

Chodesh Report

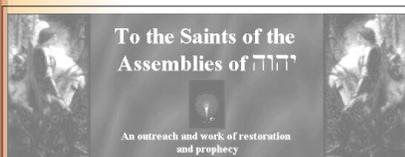
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The Original Chodesh Newsletter

Issue 44

The Goodman of the House



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The *Chodesh Report* is an open dialog of topical research and studies based upon the years of experience of TTSAOY Chaplaincy and like-minded Associates.

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Scriptural Allusions I

And Mosheh said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the YY brought you out from this place : there shall no leavened bread be eaten. (Exod 13:3, HKJV+S)

Little is known about the (Sea) of the Mediterranean. *goodman of the house*, the man who carried a pitcher¹ of water as the disciples Peter and John came to meet him. Peter and John follow the *goodman* to his Inn per Yah'shua's instruction where he provided a room for them that they might prepare for the Passover (Mar 14:14). The following is a factually based story about the last days of Yah'shua's ministry as seen through the perspective of the *goodman of the house* – from his traditional Jewish background, his witness of events and account of what others may have witnessed. In this dialog the *goodman* offers a self-introspect describing his emotional struggles with crisis of faith resulting from the tension between his long held beliefs in traditional Jewish life and one having observed the living faith of Yah'shua –the true Master-- as did many in Israel during this historic event. The following narrative presumes to be his own words of and about his experience expressed in a letter to his son who is traveling around the Great Yam

The Goodman

To my son. I pray you are in good health in your travels to our brethren in the colonies of Spania². It is natural that you should desire to travel throughout the lands. In your youth you heard many stories of adventures from visitors that have sojourned at our inn. Since the Romans built roadways to traverse freely amidst the many goyim (nations) the temptation to travel is great among many of our youth. We have been blessed to be able to have the resources that you may have this time to travel. There are other times we desire your presence however. You are a faithful and diligent son, but siblings oft are negligent to fulfill their duties and I must often complete them. Even that it be so, your letters have brought to us new and exciting knowledge of matters that we could not ourselves have witnessed; thus we enjoy your letters very much.

1 *A man ... carrying a pitcher*: This was an unusual sight, because carrying a pitcher was typically a woman's work, and men carried liquids in animal's skin containers. This would be a distinctive sign to the disciples. (David Guzik Bible Commentary, comments on Luke 22:10).

2 Jerusalem's citizens, captives at *Sepharad* (Spania), shall return to occupy the city and southern Judaea (Oba 1:20). The modern Jews think *Sepharad* is *Spain*. In favor of Spain is the fact that the Spanish Jews are called Sephardim, the German Jews *Ashkenazim* (*Fausset's Bible Dictionary*).

However, recent events in Jerusalem have given me cause to write this letter to as we have become concerned for your safety while in your journeys as a result. Therefore, I will not be any further negligent by discussing matters of lesser importance, but desire now to put you in remembrance of these things to establish the present truth should others of our brethren make inquiry.

As you know, it has been only seven score years since our division from the Seleucids resulting from the revolt led by the honorable Judas Maccabee against Rome, and also by whose actions the Hasmoneans³ established our current Temple system in the land of Israel. It has since been under the watchful eye of our Sanhedrin⁴ that we have been blessed to experience shelter from the overseers from

3 The **Hasmonean dynasty** (Hebrew: הַשְּׂמוֹנִיָּאִים, *r Hashmona'im*) was the ruling dynasty of Judea and surrounding regions during classical antiquity. Between c. 140 BC and c. 116 BC, the dynasty ruled semi-autonomously from the Seleucids in the region of Judea. From 110 BC, with the Seleucid empire disintegrating, the dynasty became fully independent, expanded into the neighbouring regions of Galilee, Iturea, Perea, Idumea and Samaria, and took the title "basileus". Some modern scholars refer to this period as an independent kingdom of Israel. In 63 BC, the kingdom was conquered by the Roman Republic, broken up and set up as a Roman client state. The Kingdom had survived for 103 years before yielding to the Herodian Dynasty in 37 BC. The dynasty was established under the leadership of Simon Maccabaeus, two decades after his brother Judas the Maccabee ("Hammer") defeated the Seleucid army during the Maccabean Revolt. (*Wikipedia.org*); G4892, Total KJV Occurrences: 19x: *council* 18x [Matt 26:59](#); [Mark 14:55](#); [Mark 15:1](#); [Luke 22:66](#); [John 11:47](#); [Acts 4:15](#); [Acts 5:27](#); [Acts 5:34](#); [Acts 5:41](#); [Acts 6:12](#); [Acts 6:15](#); [Acts 22:30](#); [Acts 23:1](#); [Acts 23:6](#); [Acts 23:15](#); [Acts 23:20](#); [Acts 23:28](#); [Acts 24:20](#); *together*, 1x [Acts 5:21](#) (*KJV Concordance*).

