messiah to be born in a temporary dwelling during the feast of Sukkot. Our bodies are temporary dwellings for us, so to Yeshua's body from which He came into this world.

"While they were there, the time came for her to give birth; and she gave birth to her first child, a son. She wrapped him in cloth and laid him down in a feeding trough, because there was no space for them in the living-quarters." Luke 2:6 - 7

Many have indicated that this place was a barn or a cave, however, given the feast, would it not make more sense that it were a sukkah. Think about it.

2. It would be extremely difficult for shepherds to be in the fields with their sheep in the dead of winter, therefore it is highly unlikely that the time of Yeshua's birth occurred in the winter months, given the account of the witness of the shepherds, found in Luke 2:15 - 22

Sukkot is a joyous celebration...a time of harvest and thanksgiving. What could be more joyous than the birth of our Messiah - the Savior of the world? A time that God had planned from the beginning. A Feast given by God to Moses that is to be celebrated forever.

If you believe God's Word to be true, we as believers (Jew and Gentile) are to remember these Feasts.

Man has tried to fit a square peg in a round hole from the very beginning of time. Attempting to change the plans of Adonai in order to fit a preconceived agenda or perception. Changing pagan feasts into Christian celebrations in order to honor Messiah fits this description. The reasons behind such changes are questionable, at best. Disassociating Yeshua with these feasts was an attempt by individuals to remove the Jewishness from the reality that is Yeshua. He is a descendent of the tribe of Judah, an Israelite. As such there is no denying the relation to the Hebrew scriptures, including the very Jewish New Covenant writings.

"Yeshua said to them, "This is what I meant when I was still with you and told you that everything written about me in the Torah of Moshe, the Prophets and the Psalms had to be fulfilled." Then he opened their minds, so that they could understand the Tanakh, telling them, "Here is what it says: the Messiah is to suffer and to rise from the dead on the third day; and in his name repentance leading to forgiveness of sins is to be proclaimed to people from all nations, starting with Yerushalayim. You are witnesses of these things." Luke 24:44 - 48

Even if you can fit a square peg in a round hole, it isn't a perfect fit, in that there are gaps. This is also true about these converted celebrations. With the scriptural evidence before you, one can not dismiss this reality.

Note - The birth of our Messiah doesn't fulfill the end times prophecy of Sukkot, being the millennial kingdom of Messiah. To find out more, please read our article on Sukkot.

Appendix 1 – Luke 1:1 – 80

Luk 1:1 Dear Theophilos: Concerning the matters that have taken place among us, many people have undertaken to draw up accounts

Luk 1:2 based on what was handed down to us by those who from the start were eyewitnesses and proclaimers of the message.

Luk 1:3 Therefore, Your Excellency, since I have carefully investigated all these things from the beginning, it seemed good to me that I too should write you an accurate and ordered narrative,

Luk 1:4 so that you might know how well-founded are the things about which you have been taught.

Luk 1:5 In the days of Herod, King of Y'hudah, there was a cohen named Z'kharyah who belonged to the Aviyah division. His wife was a descendant of Aharon, and her name was Elisheva.

Luk 1:6 Both of them were righteous before God, observing all the mitzvot and ordinances of Adonai blamelessly.

Luk 1:7 But they had no children, because Elisheva was barren; and they were both well along in years.

Luk 1:8 One time, when Z'kharyah was fulfilling his duties as cohen during his division's period of service before God,

Luk 1:9 he was chosen by lot (according to the custom among the cohanim) to enter the Temple and burn incense.

Luk 1:10 All the people were outside, praying, at the time of the incense burning,

Luk 1:11 when there appeared to him an angel of Adonai standing to the right of the incense altar.

Luk 1:12 Z'kharyah was startled and terrified at the sight.

Luk 1:13 But the angel said to him, "Don't be afraid, Z'kharyah; because your prayer has been heard. Your wife Elisheva will bear you a son, and you are to name him Yochanan.

Luk 1:14 He will be a joy and a delight to you, and many people will rejoice when he is born,

Luk 1:15 for he will be great in the sight of Adonai. He is never to drink wine or other liquor, and he will be filled with the Ruach HaKodesh even from his mother's womb.

Luk 1:16 He will turn many of the people of Isra'el to Adonai their God.

Luk 1:17 He will go out ahead of Adonai in the spirit and power of Eliyahu to turn the hearts of fathers to their children and the disobedient to the wisdom of the righteous, to make ready for Adonai a people prepared."

Luk 1:18 Z'kharyah said to the angel, "How can I be sure of this? For I am an old man; my wife too is well on in years."

Luk 1:19 "I am Gavri'el," the angel answered him, "and I stand in the presence of God. I was sent to speak to you, to give you this good news.

Luk 1:20 Now, because you didn't believe what I said, which will be fulfilled when the time comes, you will be silent, unable to speak until the day these things take place."

Luk 1:21 Meanwhile, the people were waiting for Z'kharyah; they were surprised at his taking so long in the Temple.

