

Yahoshua's Ministry was Six Months

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

In the past, people, in error, have reconciled the travels of Yahoshua in the Gospels of Matthew, Mark and Luke (the synoptic gospels), which agree with each other, to the Gospel of John, which, in many ways is a different narrative of the life of our Lord. The Gospel of John is unique and must stand alone. As will be illustrated, the ministry of Yahoshua, in the three Gospels, lasted six months or less, while in the Gospel of John, it lasts three years or more. Yahweh has presented us with two different narratives of his Son's ministry. The accounts in Matthew, Mark and Luke have to be Yahoshua's literal travels (the three agreeing, out-numbering the one), while John's narrative, when disagreeing with the other three Gospels, must be viewed as figurative.

It is not uncommon for Yahweh to present two or more narratives for the same event; one being literal and the other being figurative or both being figurative, but two narratives that contradict each other can not both be literal. For example, in Genesis chapter one, Elohim created Adam and Eve in a single event, while in Genesis chapter two, Yahweh Elohim first formed Adam from the dust of the ground, then he built Eve from Adam's rib. Which account is literal and which account is figurative is unknown but in my judgment, I believe the first to be literal and the second to be figurative; the second representing the institution of marriage. The truths presented in the two messages are our lessons. Another example is the accounts of the Kings of Judah, as presented in the book of Kings and the book of Chronicles. King Solomon ended his reign, in 2 Chronicles, in glory, while in 1 Kings, Yahweh has humiliated him, taking the ten tribes from him.¹ The facts reveal that the 1 Kings account was literal but what lesson is presented in 2 Chronicles, and why did Yahweh present the end of Solomon's life so different in this account? The last example being, in the three Gospels, Simon of Cyrene carried Yahoshua's cross, which must be literal but in John, Yahoshua carried his own cross, which must be figurative; Simon of Cyrene was not part of the Gospel of John.²

Figures of Speech

E. W. Bullinger, in his book, 'Figures of Speech used in the Bible,' stated, "A FIGURE is simply a word or a sentence thrown into a peculiar *form*, different from its original or

¹ 1 Kg. 11:39

² Mt 27:32 And, as they were going forth, they found a man of Cyrene, by name, Simon,—the same, they impressed to bear his cross.

Mr 15:21 And they impress a certain passer-by, Simon a Cyrenian, coming from a field, the father of Alexander and Rufus,—that he may carry his cross.

Lu 23:26 And, as they led him away, they laid hold of a certain Simon, a Cyrenian, coming from the country,—they laid on him the cross, that he might bear it after Jesus.

Joh 19:17 And, bearing for himself the cross, he went forth unto the so-called Skull-place, which is named, in Hebrew, Golgotha;

simplest meaning or use. These forms are constantly used by every speaker and writer. It is impossible to hold the simplest conversation, or to write a few sentences without, it may be unconsciously, making use of figures. We may say, ‘the ground needs rain;’ that is a plain, cold, matter-of-fact statement; but if we say ‘the ground is thirsty;’ we immediately use a figure. It is not true to *fact*, and therefore it must be a figure. But how true to *feeling* it is! How full of warmth and life! Hence, we say, ‘the crops suffer;’ we speak of ‘a hard heart;’ ‘a rough man;’ ‘an iron will;’ In all these cases we take a word which has a certain, definite meaning, and apply the name, or the quality, or the act, to some other thing with which it is associated, by time or place, cause or effect, relation or resemblance...

It may be asked, ‘how are we to know, then, when words are to be taken in their simple, original form (*i.e.*, literally), and when they are to be taken in some other and peculiar form (*i.e.*, as a *Figure*)?’ The answer is that, whenever and wherever it is possible, the words of Scripture are to be understood *literally*, but when a statement appears to be contrary to our experience, or to known fact, or revealed truth; or seems to be at variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed. And as it is employed only to call our attention to some specially designed emphasis, we are at once bound to diligently examine the figure for the purpose of discovering and learning the truth that is thus emphasized.

From non-attention to these Figures, translators have made blunders as serious as they are foolish. Sometimes they have translated the figure literally, totally ignoring its existence; sometimes they have taken it fully into account, and have translated, not according to the letter, but according to the spirit; sometimes they have taken literal words and translated them figuratively. Commentators and interpreters, from inattention to the figures, have been led astray from the real meaning of many important passages of Yahweh’s Word; while ignorance of them has been the fruitful parent of error and false doctrine. It may be truly said that most of the gigantic errors of Rome, as well as the erroneous and conflicting views of the Lord’s People, have their root and source, either in figuratively explaining away passages which should be taken literally, or in taking literally what has been thrown into a peculiar form or Figure of language: thus, not only falling into error, but losing the express teaching, and missing the special emphasis which the particular Figure was designed to impart to them.”³

Let us re-examine his statement, “When a statement appears to be contrary to our experience, or to known fact, or revealed truth; or seems to be at variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed. The three year account of Yahoshua’s ministry, in the Gospel of John, is at variance with the other three Gospels, as I will illustrate, so we may reasonably expect that some figure is employed. If there would have been only three Gospels, all of them agreeing, then they all must be taken literal. If John had been the only Gospel, then it must be taken literal but

³ Figures of Speech by E. W. Bullinger; pg. 9.

this is not the case. The Gospel of John is at variance with the other three, making it the figure, when it does not agree with the other three Gospels. All the Gospels are the words of Yahweh, teaching the truths of Yahweh but the teaching methods can be literal and/or figurative.