4 The Hasmonean court in the Land of Israel, presided over by Alexander Jannaeus, king of Judea until 76 BC, followed by his wife, was called **Synhedrion or Sanhedrin**. The Talmud (tractate Sanhedrin) identifies two classes of rabbinical courts called Sanhedrin, a *Great Sanhedrin* (בֵּית דִּין הַגָּדוֹל) and a *Lesser Sanhedrin* (בֵּית דִּין הַקָּטָן). Each city could have its own lesser Sanhedrin of 23 judges, but there could be only one Great Sanhedrin of 71, which among other roles acted as the Supreme Court, taking appeals from cases decided by lesser courts. (*Wikipedia.org*).

Rome and protection from their pestilent presence who seem to tolerate our own method of rule over ourselves by the authority of our beloved servants, our masters, the rabbis and Sanhedrin. According to the rulings of our Sanhedrin, it has been our compliance to the oral law that has secured us to our promised land and, according to our masters, delivers to us the blessings of Elohim. However great our anticipation of the long awaited man of King David as our new King, it is koh (in the meanwhile, or interim) a time of prosperity and excitement for many in Yerushalayim; yet there is uncertainty among our elders - and not without cause.

Such are the happenings in Israel today: As you already know, it is by the decree of the Temple that the keeper of an Inn has a duty to provide for all during the annual festival times⁵ for visitors who come from throughout the land to Yerushalayim during our appointed feast times. For whomever calls upon the houseman for a place, we are to provide as such that they may need of. This year was different than any year before it. A strange and powerful thing has happened in Israel giving rise to a sense of urgency among the chosen people - and the reason I write of these matters to you.

Anticipation in Yerushalayim

Since before your journey there was a man named Yochanon, whom some also call Yochanon the Immerser, who prophesied of the coming of a Great One. Some among us believed *him* to be the Messiah,

5 The disciples having received such an order from their master, inquire not in what town or city they must prepare the passover, for that was always ate in Yerushalayim; see [De 16:5](#), where they were obliged, by the Jewish canon {k}, to lodge that night; though they might eat the unleavened bread, and keep the other days of the feast any where, and in every place {l}; but they inquire in what house he would have it got ready; for they might make use of any house, and the furniture of it, where they could find room, and conveniency, without any charge; for they did not let out their houses, or any of their rooms, or beds, in Yerushalayim; but, at festivals, the owners of them gave the use of them freely to all that came {m}: and it is {n} observed among the wonders and miracles done at Yerushalayim, that though there were such multitudes at their feasts. (*John Gill's Exposition of the Entire Bible*, comments on [Mat. 26:17](#)).

but *he* denied such a claim; for Yochanon taught as the prophets of old from the oracles of Elohim and not as some such as Simeon Magus whose trickery has taken the whole of Samaria and beyond. This Yochanon taught of the Law of Moses and of repentance and spiritual mikveh (immersion). He taught also of a soon coming Messiah fulfilling our hopes⁶. This same Yochanon warned of Elohim's punishment upon the priests should they not repent of their unrighteous conduct and, Elohim forbid, dared to approach King Herod Antipas⁷ to remind him of his Jewish heritage and of his acts of abomination according to the laws of marriage – for it was widely known that Herod had married the wife of his half brother of which Torah commands against, yet none should dare to mention. I believe that he was beheaded for this in the heat of Herod's recent defeat by Aretus. For it is widely known that Herod is known for his impatience with acts perceived as sedition against his authority. Yochanon's forwardness provoked Herod to perform the cruel act of his beheading. Such acts of direct violence in rebellion to Torah has been seen as mockery. We have anticipated a response by our priests, or the Sanhedrin, but they remain silent on the matter claiming matters requiring their preoccupation. And lo, after Yochanon's demise, a greater threat did arise!