Luk 1:22 But when he came out unable to talk to them, they realized that he had seen a vision in the Temple; speechless, he communicated to them with signs.

Luk 1:23 When the period of his Temple service was over, he returned home.

Luk 1:24 Following this, Elisheva his wife conceived, and she remained five months in seclusion, saying,

Luk 1:25 "Adonai has done this for me; he has shown me favor at this time, so as to remove my public disgrace."

Luk 1:26 In the sixth month, the angel Gavri'el was sent by God to a city in the Galil called Natzeret,

Luk 1:27 to a virgin engaged to a man named Yosef, of the house of David; the virgin's name was Miryam.

Luk 1:28 Approaching her, the angel said, "Shalom, favored lady! Adonai is with you!"

Luk 1:29 She was deeply troubled by his words and wondered what kind of greeting this might be.

Luk 1:30 The angel said to her, "Don't be afraid, Miryam, for you have found favor with God.

Luk 1:31 Look! You will become pregnant, you will give birth to a son, and you are to name him Yeshua.

Luk 1:32 He will be great, he will be called Son of Ha`Elyon. Adonai, God, will give him the throne of his forefather David;

Luk 1:33 and he will rule the House of Ya`akov forever — there will be no end to his Kingdom."

Luk 1:34 "How can this be," asked Miryam of the angel, "since I am a virgin?"

Luk 1:35 The angel answered her, "The Ruach HaKodesh will come over you, the power of Ha`Elyon will cover you. Therefore the holy child born to you will be called the Son of God.

Luk 1:36 "You have a relative, Elisheva, who is an old woman; and everyone says she is barren. But she has conceived a son and is six months pregnant!

Luk 1:37 For with God, nothing is impossible."

Luk 1:38 Miryam said, "I am the servant of Adonai; may it happen to me as you have said." Then the angel left her.

Luk 1:39 Without delay, Miryam set out and hurried to the town in the hill country of Y'hudah

Luk 1:40 where Z'kharyah lived, entered his house and greeted Elisheva.

Luk 1:41 When Elisheva heard Miryam's greeting, the baby in her womb stirred. Elisheva was filled with the Ruach HaKodesh

Luk 1:42 and spoke up in a loud voice, "How blessed are you among women! And how blessed is the child in your womb!

Luk 1:43 "But who am I, that the mother of my Lord should come to me?

Luk 1:44 For as soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy!

Luk 1:45 Indeed you are blessed, because you have trusted that the promise Adonai has made to you will be fulfilled."

Luk 1:46 Then Miryam said, "My soul magnifies Adonai;

Luk 1:47 and my spirit rejoices in God, my Savior,

Luk 1:48 who has taken notice of his servant-girl in her humble position. For — imagine it! — from now on, all generations will call me blessed!

Luk 1:49 "The Mighty One has done great things for me! Indeed, his name is holy;

Luk 1:50 and in every generation he has mercy on those who fear him.

Luk 1:51 "He has performed mighty deeds with his arm, routed the secretly proud,

Luk 1:52 brought down rulers from their thrones, raised up the humble,

Luk 1:53 filled the hungry with good things, but sent the rich away empty.

Luk 1:54 "He has taken the part of his servant Isra'el, mindful of the mercy

Luk 1:55 which he promised to our fathers, to Avraham and his seed forever."

Luk 1:56 Miryam stayed with Elisheva for about three months and then returned home.

Luk 1:57 The time arrived for Elisheva to have her baby, and she gave birth to a son.

Luk 1:58 Her neighbors and relatives heard how good Adonai had been to her, and they rejoiced with her.

Luk 1:59 On the eighth day, they came to do the child's b'rit-milah. They were about to name him Z'kharyah, after his father,

Luk 1:60 when his mother spoke up and said, "No, he is to be called Yochanan."

Luk 1:61 They said to her, "None of your relatives has that name,"

Luk 1:62 and they made signs to his father to find out what he wanted him called.

Luk 1:63 He motioned for a writing tablet, and to everyone's surprise he wrote, "His name is Yochanan."

Luk 1:64 At that moment, his power of speech returned, and his first words were a b'rakhah to God.

Luk 1:65 All their neighbors were awestruck; and throughout the hill country of Y'hudah, people talked about all these things.

Luk 1:66 Everyone who heard of them said to himself, "What is this child going to be?" For clearly the hand of Adonai was with him.

Luk 1:67 His father Z'kharyah was filled with the Ruach HaKodesh and spoke this prophecy:

Luk 1:68 "Praised be Adonai, the God of Isra'el, because he has visited and made a ransom to liberate his people

Luk 1:69 by raising up for us a mighty Deliverer who is a descendant of his servant David.

Luk 1:70 It is just as he has spoken through the mouth of the prophets from the very beginning —

Luk 1:71 that we should be delivered from our enemies and from the power of all who hate us.

Luk 1:72 "This has happened so that he might show the mercy promised to our fathers — that he would remember his holy covenant,

Luk 1:73 the oath he swore before Avraham avinu

Luk 1:74 to grant us that we, freed from our enemies, would serve him without fear,

Luk 1:75 in holiness and righteousness before him all our days.