Bullinger continues on Figures of Speech by saying, “Applied to words, a figure denotes some form which a word or sentence takes, different from its ordinary and natural form. This is always for the purpose of giving additional force, more life, intensified feeling, and greater emphasis. Whereas to-day, *Figurative language*, is ignorantly spoken of as though it made less of the meaning, and deprived the words of their power and force. A passage of Yahweh’s Word is quoted; and it is met with the cry, ‘Oh, that is figurative,’ implying that its meaning is weakened, or that it has quite a different meaning, or that it has no meaning at all. But the very opposite is the case. For an unusual form (*figura*) is never used except to add force to the truth conveyed, emphasis to the statement of it, and depth to the meaning of it. When we apply this science then to Yahweh’s words and to Divine truths, we see at once that no branch of Bible study can be more important, or offer greater promise of substantial reward.

It lies at the very root of all translation; and it is the key to true interpretation. As the course of language moves smoothly along, according to the laws which govern it, there is nothing by which it can awaken or attract our attention. It is as when we are traveling by railway. As long as everything proceeds according to the regulations we notice nothing; we sleep, or we read, or meditate as the case may be. But, let the train slacken its speed, or make an unexpected stop; ‘we immediately hear the question asked,’ ‘What is the matter?’ ‘What are we stopping for?’ We hear one window go down and then another: attention is thoroughly aroused, and interest excited. So it is exactly with our reading. As long as all proceeds smoothly and according to law we notice nothing. But suddenly there is a departure from some law, a deviation from the even course, an unlooked for change, our attention is attracted, and we at once give our mind to discover why the words have been used in a new form, what the particular force of the passage is, and why we are to put special emphasis on the fact stated or on the truth conveyed. In fact, it is not too much to say that, in the use of these figures, we have, as it were, Yahweh’s own markings of our Bibles.

This is the most important point of all. For it is not by fleshly wisdom that the words which Yahweh teaches are to be understood. The natural man cannot understand the Word of Yahweh. It is foolishness unto him. A man may admire a sun-dial, he may marvel at its use, and appreciate the cleverness of its design; he may be interested in its carved-work, or wonder at the mosaics or other beauties which adorn its structure: but, if he holds a lamp in his hand or any other light emanating from himself or from this world, he can make it any hour he pleases, and he will never be able to tell the time of day. Nothing but the light from Yahweh’s sun in the Heavens can tell him that. So it is with the Word of Yahweh.

The natural man may admire its structure, or be interested in its statements; he may study its geography, its history, yea, even its prophecy; but none of these things will reveal to him his relation to time and eternity; nothing but the light that cometh from Heaven; nothing but the Sun of Righteousness can tell him that. It may be said of the Bible, therefore, as it is of the New Jerusalem, 'The Lamb is the light thereof.' Our gift of holy ruah works in our hearts, leading us to Christ, to glorify the Christ. The same ruah must inspire Yahweh's truths in our hearts, for these truths can and must be, 'Spiritually Discerned (1 Cor. 2:1.16).'⁴

Yahoshua's Six Month Ministry in the Three Gospels

All male Hebrews were required, by the Law of Moses, to be in Jerusalem, three times each year, attending Yahweh's three festivals.⁵ Since Yahoshua fulfilled the Law of Moses, this would necessitate Yahoshua appearing in Jerusalem nine times, if his ministry was three years.⁶ The three festivals were Passover and Festival of Unleavened Cakes, which occurred on Nisan 14-22 (the Hebrews first month);⁷ Festival of Weeks (Pentecost), which occurred seven weeks plus one day after Passover (Sivan 6-7);⁸ Festival of Booths, which occurred on Tishri 15-22 (the Hebrews seventh month).⁹ Of the three required feast days, only Passover (Unleavened Bread) was mentioned in the three Gospels and only once at the end of Yahoshua's ministry. The first usage of Passover in Matthew is 26:2 (28 chapter book); in Mark 14:1 (16 chapter book); in Luke 22:1 (24 chapter book). In these three Gospels, Yahoshua, in his ministry, was only in Jerusalem, at the Passover, once.