It was on the ninth day of Abib when I first saw this man from Galilee. Visitors have reported that many call him the Messiah, others call him King of Israel. And I asked myself why is this so? How could a man from Galilee, a vassal town of sundry commerce, of craftsmen and every sort of common man of commerce who do not even speak the proper language of the Temple muster such a following⁸? Son,

there have been many claims these days of a messiah, some of whom you may hear of in your travels: One from Samaria so named Simon, a man of miracles himself, yet he defies the authority of the Temple; another Simon of Peraea, who like noble Athronges rebelled against Rome and fought against them who showed great promise of the military leader we hope for, yet he too is not a descendant of David. Then there was Menahem ben Judah, allegedly the son of Judas of Galilee, who partook in the revolt against Agrippa II before being slain by a rival Zealot. Now comes Yah'shua, son of a carpenter, a son of Yah'udiyim, a man of great works who fulfills the prophesy of as One from Natzeret⁹ ¹⁰. Such is the midrash [elaborate compilation] of him causing me to turn aside and learn of this man. This quest led me not to so few witnesses of His testimony.

Here begins the *goodman's* dilemma. His discoveries cause great dissonance between his and his family's traditional upbringing under the guide of the Temple priests and the evidence of Yah'shua's presence.

Yeshua' of Nat'zari

From discussions with innkeepers from around Israel, and the rumors of Yah'shua's early life, I was astonished at the accuracy of His fulfillment of prophetic events long ago foretold: a child escaping the edict of Herod¹¹ the son of Antipater, born in Beyth Lechem¹², a descendent of King David¹³, a Nazrati¹⁴, a traveled and educated boy wise beyond his years¹⁵.

It has been said that at twelve years, when

half pagan population and rude dialect, was despised by the people of Judea (*Fausset*, 1974).

6 Through the view of the common Jew in that day, the goodman here refers to the promise spoken of by their priests as a kingdom ruled by a man descended from David to rule over the land, defeating its enemies, and restoring Israel to its former glory. (In contrast to the Kingdom of heaven Yah'shua spoke of, see [Mat 3:2](#)).

7 Son of Herod the Great who died in 4 BCE. Tetrarch of Judea. About 4 BC Herod Antipas inherited part of his father's kingdom after the Roman emperor Augustus had adjusted his father's will. (Encyclopædia Britannica).

8 Nazareth bore a bad name even in Galilee (*for Nathanael who said "can any good thing come out of Nazareth?" was of Galilee*), which itself, because of its

9 And he came and dwelt in a city called Natzeret: that it might be fulfilled which was spoken by the prophets, He shall be called a Natzrati. ([Matt 2:23](#), [HKJV+S](#))

10 For a list of prophesies fulfilled, see: <http://www.giveshare.org/BibleStudy/267.messianicpropheciesfulfilled.html>

11 Herod sought the child to kill Him ([Mat 2:13](#)).

12 Bethlehem ([Mat 2:1](#)).

13 Genealogies of Yah'shua – Mary: [Mat 1:1-17](#); Joseph: [Luke 3:23-38](#)

14 "He shall be called a Nazarene" ([Mat 2:23](#))

15 The Talmud states that Joseph of Yah'shua's great uncle, a tin merchant, and honored priest-counselor of the Temple system.

boys become young men and are permitted to be with the men at Temple, He was able to discuss with the Rabbis matters of Torah as a scholar. It was after the manner and time of the training of the priests that He first began His ministry in Natzeret¹⁶, the year of our recent Jubile¹⁷.

My inquiries first told of His works in Cana at the wedding of the child of His kinsman Alphaeus¹⁸ where many had gathered. Not so affluent a family, the wine soon was spent. It is then claimed that he turned the contents of six waterpots into new wine¹⁹ for the celebration of whom all present afterward proclaimed to others a miracle. Such was his presence known for, many miracles of which some are hard believe. Lo! It was even claimed on several occasions that he had raised the dead. Our masters, the rabbis, tell us that this is a vile and blasphemous thing deserving death by no less than stoning. Were it not for the presence of the Romans I would imagine him dead before his eventual hanging on the *pole* as do the Romans themselves do. Son, I must yet mention of his further works, for they have led many to believe on him as the true Messiah, even myself to put to question His existence.