Luk 1:76 You, child, will be called a prophet of Ha`Elyon; you will go before the Lord to prepare his way

Luk 1:77 by spreading the knowledge among his people that deliverance comes by having sins forgiven

Luk 1:78 through our God's most tender mercy, which causes the Sunrise to visit us from Heaven,

Luk 1:79 to shine on those in darkness, living in the shadow of death, and to guide our feet into the paths of peace."

Luk 1:80 The child grew and became strong in spirit, and he lived in the wilderness until the time came for him to appear in public to Isra'el.

Appendix 2 – 1 Chronicles 24:1 – 19

1Ch 24:1 The divisions of the descendants of Aharon were as follows: The sons of Aharon: Nadav, Avihu, El`azar and Itamar.

1Ch 24:2 But Nadav and Avihu died before their father and had no children; therefore El`azar and Itamar functioned as the cohanim.

1Ch 24:3 David, together with Tzadok from the descendants of El`azar, and Achimelekh from the descendants of Itamar, arranged them in divisions for service.

1Ch 24:4 There were more men who were chiefs found among the descendants of El`azar than among the descendants of Itamar; therefore there were sixteen divisions of the descendants of El`azar, headed by clan leaders, and eight divisions of the descendants of Itamar, according to their clans.

1Ch 24:5 They were assigned [*periods of service*] by lot, the one group equally with the other, since both the descendants of El`azar and the descendants of Itamar had officers of the sanctuary and officers of God.

1Ch 24:6 Sh'ma`yah the son of N'tan'el the secretary, one of the L'vi'im, recorded them in the presence of the king, the officers, Tzadok the cohen, Achimelekh the son of Evyatar, and the clan leaders of the cohanim and of the L'vi'im — with two clan divisions taken from El`azar for each one from Itamar.

1Ch 24:7 The first lot drawn was for Y'hoyariv, the second for Y'da`yah,

1Ch 24:8 the third for Harim, the fourth for S`orim,

1Ch 24:9 the fifth for Malkiyah, the sixth for Miyamin,

1Ch 24:10 the seventh for Hakotz, the eighth for Aviyah,

1Ch 24:11 the ninth for Yeshua, the tenth for Sh'khanyahu,

1Ch 24:12 the eleventh for Elyashiv, the twelfth for Yakim,

1Ch 24:13 the thirteenth for Hupah, the fourteenth for Yeshev'av,

1Ch 24:14 the fifteenth for Bilgah, the sixteenth for Immer,

1Ch 24:15 the seventeenth for Hezir, the eighteenth for HaPitzetz,

1Ch 24:16 the nineteenth for P'tachyah, the twentieth for Yechezk'el,

1Ch 24:17 the twenty-first for Yakhin, the twenty-second for Gamul,

1Ch 24:18 the twenty-third for D'layahu, and the twenty-fourth for Ma`azyahu.

1Ch 24:19 These are the divisions and the sequence in which they served in the house of Adonai, in accordance with the rule they were given through Aharon their ancestor, as Adonai the God of Isra'el had ordered him.

Appendix 3 – Luke 2:1 – 38

- Luk 2:1** Around this time, Emperor Augustus issued an order for a census to be taken throughout the Empire.
- Luk 2:2** This registration, the first of its kind, took place when Quirinius was governing in Syria.
- Luk 2:3** Everyone went to be registered, each to his own town.
- Luk 2:4** So Yosef, because he was a descendant of David, went up from the town of Natzeret in the Galil to the town of David, called Beit-Lechem, in Y'hudah,
- Luk 2:5** to be registered, with Miryam, to whom he was engaged, and who was pregnant.
- Luk 2:6** While they were there, the time came for her to give birth;
- Luk 2:7** and she gave birth to her first child, a son. She wrapped him in cloth and laid him down in a feeding trough, because there was no space for them in the living-quarters.
- Luk 2:8** In the countryside nearby were some shepherds spending the night in the fields, guarding their flocks,
- Luk 2:9** when an angel of Adonai appeared to them, and the Sh'khinah of Adonai shone around them. They were terrified;
- Luk 2:10** but the angel said to them, "Don't be afraid, because I am here announcing to you Good News that will bring great joy to all the people.
- Luk 2:11** This very day, in the town of David, there was born for you a Deliverer who is the Messiah, the Lord.
- Luk 2:12** Here is how you will know: you will find a baby wrapped in cloth and lying in a feeding trough."
- Luk 2:13** Suddenly, along with the angel was a vast army from heaven praising God:
- Luk 2:14** "In the highest heaven, glory to God! And on earth, peace among people of good will!"
- Luk 2:15** No sooner had the angels left them and gone back into heaven than the shepherds said to one another, "Let's go over to Beit-Lechem and see this thing that has happened, that Adonai has told us about."
- Luk 2:16** Hurrying off, they came and found Miryam and Yosef, and the baby lying in the feeding trough.
- Luk 2:17** Upon seeing this, they made known what they had been told about this child;
- Luk 2:18** and all who heard were amazed by what the shepherds said to them.
- Luk 2:19** Miryam treasured all these things and kept mulling them over in her heart.
- Luk 2:20** Meanwhile, the shepherds returned, glorifying and praising God for everything they had heard and seen; it had been just as they had been told.
- Luk 2:21** On the eighth day, when it was time for his b'rit-milah, he was given the name Yeshua, which is what the angel had called him before his conception.
- Luk 2:22** When the time came for their purification according to the Torah of Moshe, they took him up to Yerushalayim to present him to Adonai
- Luk 2:23** (as it is written in the Torah of Adonai, "Every firstborn male is to be consecrated to Adonai")
- Luk 2:24** and also to offer a sacrifice of a pair of doves or two young pigeons, as required by the Torah of Adonai.
- Luk 2:25** There was in Yerushalayim a man named Shim'on. This man was a tzaddik, he was devout, he waited eagerly for God to comfort Isra'el, and the Ruach HaKodesh was upon him.
- Luk 2:26** It had been revealed to him by the Ruach HaKodesh that he would not die before he had seen the Messiah of Adonai.