Jerusalem! Jerusalem! She that Slayeth the Prophets

Yahoshua, as a male, would have been in Jerusalem three times each year of his life. Mary, Joseph, Yahoshua and the rest of his family members yearly attended Passover at Jerusalem.¹⁰ The temple in Jerusalem is the focal point for all Hebrews during Yahoshua's ministry. If his ministry was over three years, he would have been present in Jerusalem nine times, but in the three Gospels, he is in Jerusalem only once during his ministry. This occurrence was at Passover; he being the Passover Lamb.¹¹ The last required feast day before Passover would have been the festival of Booths, which occurred in the seventh month. Since Passover is the first month, this leaves approximately six months between the two festivals. We can conclude that Yahoshua's immersion by John, which begins his ministry in all four Gospels, was done after he attended the festival of Booths in Jerusalem. How appropriate it was for him to attend the Festival of Booths, a festival of

⁴ Introduction pg. 2 (edited by myself to be accurate)

⁵ Three times in the year, shall each one of thy males see the face of Yahweh thy God, in the place which he shall choose, at the festival of unleavened cakes, and at the festival of weeks, and at the festival of booths,—and none shall see the face of Yahweh empty-handed: (Deu. 16:16, Ex. 34:22)

⁶ Mt. 5:17-19

⁷ Ex. 12:1-2

⁸ Deu. 16

⁹ Lev. 23

¹⁰ Lu 2:41 And his parents used to journey yearly into Jerusalem, at the feast of the Passover.

¹¹ 1 Cor. 5:7

seven days of rejoicing, before he began his ministry.¹² The temple area, it has been said can hold 250,000 people. Yahoshua would have been just another average Hebrew attending the festival of Booths.¹³ There would have been nothing to distinguish him from the others because his power had not been manifested to the people.

We must also remember that Jerusalem was not a heavenly place but rather an evil place; a place where the prophets were slain (Eze. 16). This explains why Yahoshua, he being a prophet, would not be displaying his powers there, until he was ready to die. Yahoshua proclaimed in Luke 13:33-34, "...it is impossible that a prophet perish, outside Jerusalem. Jerusalem! Jerusalem! she that slayeth the prophets, and stoneth them that are sent unto her! How often, have I desired to gather together thy children, like as a hen, her own brood, under her wings,—and ye did not desire!" At another time, in Matthew he proclaims, "Jerusalem! Jerusalem! that slayeth the prophets, and stoneth them that have been sent unto her,—how often, would I have gathered thy children, like as a hen gathereth her chickens under her wings,—and ye would not!" The leading religious groups, abiding in Jerusalem, were the High-Priests, Rulers (Sanhedrins), Pharisees, Sadducees and Scribes. These groups were the enemies of Yahweh (Mat. 23).

In the three Gospels, Yahoshua going to Jerusalem was a death sentence. His triumphant entry into Jerusalem occurs in Mt. 21:1, Mk. 11:1 and Lk. 19:29. During his entry as King of Israel, in the book of Matthew, the city asked, "Who is this? And, the multitudes, were saying—This, is the prophet Yahoshua,—He from Nazareth of Galilee." We must ask ourselves, If Yahoshua's ministry was over three years, he would have been displaying his powers in Jerusalem at the last eight festivals. Everyone in Jerusalem would have known who Yahoshua was but it says, in the above verse, that the city did not know who this man was! His disciples had to educate the city by saying, 'This is Yahoshua, the Nazarene from Galilee.' It appears that this is the first time Yahoshua, in his ministry, is visibly seen in the city of Jerusalem.

After his entry into Jerusalem, he goes into the Temple and overturns the tables of the vendors, saying, "...It is written, My house, a house of prayer, shall be called; but, ye, are making it, A den of robbers" (Mt. 21:13, Mk. 11:15, Lk. 19:45)! He then healed the blind and the lame (Mt. 21:14). After these acts, "...the High-priests and the Scribes, heard, it, and began seeking how they might, destroy, him,—for they were fearing him; for, all the multitude, were being struck with astonishment at his teaching" (Mk. 11:18, Lk. 19:47). They did destroy him, on the 14th of Nicene, by having him crucified.

In sharp contrast, the Gospel of John has him doing this at the beginning of his ministry; a full three years before his death. John 2:13-16 states, "And, near, was the Passover of the

¹² The festival of booths, shalt thou keep for thyself, seven days,—when thou hast gathered in out of thy threshing-floor, and out of thy wine-vat. And thou shalt rejoice, in thy festival... (Deu. 16:13-14)

¹³ When he came up as a sapling before him, And as a root-sprout out of dry ground, He had neither beauty nor majesty,—When we beheld him, there was nothing to behold, that we should desire him; (Is. 53:2)

Jews; and, Yahoshua, went up unto Jerusalem. And he found, in the temple, them that were selling oxen and sheep and doves, also the money-changers sitting. And, making a scourge out of rushes, all of them, thrust he forth out of the temple, both the sheep and the oxen; and, the money-changers' small coins, poured he forth, and, the tables, he overturned; and unto them who were selling, the doves, he said—Take these things hence! Be not making, the house of my Father, a house of merchandise.” In this case the High-priests and Scribes did not want to destroy him but rather asked for a sign? I can not imagine that the High-priest and Scribes would be allowing Yahoshua to do this to the vendors each festival over a period of three years. An additional point is that in his triumphal entry into Jerusalem, in John 12:12-19, the multitudes knew who he was and he did not over turn the vendors table as he did in the other three Gospels.