It was at this time that Yah'shua delivered His first message in Jerusalem at Beit-Pagei²⁰, unto the masses upon the mount of Olives. He spoke as one of authority in the giving of blessings upon people of common degree, extolling them as the salt of the erez and for light unto others. He then offers His support of our beloved Torah and its virtues with an ability unlike any of our priests. It seemed as if He had offered this discourse to the hearts of each in attendance. And so did His message continue. Much of what was said on that day established Him before the people who thereafter we call the sect of the Natzratis. But His works did not end here. This

Yah'shua became known as a Healer of terminal afflictions, even able to deliver those with many spirits, to dismiss leprosy, and defy death itself. Lo, there are too many that can be written about. Now, this son of man, as He oft referred to Himself, was not alone.

Along with Him, certain men from the land of Galilee were brought also to the land of Israel who speak of His message, the message of a kingdom. Our Temple priests and Sanhedrin consider it sedition to speak of such things outside our own hopes. However, their messages is not so unlike that which our priests themselves proclaim. Still, many have since fallen away from our tradition because of this new teaching causing certain among them to be considered outlaws. As have so many messiahs risen in our day, we must be cautious until our masters advise. Such are the ways of *our* tradition that has kept us all these years. But I fear for those who have gone astray by this messiah. As a result, many fear a renewal of times desired to be forgotten, those terrible times of persecution wherein our numerous Hellenists became warring sects and fought against one another only to be subdued by the abomination spoken of by Daniel²¹. Like many, I too find myself suffering in the faith upon which our heritage exists. Yeah, so that you may be blessed throughout your lives I have taught you and your siblings according to the Laws of Mosheh;

Scriptural Allusions II

And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the YY'S Torah may be in thy mouth: for with a strong hand hath the YY brought thee out of Egypt. (Exod 13:9, HKJV+S)

16 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this [*man*] this wisdom, and [*these*] mighty works? (Matt 13:54)

17 Luke 4:16-30, "*the acceptable year of the Lord*" here is a direct allusion to the year of Jubile (Lev 25:10).

18 J. Gill, comments on John 2:1.

19 John 2:6-8

20 Bethphage, the name of a place on the Mount of Olives on the road between Jericho and Jerusalem.

21 *Fausset's Bible Dictionary* comments on Antiochus: Language is used (Dan 11:31-45) which only in type applies to Antiochus, but exhaustively to Antichrist. Antiochus "took away the daily sacrifice, and placed (*on the 15th day of Cisleu, on Jehovah's altar*) the abomination (*idol, Jupiter Olympius' image*) that maketh desolate," i.e. that pollutes the temple. So great were the persecutions that it was still brought about as in the book of Hebrews: Allusion occurs to the martyrs under Antiochus in Heb 11:35-37; "others were tortured, not accepting deliverance, that they might obtain a better resurrection."

but now I fear the possibilities of revolt and the security of our nation. Without our long awaited Davidic leader, and were it not for the presence of the Romans we are left vulnerable and would suffer great destruction and loss of life. Thus, and understandable of our master's disposition, our reliance upon the Roman legions to protect us. Elohim had on occasion allowed our captivity necessary for survival.

Now near the end of His life, two among His Talmidim named John and Peter, also called Natzri²², were sent by their Master to acquire a place that they may prepare for the Passover²³. Although furniture must beforehand be set in place for such assemblies, there are always those other matters that visitors themselves are needful of: Arrangements for the overnight ritual including wine, special foods, and the selection of a lamb for sacrifice by the priests in the courtyard, even garnering the proper herbs. Such was their assigned tasks in preparation for Pascha on the morrow. But on Abib 13 a despotic thing occurred wherein one among them betrayed Him and delivered Him to the Roman authorities under the behest of our Priests - He was, as our masters have declared, an outlaw after all. This man Yah'shua, as it is told, offered no resistance nor did He try escaping. It was as if He desired it so; as He would on occasion suggest a mysterious saying "*mine hour is not yet come*"²⁴.

Son, had I not been in the presence of these

events I would not be discomforted so. One's faith depends upon the integrity of its law; and likewise abiding by it. It is mine and others witness that our masters have not conducted themselves accordingly upon this innocent man's judgment. As is the Roman's gift during our Passover, to release one among us who has been condemned, it was after His trial that the masses were incited to chose a criminal worse than most, a vile and corrupt man who violates our sense of rightness by stealing and assault upon others. This son of man, Yah'shua, was then hung on the pole, a sight we suffer to witness all too frequently in our fair land. Amidst all this carnage and confusion, we still hold fast to our hope of a redeeming messiah who will fend off our enemies and re-establish the glory of our nation as it once was under King David. Praise the Elohim of Abram, Issaac, and Jacob, for His promises are sure and we are content to prepare the way for our messiah.