Luk 2:27 Prompted by the Spirit, he went into the Temple courts; and when the parents brought in the child Yeshua to do for him what the Torah required,

Luk 2:28 Shim`on took him in his arms, made a b'rakhah to God, and said,

Luk 2:29 "Now, Adonai, according to your word, your servant is at peace as you let him go;

Luk 2:30 for I have seen with my own eyes your yeshu`ah,

Luk 2:31 which you prepared in the presence of all peoples —

Luk 2:32 a light that will bring revelation to the Goyim and glory to your people Isra'el."

Luk 2:33 Yeshua's father and mother were marvelling at the things Shim`on was saying about him.

Luk 2:34 Shim`on blessed them and said to the child's mother, Miryam, "This child will cause many in Isra'el to fall and to rise, he will become a sign whom people will speak against;

Luk 2:35 moreover, a sword will pierce your own heart too. All this will happen in order to reveal many people's inmost thoughts."

Luk 2:36 There was also a prophet named Hannah Bat-P'nu'el, of the tribe of Asher. She was a very old woman — she had lived with her husband seven years after her marriage

Luk 2:37 and had remained a widow ever since; now she was eighty-four. She never left the Temple grounds but worshipped there night and day, fasting and praying.

Luk 2:38 She came by at that moment and began thanking God and speaking about the child to everyone who was waiting for Yerushalayim to be liberated.

Appendix 4 – Yochanan 7:1 – 9:41

Joh 7:1 After this, Yeshua traveled around in the Galil, intentionally avoiding Y'hudah because the Judeans were out to kill him.

Joh 7:2 But the festival of Sukkot in Y'hudah was near;

Joh 7:3 so his brothers said to him, "Leave here and go into Y'hudah, so that your talmidim can see the miracles you do;

Joh 7:4 for no one who wants to become known acts in secret. If you're doing these things, show yourself to the world!"

Joh 7:5 (His brothers spoke this way because they had not put their trust in him.)

Joh 7:6 Yeshua said to them, "My time has not yet come; but for you, any time is right.

Joh 7:7 The world can't hate you, but it does hate me, because I keep telling it how wicked its ways are.

Joh 7:8 You, go on up to the festival; as for me, I am not going up to this festival now, because the right time for me has not yet come."

Joh 7:9 Having said this, he stayed on in the Galil.

Joh 7:10 But after his brothers had gone up to the festival, he too went up, not publicly but in secret.

Joh 7:11 At the festival, the Judeans were looking for him. "Where is he?" they asked.

Joh 7:12 And among the crowds there was much whispering about him. Some said, "He's a good man"; but others said, "No, he is deceiving the masses."

Joh 7:13 However, no one spoke about him openly, for fear of the Judeans.

Joh 7:14 Not until the festival was half over did Yeshua go up to the Temple courts and begin to teach.

Joh 7:15 The Judeans were surprised: "How does this man know so much without having studied?" they asked.

Joh 7:16 So Yeshua gave them an answer: "My teaching is not my own, it comes from the One who sent me.

Joh 7:17 If anyone wants to do his will, he will know whether my teaching is from God or I speak on my own.

Joh 7:18 A person who speaks on his own is trying to win praise for himself; but a person who tries to win praise for the one who sent him is honest, there is nothing false about him.

Joh 7:19 Didn't Moshe give you the Torah? Yet not one of you obeys the Torah! Why are you out to kill me?"

Joh 7:20 "You have a demon!" the crowd answered. "Who's out to kill you?"

Joh 7:21 Yeshua answered them, "I did one thing; and because of this, all of you are amazed.

Joh 7:22 Moshe gave you b'rit-milah — not that it came from Moshe but from the Patriarchs — and you do a boy's b'rit-milah on Shabbat.

