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He is coming!

Qumran: Our Jewish Roots in Yeshua



Lion & Lamb Ministries
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The Zadok Calendar Controversy, part 2



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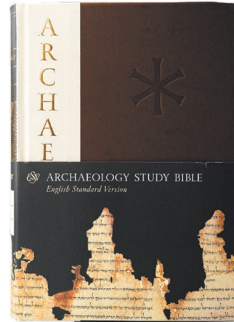
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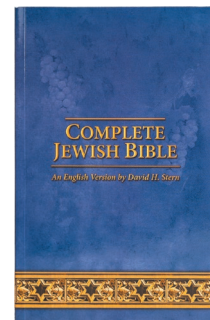
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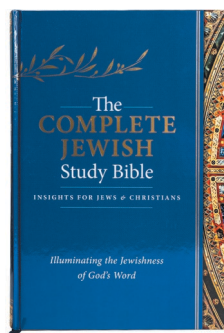
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Qumran: Our Jewish Roots in Yeshua

The Zadok Calendar Controversy, part 2

What are the Jewish roots of our faith in Yeshua? In Acts 2, the first 3,000 believers in Yeshua as the Messiah were Jewish (Acts 2:41). These Jewish believers are the roots of our faith in Yeshua. Who were they? Were they Pharisees? Sadducees? Or were they associated and affiliated with the Jewish community that lived in the Qumran under the authority of the faithful Zadok priests, as described in Ezekiel 44:15, 24? When we examine the fundamental beliefs of the Qumran community, the answer becomes obvious. The first 3,000 believers in Yeshua as Messiah, in Acts 2, were primarily Jews associated with the Qumran community.

The members of the Qumran community called themselves the “*Yahad*” which is a Hebrew word meaning “unity or oneness.” The “*Yahad*” was the union-of-communities living in “all their residences” (1QS 6.1b–8). This included communities in Jerusalem (War Scroll IQM 3:11, 7:4) and throughout the land of Israel (Damascus Document [CD] 12.19), as well as outside the land of Israel, according to the Jewish historian Josephus (Jewish Wars 2:154–185). In order to join the community, new members had to agree to do the following:

1. They had to repent of their sins and the sins of their forefathers (1QS 1:24–25). This is based upon Leviticus 26:40. They had to make this confession with their whole heart (CD Geniza A 15:7–12). This is based upon Psalm 119:34. In doing so, they were required to demonstrate a “circumcised heart” (1QS 5:5). This is based upon Deuteronomy 10:12, 16. There was a two-year initiation process to determine if the candidate was sincere in his confession (1QS 8:10–11).
2. There was an annual review of membership (1QS 2:19). When joining the community, which was commonly done yearly at the festival of Shavuot (*The Dead Sea Scrolls* by Geza Vermes [Baltimore, 1973] 31), it was said that you were joining the “new covenant.” (CD Geniza A 6:19, Geniza B 19:33). This is based upon Jeremiah 31:31.
3. Each new member took an oath to follow the Torah, including the Sabbath and Festivals, under the authority of the Zadok priests (1QS 5:7–9, CD 6:18). This is based upon Ezekiel 44:15, 23–24 (CD Geniza A 3:19–21, 4:1–4).
4. After being accepted as a new member, a person would partake in a water immersion (*mikvah*) (1QS 3:8–9). This is based upon Ezekiel 36:25.
5. In following the Torah, the Zadok priests and members of the community were to be led by the guidance of the Holy Spirit (1QS 3:6–8, 1Q28b 2:22–24, Thanksgiving Hymn 32:14–15). This is based upon Ezekiel 36:26–27.

This belief process, given to us from the Qumran community and the leadership of the Zadok priests, became the foundation for coming to faith in Yeshua as the Messiah throughout the last 2,000 years. It is still recognizable today. In parallel to these steps, in “preaching the Gospel,” we are usually told something likened to the following:

1. While we were sinners, Yeshua died for us (Romans 5:8). Therefore, we need to repent of our sins (Acts 3:19, 26:20) and believe that Yeshua is the Messiah (Romans 10:9–10)

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because through His shed blood, our sins are forgiven (Ephesians 1:7, Colossians 1:14).