Mapping Yahoshua's Journey in the Three Gospels

These studies necessitate going through the three Gospels in order to see for oneself the cities Yahoshua visited, when he visited them and the cities he only rarely visited, Jerusalem being paramount. One must view a physical map of the territory to understand his journeys, being predominately in the provinces of Galilee and Decapolis and not in Judea. His travels in the Gospel of Mark are illustrated below:

Nazareth & Jordan River 1:9; Wilderness 1:14; Galilee 1:14; Capernaum 1:21 (He had a home in Capernaum); “...forsaking Nazareth, he came and fixed his dwelling in Capernaum, which was by the lake,—within the bounds of Zebulun and Naphtali” (Mt. 4:12); Whole of Galilee 1:39; Capernaum 2:1; Sea of Galilee 3:7, 4:1; Gerasenes 5:1; Nazareth 6:1-4; Villages 6:6; Desert Place 6:31; Bethsaida 6:45; Gennesaret 6:53; Tyre 7:24; Sea of Galilee 7:31; Dalanutha 8:10; Bethsaida 8:22; Caesarea of Phillip 8:27; High Mountains 9:2; Galilee 9:30; Capernaum 9:33; Bounds of Judea 10:1; Going to Jerusalem 10:32-34; Jericho 10:46; Bethphage & Bethany 11:1; Jerusalem 11:11.

In the Gospel of Mark, doing a word search on, the word, 'Jerusalem,' one can discover it's usages; Those that came from Jerusalem to see him in 1:5, 3:8; Scribes coming from Jerusalem to see him 3:22, 7:1; Yahoshua's final journey towards Jerusalem 10:32, 33, 11:1 and Yahoshua entering Jerusalem 11:11, 15, 27.

The festival of weeks (Pentecost) and the festival of Booths are not mentioned in the three Gospels, which Yahoshua would have attended six times in a three year period. Also there is no mention of the festival of Trumpets and the most important Hebrew Day, the Day of Propitiation (Atonement), which would have occurred three times over three years; all in Jerusalem.¹⁴

¹⁴ Lev. 23:23-44

Yahoshua's Progression Towards Jerusalem

The Gospel of Luke presents an interesting scenario of Yahoshua journeying to Jerusalem. This narrative begins in 9:51, and states, "And it came to pass, when the days for taking him up were on the point of being fulfilled, even he himself, set, his face, to be journeying unto Jerusalem." Jerusalem is where the Hebrews slay the prophets of Yahweh. Luke only has twenty-four chapters, making his journey, beginning in chapter nine, significant. This also illustrates that this was his only ministerial journey to Jerusalem. Chapter thirteen further states, "And he was journeying on, city by city and village by village, and making, progress, unto Jerusalem" (vs. 22); "Jerusalem! Jerusalem! she that slayeth the prophets, and stoneth them that are sent unto her! How often, have I desired to gather together thy children, like as a hen, her own brood, under her wings,—and ye did not desire" (vs. 34)! Chapter seventeen states, "And it came to pass, during the journey unto Jerusalem, that, he, was going through the midst of Samaria and Galilee" (vs. 11). Chapter eighteen continues by stating, "And, taking aside the twelve, he said unto them—Lo! we are going up unto Jerusalem, and all the things will be finished, which have been written through means of the prophets, respecting the Son of Man" (vs. 31). Chapter nineteen states, "And, because they were hearing these things, he added and spake a parable, because of his being near Jerusalem, and their supposing that, instantly, was the kingdom of Yahweh to shine forth" (vs. 11); "And, having said these things, he was moving on in front, going up into Jerusalem" (vs. 28). He finally arrives in Jerusalem in 19:45, which states, "And, entering into the temple, he began to be casting out them who were selling." This record of going to Jerusalem, which began in chapter nine, would mean all of his other nine visits (if he had a 3 1/2 year ministry) would have occurred from chapter four to chapter eight and not one of those were recorded.

Another truth that assists in measuring time is the Sabbath. There are fifty-two weekly Sabbaths and seven feast day Sabbaths, making fifty-nine per year. If Yahoshua's ministry was 3 1/2 years, then there would be approximately 206 Sabbaths in his ministry. Luke, which recorded more separate Sabbaths than the other Gospels, recorded only 5 Sabbaths in his ministry.¹⁵ If Yahoshua's ministry, among people was 4 1/2 months (six months minus his 40 days in the wilderness), there being no feast days during this time period, then there would be 18 weekly Sabbaths. The scriptures recording 5 out of 18 Sabbaths makes more sense to me than 5 out of 206 Sabbaths.