Joh 7:23 If a boy is circumcised on Shabbat so that the Torah of Moshe will not be broken, why are you angry with me because I made a man's whole body well on Shabbat?

Joh 7:24 Stop judging by surface appearances, and judge the right way!"

Joh 7:25 Some of the Yerushalayim people said, "Isn't this the man they're out to kill?"

Joh 7:26 Yet here he is, speaking openly; and they don't say anything to him. It couldn't be, could it, that the authorities have actually concluded he's the Messiah?

Joh 7:27 Surely not — we know where this man comes from; but when the Messiah comes, no one will know where he comes from."

Joh 7:28 Whereupon Yeshua, continuing to teach in the Temple courts, cried out, "Indeed you do know me! And you know where I'm from! And I have not come on my own! The One who sent me is real. But him you don't know!

Joh 7:29 I do know him, because I am with him, and he sent me!"

Joh 7:30 At this, they tried to arrest him; but no one laid a hand on him; because his time had not yet come.

Joh 7:31 However, many in the crowd put their trust in him and said, "When the Messiah comes, will he do more miracles than this man has done?"

Joh 7:32 The P'rushim heard the crowd whispering these things about Yeshua; so the head cohanim and the P'rushim sent some of the Temple guards to arrest him.

Joh 7:33 Yeshua said, "I will be with you only a little while longer; then I will go away to the One who sent me.

Joh 7:34 You will look for me and not find me; indeed, where I am, you cannot come."

Joh 7:35 The Judeans said to themselves, "Where is this man about to go, that we won't find him? Does he intend to go to the Greek Diaspora and teach the Greek-speaking Jews?

Joh 7:36 And when he says, 'You will look for me and not find me; indeed, where I am, you cannot come' — what does he mean?"

Joh 7:37 Now on the last day of the festival, Hoshana Rabbah, Yeshua stood and cried out, "If anyone is thirsty, let him keep coming to me and drinking!"

Joh 7:38 Whoever puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!"

Joh 7:39 (Now he said this about the Spirit, whom those who trusted in him were to receive later — the Spirit had not yet been given, because Yeshua had not yet been glorified.)

Joh 7:40 On hearing his words, some people in the crowd said, "Surely this man is 'the prophet' ";

Joh 7:41 others said, "This is the Messiah." But others said, "How can the Messiah come from the Galil?"

Joh 7:42 Doesn't the Tanakh say that the Messiah is from the seed of David and comes from Beit-Lechem, the village where David lived?"

Joh 7:43 So the people were divided because of him.

Joh 7:44 Some wanted to arrest him, but no one laid a hand on him.

Joh 7:45 The guards came back to the head cohanim and the P'rushim, who asked them, "Why didn't you bring him in?"

Joh 7:46 The guards replied, "No one ever spoke the way this man speaks!"

Joh 7:47 "You mean you've been taken in as well?" the P'rushim retorted.

Joh 7:48 "Has any of the authorities trusted him? Or any of the P'rushim? No!

Joh 7:49 True, these `am-ha'aretz do, but they know nothing about the Torah, they are under a curse!"

Joh 7:50 Nakdimon, the man who had gone to Yeshua before and was one of them, said to them,

Joh 7:51 "Our Torah doesn't condemn a man — does it? — until after hearing from him and finding out what he's doing."

Joh 7:52 They replied, "You aren't from the Galil too, are you? Study the Tanakh, and see for yourself that no prophet comes from the Galil!"

Joh 7:53 *[Most scholars believe that 7:53 - 8:11 is not from the pen of Yochanan. Many are of the opinion that it is a true story about Yeshua written by another of his talmidim.]* Then they all left, each one to his own home.

Joh 8:1 But Yeshua went to the Mount of Olives.

Joh 8:2 At daybreak, he appeared again in the Temple Court, where all the people gathered around him, and he sat down to teach them.

Joh 8:3 The Torah-teachers and the P'rushim brought in a woman who had been caught committing adultery and made her stand in the center of the group.

Joh 8:4 Then they said to him, "Rabbi, this woman was caught in the very act of committing adultery.

Joh 8:5 Now in our Torah, Moshe commanded that such a woman be stoned to death. What do you say about it?"

Joh 8:6 They said this to trap him, so that they might have ground for bringing charges against him; but Yeshua bent down and began writing in the dust with his finger.

Joh 8:7 When they kept questioning him, he straightened up and said to them, "The one of you who is without sin, let him be the first to throw a stone at her."

Joh 8:8 Then he bent down and wrote in the dust again.

Joh 8:9 On hearing this, they began to leave, one by one, the older ones first, until he was left alone, with the woman still there.

Joh 8:10 Standing up, Yeshua said to her, "Where are they? Has no one condemned you?"

Joh 8:11 She said, "No one, sir." Yeshua said, "Neither do I condemn you. Now go, and don't sin any more."

Joh 8:12 Yeshua spoke to them again: "I am the light of the world; whoever follows me will never walk in darkness but will have the light which gives life."