The Goodman's Entreaty

My son. I grow weary of these recent events that haunt me. Such injustices to a man some claimed to have been a King, perhaps the messiah, an innocent man ... I am vexed in thought and in heart because of my observations of these before mentioned events.

So many are there that sought this Nazarene from Galilee that certain of our priests contested Him when in Jerusalem, declaring Him an outlaw for His deeds outside their tradition. It is said that He spoke mysterious words to the people, although His words were familiar and true to myself. He exhorted all to abide by the authority of Torah, to do what the Pharisees say, but not as they do. This, my son, could seem a mystery, but thanks be to Elohim, as innkeeper exposed to such information we have learned from patrons of their counsel and unseemly behavior, even corruption within the walls of our beloved Temple. Such hypocrisy, such deceit, such betrayal of the people of Israel!

I pray thee, son, do not consider this lashon-hara for, which according to our Law its merit is accountable to Elohim by the witness of but a few. I have resolved that to avoid evil speaking of others²⁵

22 Nazarite (Mat 2:23) G3480 *Ναζωραῖος* Nazoraios (nad-zo-rai`-os) **n/g**. 1. a Nazoraean, i.e. inhabitant of Nazareth. As it relates to the Messiah, the Hebrew uses the term Naziyr (as in Lam 4:7) H5139 *נָזִיר נָזִיר* naziyr (naw-zeer') (or nazir {naw-zeer'}) **n-m**. 1. separate, i.e. consecrated (as prince, a Nazirite) and H5144 *נָזַר* nazar (naw-zar') **v**. 1. to hold aloof, i.e. (intransitively) abstain (from food and drink, from impurity, and even from divine worship (i.e. apostatize)) 2. specifically, to set apart (to sacred purposes), i.e. devote.

23 Smith's ... It was situated "at" the Mount of Olives, (Mark 11:1; Luke 19:29) about fifteen stadia (furlongs, i.e. 1 1/2 or 2 miles) from Yerushalayim (John 11:18) on or near the usual road From Jericho to the city, (Luke 19:29) comp. Mark 11:1 comp. Mark 10:46 And close by the west of another village called Bethphage, the two being several times mentioned together. Bethany was the home of Mary and Martha and Lazarus. ... Now his parents went to Yerushalayim every year at the feast of the passover. (Luke 2:41, KJV).

24 Joh 2:4; Joh 7:6, 30; Joh 8:20

25 lashon-harah – An halakhic [Sephardic] term for derogatory speech about another person. (See Psalms 34:13 and Strong's H3956 and H7451).

that my entreaty be shared with none other and pray it bids no ridicule; but, I rather to offer the witness of events as I and others beheld them. But if I had to swear an oath, as it happened from the beginning, I would say, His purpose was not of this world, His kingdom is of a greater than mankind, and that His works and life elevated Him far and above our own priests. I suffer at nights pondering, could Yah'shua have been the real Messiah?

This then is the source the heaviness in my heart, placing to question from whence true authority of Elohim should come among us these days and the fear of uprising by the current sects, even as far as Spania where you currently sojourn.

Summary

Initially, the goodman's apprehension was based upon impressions and instructions as from the view of his masters, the priesthood of the Temple, who held fast to their traditional ways blinding them, and himself, of the events as they unfolded. It was only after they acknowledged the reality of Yah'shua as the promised Messiah that the chief priests, the scribes, and the elders of the people, with the approval of their high priest Caiaphas, that they conspired to kill him (Mat 26:3-4) - they of whom Shaul [Paul] wrote, "*the ones of the Yehudim [Jews] who were unbelieving plotted to kill him*" (Acts 9:23, Orthjbc).

Because of Yah'shua's influence upon the people, as witnessed by the masses following Him, the temple priests and counsels become envious and fearful of losing control over their society. Yah'shua's new kingdom message threatened the loss of their coveted *power of office* as priests, elders, scholars, scribes, etc., they first systematically planned to marginalize Him in the eyes of the public. Such was their deceit by declaring Him an outlaw and part of their plan.

Sometime after the goodman began his quest, he came to realize that this Yah'shua was a true righteous man. According to the Law and Prophets, the goodman saw that Yah'shua had fulfilled prophesy as foretold and had proved Himself as a man who did not err in *the way*^{26 27}. Ultimately, the goodman could not reconcile why his masters had rejected Him. It was

the final act of condemnation that gave rise to the goodman's *crisis of faith*. His traditional teachings were in conflict with the reality of his own witness. His stress was caused by tensions between the comparison of the teachings of his traditional faith and the unexplainable and glorious works of Yah'shua and his own witness of a greater and more powerful faith that caused him to suffer such inner conflict. This goodman became temporarily spiritually paralyzed.