From the evidence of these three Gospels, Yahoshua was only in Jerusalem during the last few weeks of his life. His literal ministry, discounting his forty days in the wilderness, must have been around four and one-half months, the last few weeks being in Jerusalem. (An interesting observation is unveiled in Matthew 24:1 and Mark 13:1. "And, Yahoshua coming forth, from the temple, was taking his departure, when his disciples came forward to point out to him the buildings of the temple." This statement appears to state that this

¹⁵ Luke 4:16, 31; 6:1; 13:10; 14:1

visit is Yahoshua and his disciples first time together in Jerusalem because the disciples are discussing the building of the temple. If they had, together, been at the Temple eight times before this visitation, then this statement makes little sense.) Yahoshua's ministry began at the river Jordan, continued throughout Galilee and Decapolis and ended in Judea; Jerusalem being the pinnacle. This short ministry could also help explain the man at the Gate Beautiful. The scriptures state in Acts 3:2, "And, a certain man, who had been, lame from his mother's womb, was being carried,—whom they used to lay daily at the door of the temple—the *door* called Beautiful, that he might ask alms of them who were entering into the temple." If Yahoshua's ministry was three years, then this means this man was at the temple all nine times when Yahoshua was there but was not healed. Could it be that Yahoshua was only at the Temple for one very short visit, as recorded in the three Gospels, meaning, this man missed being healed by Yahoshua. After the ascension of our Lord, the apostles, coming through the Gate Beautiful, a few weeks later, bestow the healing this man had missed?

The Temple

If Yahoshua's ministry was 3 1/2 years, then he would have been in the Temple at least nine times, as required by the Law of Moses (Deu. 16:16). By doing a word search on the word, Temple, one can determine its usages in the four Gospels. Beginning with the Gospel of Luke, we see Yahoshua in the Temple after his birth (Lk. 2:27, 37); when he was twelve years old (Lk. 2:46); then, when Yahoshua was about thirty years old (29 years old), we see him in the Temple to observe the Passover (Passover begins the seven day feast of Unleaven Bread Lk. 19:45 - 22:53). Yahoshua was put to death during this Passover. This same episode is described in the Gospel of Matthew (Mt. 21:12 - 26:25); in the Gospel of Mark (Mk. 11:11 - 14:49) and in the Gospel of John (Jn. 12:12 - 18:20) but when I search the word, Temple, in the Gospel of John, I also see that it is used in 2:14; 5:14; 7:14; 8:2, 20, 59; 10:23. These accounts are nowhere to be found in the other three Gospels but are only displayed in John, which presents more evidence that these events can not be literal but rather they must be figures of speech, being that Yahoshua only entered Jerusalem once during his ministry, thus making his ministry to be six months or less.

The Book of Acts

As will be illustrated, the book of Acts is in agreement with Matthew, Mark and Luke's account of Yahoshua being in Jerusalem only at the very end of his ministry. If Yahoshua's ministry was 3 1/2 years, then the people of Jerusalem and the High Priests would have been well aware of his twelve Apostles and seventy disciples (Lk. 10). Healings would have been common place in the Temple, during these 3 1/2 years, because Yahoshua, his Apostles and his seventy disciples, all Hebrew men who were required to attend the festivals, would have been in the Temple, healing at the three festivals each year. Let us examine the writer's voice and dialogue of Acts chapter three, four and five, which will

determine whether Yahoshua, during his ministry, was in Jerusalem nine times or just once.

Acts chapter three illustrates that Yahoshua's ministry was very short. The lame man at the Gate Beautiful, was forty years old and was daily laid at the gate. Why wasn't this man healed three years ago? I can possibly understand him missing Yahoshua for one festival because up to 250,000 Hebrews could attend a festival but missing him nine different times is not believable. This man, it appears, did not recognize Peter and John as Apostles of Christ. Peter, James and John should have been well known in Jerusalem, if they had been healing there for the past 31/2 years. Healings in Jerusalem should have been common day experiences but this does not appear to be true. The people were filled with amazement and transport (ekstasis)¹⁶ at the lame man's healing (Acts 3:10). Peter had to explain himself to the people that it wasn't his power that healed this man, which he would have explained three years ago (Acts 3:12).

Chapter four unveils the hostile reactions of the High-priests, the captain of the Temple and the Sadducees concerning this healing. They placed Peter and John into custody (Acts 4:1-3). Would not this reaction be occurring ever feast day, for the past three years? It appears that this is their first encounter with a healing in the Temple. All the Hebrew elders etc. are gathered together to ask these men, "In what manner of power or in what manner of name did ye do this?" Really! These events have been happening for the past 31/2 years, according to what we have been taught but this is not the case. This is their first encounter of this kind of healing with came from unknown men (Peter and John). They, "...looking at Peter's boldness of speech, and John's, and having discovered that they were unlettered and obscure men, they began to marvel, recognising them also, that they had been with Yahoshua" (Acts 4:13). This record does not agree with Yahoshua's ministry being 31/2 years. These rulers would have already known these men and would have had imprison them many times over the past years, for healing the sick. These men are befuddled, stating, "...What are we to do with these men? For, indeed, that a notable sign hath come to pass through their means, unto all who are dwelling in Jerusalem, is manifest, and we cannot deny it" (Acts 4:16)! Are these words from men who have been witnessing, over 31/2 years, the healings of Yahoshua and his followers or are these words the expressions of men who have been recently introduced to Yahoshua and his men?