Joh 8:13 So the P'rushim said to him, "Now you're testifying on your own behalf; your testimony is not valid."

Joh 8:14 Yeshua answered them, "Even if I do testify on my own behalf, my testimony is indeed valid; because I know where I came from and where I'm going; but you do not know where I came from or where I'm going."

Joh 8:15 You judge by merely human standards. As for me, I pass judgment on no one;

Joh 8:16 but if I were indeed to pass judgment, my judgment would be valid; because it is not I alone who judge, but I and the One who sent me.

Joh 8:17 And even in your Torah it is written that the testimony of two people is valid.

Joh 8:18 I myself testify on my own behalf, and so does the Father who sent me."

Joh 8:19 They said to him, "Where is this 'father' of yours?" Yeshua answered, "You know neither me nor my Father; if you knew me, you would know my Father too."

Joh 8:20 He said these things when he was teaching in the Temple treasury room; yet no one arrested him, because his time had not yet come.

Joh 8:21 Again he told them, "I am going away, and you will look for me, but you will die in your sin — where I am going, you cannot come."

Joh 8:22 The Judeans said, "Is he going to commit suicide? Is that what he means when he says, 'Where I am going, you cannot come'?"

Joh 8:23 Yeshua said to them, "You are from below, I am from above; you are of this world, I am not of this world."

Joh 8:24 This is why I said to you that you will die in your sins; for if you do not trust that I am *[who I say I am]*, you will die in your sins."

Joh 8:25 At this, they said to him, "You? Who are you?" Yeshua answered, "Just what I've been telling you from the start."

Joh 8:26 There are many things I could say about you, and many judgments I could make. However, the One who sent me is true; so I say in the world only what I have heard from him."

Joh 8:27 They did not understand that he was talking to them about the Father.

Joh 8:28 So Yeshua said, "When you lift up the Son of Man, then you will know that I AM *[who I say I am]*, and that of myself I do nothing, but say only what the Father has taught me."

Joh 8:29 Also, the One who sent me is still with me; he did not leave me to myself, because I always do what pleases him."

Joh 8:30 Many people who heard him say these things trusted in him.

Joh 8:31 So Yeshua said to the Judeans who had trusted him, "If you obey what I say, then you are really my talmidim,

Joh 8:32 you will know the truth, and the truth will set you free."

Joh 8:33 They answered, "We are the seed of Avraham and have never been slaves to anyone; so what do you mean by saying, 'You will be set free'?"

Joh 8:34 Yeshua answered them, "Yes, indeed! I tell you that everyone who practices sin is a slave of sin.

Joh 8:35 Now a slave does not remain with a family forever, but a son does remain with it forever.

Joh 8:36 So if the Son frees you, you will really be free!

Joh 8:37 I know you are the seed of Avraham. Yet you are out to kill me, because what I am saying makes no headway in you.

Joh 8:38 I say what my Father has shown me; you do what your father has told you!"

Joh 8:39 They answered him, "Our father is Avraham." Yeshua replied, "If you are children of Avraham, then do the things Avraham did!

Joh 8:40 As it is, you are out to kill me, a man who has told you the truth which I heard from God. Avraham did nothing like that!

Joh 8:41 You are doing the things your father does." "We're not illegitimate children!" they said to him. "We have only one Father — God!"

Joh 8:42 Yeshua replied to them, "If God were your Father, you would love me; because I came out from God; and now I have arrived here. I did not come on my own; he sent me.

Joh 8:43 Why don't you understand what I'm saying? Because you can't bear to listen to my message.

Joh 8:44 You belong to your father, Satan, and you want to carry out your father's desires. From the start he was a murderer, and he has never stood by the truth, because there is no truth in him. When he tells a lie, he is speaking in character; because he is a liar — indeed, the inventor of the lie!

Joh 8:45 But as for me, because I tell the truth you don't believe me.

Joh 8:46 Which one of you can show me where I'm wrong? If I'm telling the truth, why don't you believe me?

Joh 8:47 Whoever belongs to God listens to what God says; the reason you don't listen is that you don't belong to God."

Joh 8:48 The Judeans answered him, "Aren't we right in saying you are from Shomron and have a demon?"

Joh 8:49 Yeshua replied, "Me? I have no demon. I am honoring my Father. But you dishonor me.

Joh 8:50 I am not seeking praise for myself. There is One who is seeking it, and he is the judge.

Joh 8:51 Yes, indeed! I tell you that whoever obeys my teaching will never see death."

Joh 8:52 The Judeans said to him, "Now we know for sure that you have a demon! Avraham died, and so did the prophets; yet you say, 'Whoever obeys my teaching will never taste death.'

Joh 8:53 Avraham avinu died; you aren't greater than he, are you? And the prophets also died. Who do you think you are?"

Joh 8:54 Yeshua answered, "If I praise myself, my praise counts for nothing. The One who is praising me is my Father, the very one about whom you keep saying, 'He is our God.'

Joh 8:55 Now you have not known him, but I do know him; indeed, if I were to say that I don't know him, I would be a liar like you! But I do know him, and I obey his word.