Although one may retain their ability to be pragmatic in their approach, as did the goodman of the house, he could not at that time allow himself to be persuaded from his traditions. In his own mind's eye, being the submissive servant to his masters made him a good Jew. After all, he had accomplished much: he became a learned and wise man, a respected man of works within his community. After hearing Yah'shua's message of a new kingdom, now he realized that as a man of living faith with works, a man as in the person of Yah'shua, he could receive the whole of YHWH's promises of life and eternal happiness in all that you do for ever after; but first, he must strive earnestly to hear the words,

“Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.” (Matt 25:23, KJV)

A second, yet no less important, message for us today came from this story of the goodman of the house. Our often misplaced sense of righteousness can cause us to reject Yahweh's truth; but Yahweh's will prevails in those who place their trust in the Yah'shua the Messiah (Heb 2:1-13).

Author Comments

In many ways, the *goodman of the house* represents our own lives. His was an inquisitive mind, an open mind in his approach to discovery and its pursuit. His quest brought struggles as he encountered Yah'shua and His newer and greater truths than his traditional education had taught. The goodman's apprehensions remind us of our own inability to readily receive new information that confronts long held ideas already held as truths. His responses too suggest the possibility of emotional and spiritual upheaval upon its realization. His final resolve infers that he might have been called by the Spirit, and that had reached that place in time in one's life that opens the mind's eyes to an overwhelming sense of peace and joy – that is, if he followed through in his quest.

26 The way – Compliance to Torah *In Spirit and In Truth* (Loughran, 2009).

27 “... shew thyself approved ...” (2 Tim 2:15)

For Your Information [FYI]

Connecting Passover to Pentecost

In Leviticus 23:15 we read the term sheaf. The word sheaf was translated from the Hebrew word 'omer' – a dry measure, or a heap, i.e. a sheaf. Today, when we hear about the *omer count*, we think of the Jewish tradition of a counting down to Pentecost. Some may think it means to wave a fresh sheaf daily for 49 days, not so. This long held tradition actually goes back to the time of Moses when the Israelites had received instructions about Yahweh's feasts (see [Lev 23:10](#); [Lev 23:11](#); [Lev 25:8](#); [Exod 34:22](#); [Deut 16:9](#); [Deut 16:10](#)). Note the connection between the sheaf offering at Passover and another at Pentecost. The omer begins at Passover [16 Abib], and ends upon Pentecost; the first begins in anticipation, the latter at fulfillment. The parallels are striking when considering the plan revealed in Yahweh's feasts. Of course both offerings are a sacred ceremony celebrating the events: Passover representing redemption, Pentecost representing establishment and rebirth of a nation – having received the Law at Sinai, they now had national rule written by the very finger of Yahweh!

The omer count reminds us of that heritage, and in our place-in-time, looking forward to our spiritual quickening into the Kingdom of Yahweh.

The example of the goodman's experience reflects for us powerful insight into the spirit of man itself. Even more significant is his message, a telling example of the process of how the Ruach Chodesh works with us from the beginning (as for the goodman) to the end of a saint's conversion.

Finale'

This soon coming Passover, the feast of freedom, is a time of decision, time for introspect, and a time for preparation. This year ask yourselves, are we still struggling, as the goodman of the house, with accepting or rejecting ideologies and doctrinal matters indifferent to our own? Have we learned the message of the “*good and faithful servant*”?

~ *May you all have a happy a blessed new sacred year. Shalom shalome, shalom!* ~

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For Your Consideration [FYC]

Testing our spiritual growth

One way to take a pulse on our spiritual progress is to consider our method of learning. For example, we may study scriptural genealogy and be able to accurately recite it, but do we understand the purpose it was given? Having a 'firm grasp of the obvious' of information is a great exercise for our memory, although it is little more than trivia unless we can synthesize it into the bigger picture of its purpose - to see it as only the part of the greater whole of its intent.

One such example is the genealogies of Yah'shua, which to the literal reader suggests an error in scripture. However, to those of deeper study and resulting insight, the seeming indiscretion of a missing generation reveals Yah'shua's birthright as first born of YHWH, 'son of man' (mary) and of the Ruach Chodesh - the very essence of the Spirit of Yahweh.