Chapter 5:12-16 records the awaking of Jerusalem by signs and wonders through the hands of the Apostles; verse sixteen proclaims, "Moreover even the throng of the cities all round Jerusalem was coming together, bearing sick folk, and such as were harassed by impure spirits,—who, indeed, were being cured, one and all." This record expresses a new event in

¹⁶ 1611 ἐκστασις ekstasis ek'-stas-is a throwing of the mind out of its normal state, alienation of mind, whether such as makes a lunatic or that of a man who by some sudden emotion is transported as it were out of himself, so that in this rapt condition, although he is awake, his mind is drawn off from all surrounding objects and wholly fixed on things divine that he sees nothing but the forms and images lying within, and thinks that he perceives with his bodily eyes and ears realities shown him by God.

Jerusalem and not an event which had been happening for the last 31/2 years. Gamaliel speaks of what is occurring in Jerusalem as a new event, when he states, "Now, therefore, I say unto you—stand aloof from these men, and let them alone; because if, of men, be this project or this work, it will be overthrown,—But, if it is, of Yahweh, ye will not be able to overthrow them: lest once, even fighters against Yahweh, ye be found" (vs. 38-39). Where was this council three years ago, if Yahoshua's ministry was 31/2 years? Acts agrees with Matthew, Mark and Luke! So where did we get the idea that Yahoshua's ministry lasted 31/2 years? It is from the Gospel of John.

Gospel of John

The Gospel of John proclaims some of Yahoshua's literal events, as recorded in the other three Gospels but also proclaims some totally different narratives; different events; different people and different outcomes. This Gospel agrees with the other three Gospels in the facts of the beginning of his ministry (John the Immerser) and the ending of his ministry (Death upon the Cross). (To understand the Gospel of John, read our article, 'The Gospel of John is an Enigma.') Yahoshua, in the Gospel of John is called, in a figurative language, the 'Lamb of Yahweh.' 1:29; I, am the bread of life 6:35; I, am the living bread 6:51; I, am the light of the world 8:12; I, am the door of the sheep 10:7; I, am the good shepherd 10:11; I, am the resurrection 11:25, which are all figures of speech. Presented below is a list of a few of the differences between this Gospel and the other three Gospels. (* represents events and people that do not appear in the other three Gospels.)

- 1.) * *He was not born of Mary but of Yahweh. A begotten elohim. (1:18)*
- 2.) He was not immersed by John in the Jordan River neither was John beheaded.
- 3.) He was not anointed with spirit by Yahweh saying, "My beloved Son."
- 4.) He was not tempted by the adversary and did not wander in the wilderness.
- 5.) * *Water was turned to wine.(Ch. 2)(The beginning of his signs)*
- 6.) * *His body is the sanctuary of Yahweh.(Ch. 2)*
- 7.) * *The courtier's son restored. (Ch. 4) (The second sign)*
- 8.) * *The Samaritan woman at the well. (Ch. 4)*
- 9.) * *Man cured at the pool of Bethzatha. (Ch. 5)*
- 10.) * *Nicodemus and Thomas are main characters.*
- 11.) The Apostles did not perform miracles. (Mt. 10:1, Mr. 6:7, Lk. 9:1)
- 12.) He was not transfigured before Peter, James and John on the mountain.
- 13.) * *He healed a man that was born blind, which had never been done (9:32).*
- 14.) * *He raised Lazarus from among the dead on the fourth day. (Never done)*
- 15.) The Day of Yahweh (end times) is not mentioned. (Mt. 24,25, Mk. 13, Lk. 21)
- 16.) * *He washed the feet of his disciples. (13:12)*
- 17.) He did not suffer the agony in the Garden before his death.
- 18.) He was not betrayed, by Judas, with a kiss.
- 19.) * *He bore his cross, while in the other Gospels Simon bore his cross.(19:17)*
- 20.) He did not cry out, "Eli, Eli, lama sabachthani...but "It hath been finished!"

21.) * *Yahoshua manifested himself to his disciples at the Sea of Tiberias. (Ch. 21)*

Let us review the statement of E. W. Bullinger concerning figures of speech. “It may be asked, ‘how are we to know, then, when words are to be taken in their simple, original form (*i.e.*, literally), and when they are to be taken in some other and peculiar form (*i.e.* , as a *Figure*)?’ The answer is that, whenever and wherever it is possible, the words of Scripture are to be understood *literally*, but when a statement appears to be contrary to our experience, or to known fact, or revealed truth; or seems to be at variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed. And as it is employed only to call our attention to some specially designed emphasis, we are at once bound to diligently examine the figure for the purpose of discovering and learning the truth that is thus emphasized. Let us humbly petition Yahweh and his Only-Begotten Son to open the eyes of our understanding that we may know his truths.

There are three Passovers¹⁷ in John with one festival of Booths,¹⁸ which would require his ministry to be three years or more. He is working wonders in Jerusalem, over these three years, unhindered physically by the High-priests and Scribes, operating freely in the Temple until the end, which is completely foreign and contrary to the other three Gospels, if taken literally. Let us study his many encounters in Jerusalem (She that slayeth the prophets) throughout his ministry in John:

Joh 2:13 And, near, was the Passover of the Jews; and, Yahoshua, went up unto Jerusalem.