Joh 8:56 Avraham, your father, was glad that he would see my day; then he saw it and was overjoyed."

Joh 8:57 "Why, you're not yet fifty years old," the Judeans replied, "and you have seen Avraham?"

Joh 8:58 Yeshua said to them, "Yes, indeed! Before Avraham came into being, I AM!"

Joh 8:59 At this, they picked up stones to throw at him; but Yeshua was hidden and left the Temple grounds.

Joh 9:1 As Yeshua passed along, he saw a man blind from birth.

Joh 9:2 His talmidim asked him, "Rabbi, who sinned — this man or his parents — to cause him to be born blind?"

Joh 9:3 Yeshua answered, "His blindness is due neither to his sin nor to that of his parents; it happened so that God's power might be seen at work in him.

Joh 9:4 As long as it is day, we must keep doing the work of the One who sent me; the night is coming, when no one can work.

Joh 9:5 While I am in the world, I am the light of the world."

Joh 9:6 Having said this, he spit on the ground, made some mud with the saliva, put the mud on the man's eyes,

Joh 9:7 and said to him, "Go, wash off in the Pool of Shiloach!" (The name means "sent.") So he went and washed and came away seeing.

Joh 9:8 His neighbors and those who previously had seen him begging said, "Isn't this the man who used to sit and beg?"

Joh 9:9 Some said, "Yes, he's the one"; while others said, "No, but he looks like him." However, he himself said, "I'm the one."

Joh 9:10 "How were your eyes opened?" they asked him.

Joh 9:11 He answered, "The man called Yeshua made mud, put it on my eyes, and told me, 'Go to Shiloach and wash!' So I went; and as soon as I had washed, I could see."

Joh 9:12 They said to him, "Where is he?" and he replied, "I don't know."

Joh 9:13 They took the man who had been blind to the P'rushim.

Joh 9:14 Now the day on which Yeshua had made the mud and opened his eyes was Shabbat.

Joh 9:15 So the P'rushim asked him again how he had become able to see; and he told them, "He put mud on my eyes, then I washed, and now I can see."

Joh 9:16 At this, some of the P'rushim said, "This man is not from God, because he doesn't keep Shabbat." But others said, "How could a man who is a sinner do miracles like these?" And there was a split among them.

Joh 9:17 So once more they spoke to the blind man: "Since you're the one whose eyes he opened, what do you say about him?" He replied: "He is a prophet."

Joh 9:18 The Judeans, however, were unwilling to believe that he had formerly been blind, but now could see, until they had summoned the man's parents.

Joh 9:19 They asked them, "Is this your son, who you say was born blind? How is it that now he can see?"

Joh 9:20 His parents answered, "We know that this is our son and that he was born blind;

Joh 9:21 but how it is that he can see now, we don't know; nor do we know who opened his eyes. Ask him — he's old enough, he can speak for himself!"

Joh 9:22 The parents said this because they were afraid of the Judeans, for the Judeans had already agreed that anyone who acknowledged Yeshua as the Messiah would be banned from the synagogue.

Joh 9:23 This is why his parents said, "He's old enough, ask him."

Joh 9:24 So a second time they called the man who had been blind; and they said to him, "Swear to God that you will tell the truth! We know that this man is a sinner."

Joh 9:25 He answered, "Whether he's a sinner or not I don't know. One thing I do know: I was blind, now I see."

Joh 9:26 So they said to him, "What did he do to you? How did he open your eyes?"

Joh 9:27 "I already told you," he answered, "and you didn't listen. Why do you want to hear it again? Maybe you too want to become his talmidim?"

Joh 9:28 Then they railed at him. "You may be his talmid," they said, "but we are talmidim of Moshe!

Joh 9:29 We know that God has spoken to Moshe, but as for this fellow — we don't know where he's from!"

Joh 9:30 "What a strange thing," the man answered, "that you don't know where he's from — considering that he opened my eyes!

Joh 9:31 We know that God doesn't listen to sinners; but if anyone fears God and does his will, God does listen to him.

Joh 9:32 In all history no one has ever heard of someone's opening the eyes of a man born blind.

Joh 9:33 If this man were not from God, he couldn't do a thing!"

Joh 9:34 "Why, you mamzer!" they retorted, "Are you lecturing us?" And they threw him out.

Joh 9:35 Yeshua heard that they had thrown the man out. He found him and said, "Do you trust in the Son of Man?"

Joh 9:36 "Sir," he answered, "tell me who he is, so that I can trust in him."

Joh 9:37 Yeshua said to him, "You have seen him. In fact, he's the one speaking with you now."

Joh 9:38 "Lord, I trust!" he said, and he kneeled down in front of him.

Joh 9:39 Yeshua said, "It is to judge that I came into this world, so that those who do not see might see, and those who do see might become blind."

Joh 9:40 Some of the P'rushim nearby heard this and said to him, "So we're blind too, are we?"