Upon this realization one can then better understand the process of being 'born again'. Yes, the true saints are as Yah'shua Himself, conceived of the Holy Spirit. The will of the Father is that the saints grow in Spirit and in truth.

“... true worshippers shall worship the Father in spirit and in truth ...” (Joh 4:24).

Q: Are you studying to show yourselves approved (2 Tim 2:15)?

Stergiou: Shin, C. (2010). *Gesenius Hebrew Lexicon* (2010): *The Word* (Ver. 3.2.1.1167) [Computer software]. Corfu, Greece.

Stergiou, C. (2010). *Mickelson's Enhanced Strong's Greek and Hebrew Dictionaries: The Word* (Ver. 3.2.1.1167) [Computer software]. Corfu, Greece.

Stergiou: Shin, C. (2010). *Smith's Bible Dictionary* (2009): *The Word* (Ver. 3.2.1.1167) [Computer software]. Corfu, Greece.

Strong, J. (1973). *The Exhaustive Concordance of the Bible, with Hebrew, Chaldean, and Greek Dictionaries* (maroon hard cover edition). McLean, Virginia: MacDonal Publishing Company.

WordWeb Pro [Computer software]. (2007). Cambridge, UK : Anthony Lewis developer.

Zondervan (1974). *Fausset's Bible dictionary*. Grand Rapids, MI: Zondervan Publishing House.

Software links:

Sky View Cafe - Astronomy - Star Charts and Ephemeris -
<http://www.skyviewcafe.com/skyview.php>

Ephemeris 2.1 -
<http://wordpress.org/plugins/ephemeris/>

Home Planet -

<http://www.fourmilab.ch/homeplanet/>

Lunisolcal V4.5 (Voeking, 2013)