Joh 2:23 Now, when he was in Jerusalem, during the Passover, during the feast, many, believed on his name, viewing his signs which he was doing.

Joh 5:1 After these things, was a feast of the Jews, and Yahoshua went up unto Jerusalem.

Joh 5:8 Yahoshua saith unto him—Rise! take up thy couch, and be walking.

Joh 7:2 But the feast of the Jews was near, that of the pitching of tents [Festival of Booths].

Joh 7:10 But, when his brethren had gone up unto the feast, then, he also, went up,—not openly, but as it were in secret.

Joh 10:22 ¶ The feast of dedication took place at that time, in Jerusalem: it was, winter,

Joh 10:23 and Yahoshua was walking in the temple, in the porch of Solomon.

Joh 11:55 Now the Passover of the Jews was at hand, and many went up unto Jerusalem, out of the country, before the Passover, that they might purify themselves.

Joh 12:12 ¶ On the morrow, the great multitude that had come unto the feast, hearing that Yahoshua was coming into Jerusalem,

We must conclude, according to the other three Gospels, that Yahoshua’s earlier events in John, which occurred in Jerusalem before John 11:55, including the Passovers, are not literal events but rather they are figurative events, employed only to call our attention to

¹⁷ Jn. 2:23, 6:4, 13:1

¹⁸ Jn. 7:2

these specially designed messages from Yahweh. Our duty is to diligently examine the figure for the purpose of discovering and learning the truths that is thus emphasized.

For example, the narrative of John, chapter nine, concerning the man born blind, can not be literal because Yahoshua was not in Jerusalem, which is where this event occurred, until the last few weeks of his life. This narrative, being a figure, is why this event is not recorded in any of the other three Gospels. This narrative abounds with many life messages, including the lesson of staying faithful to Yahoshua alone, even if it requires being forsaken by friends and family and enduring the persecution of religious men, which occurred to the man born blind. The final message is, “And Yahoshua said—For judgment, I, unto this world, came: that, they who were not seeing, might see, and, they who were seeing, might become, blind” (Jn. 9:39). This is our lesson from John chapter nine. Likewise, we can go to the other narratives in John, such as John 2:13 (Yahoshua in Jerusalem), ones which disagree with the other three Gospels. These narratives can not be literal, so they must be understood as being figurative. We then receive these lessons, given to us by our Teacher, our Ab (Father), Yahweh of Hosts.

Conclusion

Our Lord and Savior's ministry must have begun after Tishri 22 (Festival of Booths (Seventh Month)), leaving Jerusalem only to return during the month of Nisan (First Month), dying, as our Passover Lamb, on the 14th day, which is a period of approximately six months. The Gospels of Matthew, Mark and Luke present this truth by documenting Yahoshua's visits, none of which were at Jerusalem until his final entry into Jerusalem. The only other explanation would be that Yahoshua broke the Mosaic Law by not attending the three required feast days in Jerusalem, which is ridiculous. Our misunderstanding of our Lord's ministry has arisen from the Gospel of John; by making some events, 'literal,' when they were meant to be, 'figurative.' A figurative narrative written by Yahweh is not a story to entertain us but on the contrary, it is Yahweh's way of drawing our attention to an important lesson that he is underlining, emphasizing and highlighting, an example of which would be the narrative of the Prodigal Son, given in Luke 15:11. The Word of Yahweh is full of life lessons taught to us for our learning by literal and figurative events. “It may be asked, ‘how are we to know, then, when words are to be taken in their simple, original form (*i.e.*, literally), and when they are to be taken in some other and peculiar form (*i.e.* as a *Figure*)?’ The answer is that, whenever and wherever it is possible, the words of Scripture are to be understood *literally*, but when a statement appears to be contrary to our experience, or to known fact, or revealed truth; or seems to be at variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed. And as it is employed only to call our attention to some specially designed emphasis, we are at once bound to diligently examine the figure for the purpose of discovering and learning the truth that is thus emphasized.”

Our forefathers and fathers have gotten the time period of Yahoshua's ministry wrong; this not being their first mistake. They will probably reject this study, calling it heresy but Yahoshua stated, "For judgment, I, unto this world, came: that, they who were not seeing, might see, and, they who were seeing, might become, blind." We must submit ourselves to the written Word of Yahweh and not to the traditions of men. Yahweh has given us an examination concerning his four accounts of his Son's life. It is our task to study, in-depth, the events recorded in the Gospels and come to a sound conclusion. We have studied Mark's Gospel. Let us move forward on into the Gospels of Matthew and Luke to see if they agree with Mark (Appendix A). Let us be bold with our observations, teaching other generations the truths of Yahweh's Word rather than traditions of men.