Joh 9:41 Yeshua answered them, "If you were blind, you would not be guilty of sin. But since you still say, 'We see,' your guilt remains.

Appendix 5 – John 10:1 - 42

Joh 10:1 "Yes, indeed! I tell you, the person who doesn't enter the sheep-pen through the door, but climbs in some other way, is a thief and a robber.

Joh 10:2 But the one who goes in through the gate is the sheep's own shepherd.

Joh 10:3 This is the one the gate-keeper admits, and the sheep hear his voice. He calls his own sheep, each one by name, and leads them out.

Joh 10:4 After taking out all that are his own, he goes on ahead of them; and the sheep follow him because they recognize his voice.

Joh 10:5 They never follow a stranger but will run away from him, because strangers' voices are unfamiliar to them."

Joh 10:6 Yeshua used this indirect manner of speaking with them, but they didn't understand what he was talking to them about.

Joh 10:7 So Yeshua said to them again, "Yes, indeed! I tell you that I am the gate for the sheep.

Joh 10:8 All those who have come before me have been thieves and robbers, but the sheep didn't listen to them.

Joh 10:9 I am the gate; if someone enters through me, he will be safe and will go in and out and find pasture.

Joh 10:10 The thief comes only in order to steal, kill and destroy; I have come so that they may have life, life in its fullest measure.

Joh 10:11 "I am the good shepherd. The good shepherd lays down his life for the sheep.

Joh 10:12 The hired hand, since he isn't a shepherd and the sheep aren't his own, sees the wolf coming, abandons the sheep and runs away. Then the wolf drags them off and scatters them.

Joh 10:13 The hired worker behaves like this because that's all he is, a hired worker; so it doesn't matter to him what happens to the sheep.

Joh 10:14 I am the good shepherd; I know my own, and my own know me —

Joh 10:15 just as the Father knows me, and I know the Father — and I lay down my life on behalf of the sheep.

Joh 10:16 Also I have other sheep which are not from this pen; I need to bring them, and they will hear my voice; and there will be one flock, one shepherd.

Joh 10:17 "This is why the Father loves me: because I lay down my life — in order to take it up again!

Joh 10:18 No one takes it away from me; on the contrary, I lay it down of my own free will. I have the power to lay it down, and I have the power to take it up again. This is what my Father commanded me to do."

Joh 10:19 Again there was a split among the Judeans because of what he said.

Joh 10:20 Many of them said, "He has a demon!" and "He's meshugga! Why do you listen to him?"

Joh 10:21 Others said, "These are not the deeds of a man who is demonized — how can a demon open blind people's eyes?"

Joh 10:22 Then came Hanukkah in Yerushalayim. It was winter,

Joh 10:23 and Yeshua was walking around inside the Temple area, in Shlomo's Colonnade.

Joh 10:24 So the Judeans surrounded him and said to him, "How much longer are you going to keep us in suspense? If you are the Messiah, tell us publicly!"

Joh 10:25 Yeshua answered them, "I have already told you, and you don't trust me. The works I do in my Father's name testify on my behalf,

Joh 10:26 but the reason you don't trust is that you are not included among my sheep.

Joh 10:27 My sheep listen to my voice, I recognize them, they follow me,

Joh 10:28 and I give them eternal life. They will absolutely never be destroyed, and no one will snatch them from my hands.

Joh 10:29 My Father, who gave them to me, is greater than all; and no one can snatch them from the Father's hands.

Joh 10:30 I and the Father are one."

Joh 10:31 Once again the Judeans picked up rocks in order to stone him.

Joh 10:32 Yeshua answered them, "You have seen me do many good deeds that reflect the Father's power; for which one of these deeds are you stoning me?"

Joh 10:33 The Judeans replied, "We are not stoning you for any good deed, but for blasphemy — because you, who are only a man, are making yourself out to be God [*Hebrew: Elohim*]."

Joh 10:34 Yeshua answered them, "Isn't it written in your Torah, 'I have said, "You people are Elohim' "?"

Joh 10:35 If he called 'elohim' the people to whom the word of Elohim was addressed (and the Tanakh cannot be broken),

Joh 10:36 then are you telling the one whom the Father set apart as holy and sent into the world, 'You are committing blasphemy,' just because I said, 'I am a son of Elohim'?"

Joh 10:37 "If I am not doing deeds that reflect my Father's power, don't trust me.

Joh 10:38 But if I am, then, even if you don't trust me, trust the deeds; so that you may understand once and for all that the Father is united with me, and I am united with the Father."

Joh 10:39 One more time they tried to arrest him, but he slipped out of their hands.

Joh 10:40 He went off again beyond the Yarden, where Yochanan had been immersing at first, and stayed there.

Joh 10:41 Many people came to him and said, "Yochanan performed no miracles, but everything Yochanan said about this man was true."

Joh 10:42 And many people there put their trust in him.

References
Complete Jewish Bible - David Stern
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Color Type	Indication
Blue	Bible Text
Red	Bible Text referencing Jesus speaking
Black	General Text