For Smart Phones -

<https://itunes.apple.com/us/app/lunasolcal/id390175338>

For PC's -

http://download.cnet.com/LunaSolCal/3000-18555_4-75595277.html

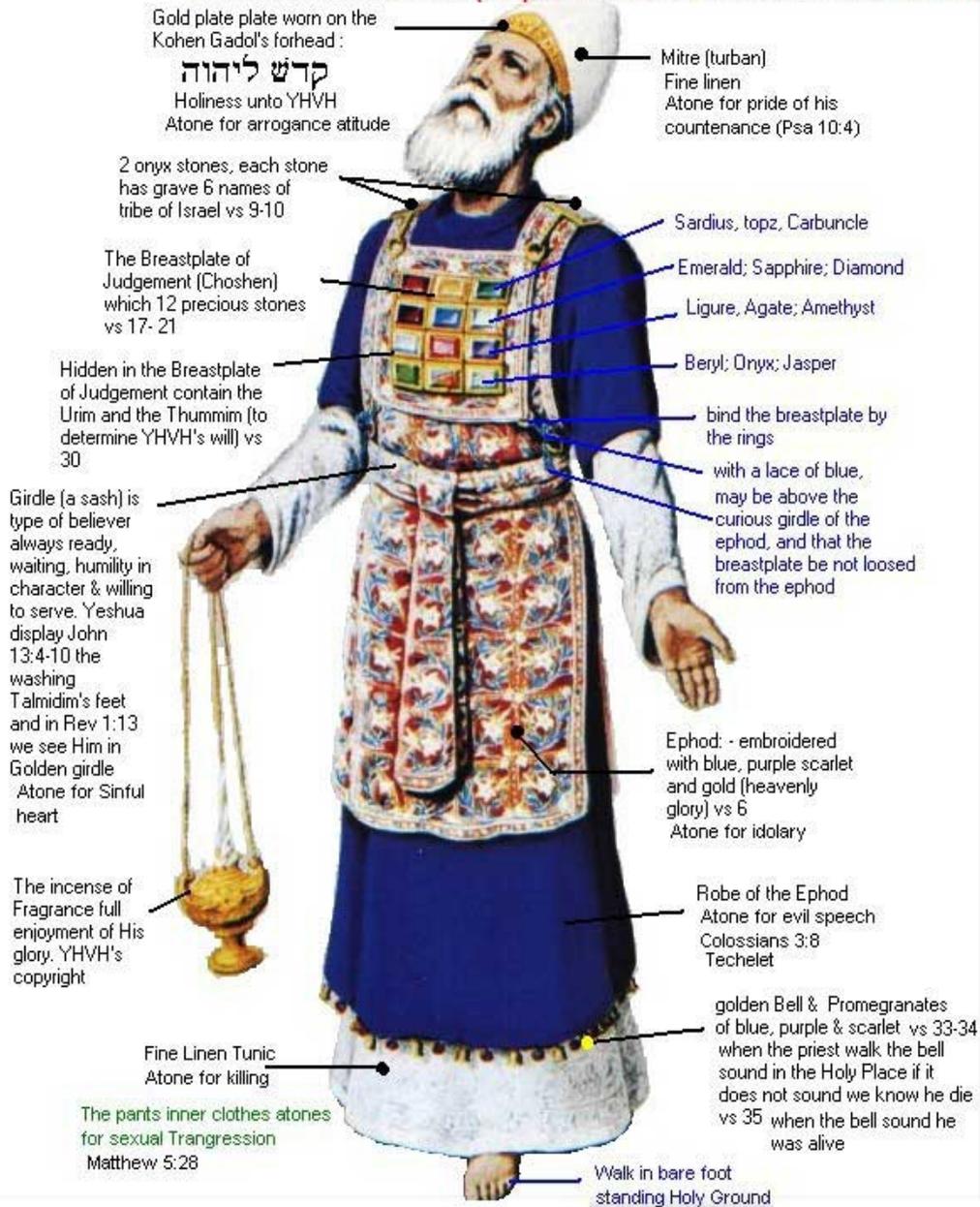


Illustration 1: The foal of Bethpage

Info Box

... So, did the goodman of the house find his final resolve? I'll leave up to the reader to summarize. But, here's a consideration: Mention of the *goodman* is made in several other passages that seem to represent a typical Israelite. The image drawn is similar to the goodman's: a pragmatic and gregarious personality, sometimes stubborn in their ways, intelligent, but sometimes not quite getting the message. Still, we can't help but recognize their spark of hope from within. The saints possess that spark, the potential of a very positive outcome between themselves and their Maker exists. So long as the goodmen of our own houses follow through, it is my hope, my belief, that all goodmen/women, who carry the pitcher of living waters from the well have a future in the kingdom of Yahweh.

The Golden Garments (8th) of the Kohen Gadol Shemot 28:4:42



Rosh Chodesh

Rosh Chodesh 1, April 2014

The new moon should be visible within the realm of Israel on March 31, 2014 Jerusalem Standard Time [JST] after sunset [1][2][3].

Data for March 31, 2014:

Sunset	6:57 PM (JST)
Moonset	7:49 PM
Age	1d/30 since last
Illumination	1%

[1] Lunisolcal V4.5 (Voeking, 2013)

[2] Ephemeris V2.0 (Sachs, 2000-2001)

[3] SkyViewCafe V5.8.6 (Shetline, 2000-2013)

Note: Gregorian calendar years 2013-14 will host Adar 2, a 13 month biblical calendar leap year.

Amazing Quotes

The dilemma for early 21st century journalism is this: Who will pay for the news?

~ Nathan Myhrvold



The Feast Days of Yahweh (2014)

-	Abib 1 (Starts @ sunset Mar 31)	-	Apr 1
-	Yah'shua's Kiddush	Abib 13	Apr 13
-	Passover Memorial (at even)	Abib 14	Apr 14
I, II	Passover Feast (DUB)	Abib 15-21	Apr 15-21
-	Wave Sheaf	Abib 16	Apr 16
III	Feast of First Fruits (Pentecost)	Abib 16 + 49	Jun 4
IV	Feast of Trumpets	Day 1 of 7 th new moon	Sep 27
V	Atonement	Day 10 of 7 th new moon	Oct 6
VI	Feast of Booths (FOT)	Day 15-21 of 7 th new moon	Oct 11-17
VII	Last Great Day (8 th Day)	Day 22 of 7 th new moon	Oct 18

Lighter Side



A minister parked his car in a no-parking zone in a large city because he was short of time and couldn't find a space with a meter. So he put a note under the windshield wiper that read: "I have circled the block 100 times. If I don't park here, I'll miss my appointment. FORGIVE US OUR TRESPASSES."

When he returned, he found a citation from a police officer along with this note. "I've circled this block for 10 years. If I don't give you a ticket, I'll lose my job. LEAD US NOT INTO TEMPTATION."



Thank Elohim it's Friday!

Notes:

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