Appendix A

Yahoshua's Journey in Matthew & Luke

Matthew

3:13 Jordan; 4:1 Wilderness; 4:12 Galilee (Forsook Nazareth); 4:13 Capernaum; 4:23 All Galilee; 8:5 Capernaum; 8:28; Country of Gadarenes; 9:1 Capernaum; 9:35 All cities; 11:21 Chorazin, Bethsaida & Capernaum; 13:1 Capernaum; 13:53 Nazareth; 14:34 Gennesaret; 14:21 Tyre & Zidon; 15:29 Sea of Galilee; 16:13 Caesarea of Phillip; 16:21 Looking towards Jerusalem; 17:1 High Mountain; 17:22 Galilee; 19:1 Bounds of Judea; 20:17 About to go to Jerusalem; 20:29 Leaving Jericho; 21:1 Near to Jerusalem, Bethphage; 21:10 Entering Jerusalem.

Luke

3:22 Jordan; 4:1 Wilderness; 4:14 Galilee; 4:16 Nazareth; 4:31 Capernaum; 4:44 Other Cities & Cities of Judea; 5:1 Lake of Gennesaret; 6:12 Mountain; 7:1 Capernaum; 7:11 Nain; 8:1 Cities & Villages; 8:26 Gerasenes; 8:40 Returned; 9:10 Bethsaida; 9:28 Mountain; 9:51 Face towards Jerusalem; 10:38 Certain Village; 13:22 City by City towards Jerusalem; 18:31 Going up to Jerusalem; 18:35 Jericho (19:1); 19:29 Bethphage & Bethany; 19:37 Mount of Olives; 19:45 Jerusalem Temple.

Appendix B

Other evidence revealing that Yahoshua's ministry was six months or less.

1.) Herod, who would have been in Jerusalem for Yahoshua's nine different visits on the feast days, had never seen Yahoshua; Lu 23:8 And, Herod, seeing Yahoshua, rejoiced exceedingly; for he had been, a considerable number of times, wishing to see him,—because he had heard concerning him, and was hoping, some sign, to behold, by him, brought to pass.

2.) Paul, as a Hebrew, would have been at the same nine different festivals Yahoshua would have attended, but Paul never states that he saw Yahoshua while in his ministry. On the other hand, Paul does witness that he saw Stephen at his death; Ac 22:20 And, when the blood of Stephen thy witness was being shed, even I myself, was standing by, and approving, and guarding the mantles of them who were slaying him.

3.) Why would any prophet stay away from Jerusalem? Stephen was stoned in Jerusalem! James was murdered in Jerusalem! Peter's attempted murder occurred in Jerusalem! Paul would have been murdered in Jerusalem, if he had not been a Roman citizen! Yahoshua proclaimed in Jerusalem, "For this cause, lo! I, send unto you, prophets and wise men and scribes,—some from among them, ye will slay and crucify, And some from among them ye will—scourge in your synagogues, and pursue from city to city: That there may come upon you—all righteous blood poured out upon the earth, from the blood of Abel the righteous, unto the blood of Zachariah, son of Barachiah, whom ye murdered [in Jerusalem] between the Temple and the altar" (Mt. 23:34-35). Jerusalem was the murder capital for prophets.

4.) According to Matthew, Mark and Luke, Jerusalem's witnesses had no evidence to convict Yahoshua of blasphemy; Matt. 25: 63-65 But, Yahoshua, was silent. And, the High-priest, said unto him: I put thee on oath, by the Living God, that, to us, thou say—Whether, thou, art the Christ, the Son of God. Yahoshua saith unto him: Thou, hast said; Moreover, I say unto you—Hereafter, ye will see the Son of Man, sitting on the right hand of power, and coming upon the clouds of heaven. Then, the High-priest rent asunder his garments, saying—He hath spoken profanely! What further need have we, of witnesses? Lo! now, ye have heard the profanity!

(According to the Gospel of John, Yahoshua was in Jerusalem multiple times stating that he was the Son of God, even in the Temple before many witnesses; John 10:36 Of him whom, the Father, hallowed and sent forth into the world, are, ye, saying—Thou speakest profanely, because I said, Son of God, I am? This response was what the High Priest was looking for in Matthew, Mark and Luke but had no witnesses.)

5.) Yahoshua's first and only entry into Jerusalem during his ministry, as recorded in Matthew, Mark and Luke was as prophesied in Zach. 9:9; "Exult greatly, O daughter of Zion, Shout in triumph, O daughter of Jerusalem, Lo! Thy King, cometh unto thee, vindicated and victorious, is he,—lowly, and riding upon an ass, yea, upon a colt, a young ass." (According to the Gospel of John, he entered into Jerusalem multiply times, beginning in chapter two, then chapter five, then chapter seven, then chapter ten and then finally in chapter twelve. If his ministry was for 3 1/2 years, he would have entered Jerusalem at least nine times, eight of which he would not be riding upon a colt, where Jerusalem's inhabitants "...were crying aloud, saying—Hosanna! to the Son of David, Blessed is he that is coming in the name of Yahweh, Hosanna in the highest" (Mt. 21:9).)