2. When we accept Yeshua as Messiah, we become members of His body, which is the New Covenant (Matthew 26:28; Hebrews 9:15).
3. Since this new covenant is the Torah written upon our hearts (Hebrews 8:10), we need to obey the written Word of God in our daily lives (Romans 10:17, Ephesians 6:17, I Peter 1:23).
4. After we accept Yeshua as Messiah, we are to get water immersed (Acts 2:38, 8:12).
5. In walking out our faith in Yeshua as Messiah, we are to be taught and led by the Holy Spirit (John 16:13, Romans 8:14) in order to bear the fruit of the Spirit (Galatians 5:22–23).

The Pharisees are not our Jewish roots in Yeshua. The Pharisaic sect became known as Rabbinic Judaism. Rabbinic Judaism is also Orthodox Judaism. Orthodox Judaism is often shortened to Judaism. The Pharisees were only one religious sect of Jews. Not all Jewish sects in the second Temple period were Pharisaic. The Pharisaic sect didn't exist in the days of David and Solomon. The Pharisaic sect didn't exist when Moses led the children of Israel in the wilderness. The Pharisaic sect is not even mentioned in the Hebrew Scriptures. As far as our Bible is concerned, they are only mentioned in the New Testament.

Orthodox Judaism doesn't teach that Yeshua is the Messiah. In fact, they despise the thought that Yeshua is the Messiah. So how can their religious beliefs be our Jewish roots of faith in Yeshua?

Orthodox Judaism teaches that non-Jews only need to follow what they call the seven Noahide

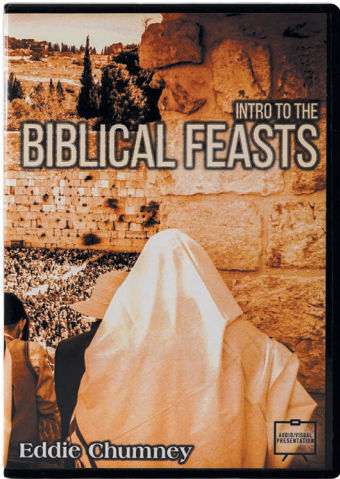
laws. They teach that non-Jewish males come into covenant relationship with the God of Israel (conversion to Pharisaic Judaism) through physical circumcision. They don't teach that when a non-Jew converts to Pharisaic or Orthodox Jewish faith that you enter a new covenant. Pharisaic or Orthodox Judaism doesn't teach that you follow Torah by the Holy Spirit. Instead, Orthodox Judaism teaches that you are to follow Torah through Rabbinical decrees and the rulings of the Sanhedrin as expressed in the doctrine of Oral Torah. In the *Sonchino Midrash Rabbah*, Volume 6, Page 613, the Rabbis teach that the Mishnah (Oral Torah) is greater than written Scripture.

As a result, the Rabbis claim that they have the Torah authority to proclaim the celebrating of the Biblical festivals of Leviticus 23 according to their Babylonian-based calendar. However, the Zadok priests of Qumran believed that this authority to proclaim the celebrating of the Biblical festivals was given to the high priesthood office (Deuteronomy 17:8–9), which they claim was given to them in Ezekiel 44:15, 24 (CD Geniza A 3:19–21, 4:1–4). They believed that they were following a priestly calendar that was originally given to Enoch and that was followed by the children of Israel in the wilderness, as outlined in Exodus 16 and in the August 2024 issue of *Yavoh*.

Furthermore, the Qumran community, through the leadership of the Zadok priests, believed in modern-day prophets being in their midst. Some believe that there was a School of the Prophets in Qumran and that John the Baptist was an eventual leader of it. The Qumran community believed in the miraculous works of the Holy Spirit. On the contrary, the Pharisees believed that prophecy ended with Malachi. They also believed that after Malachi there was no more written inspiration of the Word of God that would be regarded as canon. This is why there were no second Temple-era writings in the canon of the Hebrew Bible, which was made official by the Pharisees af-

MORE FROM EDDIE CHUMNEY

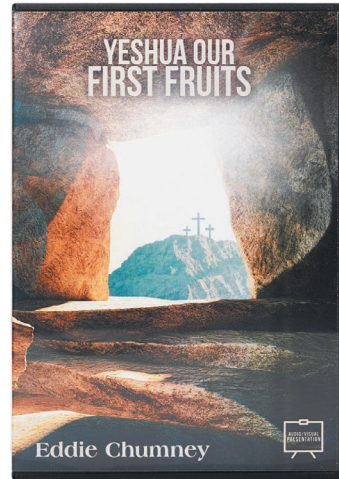
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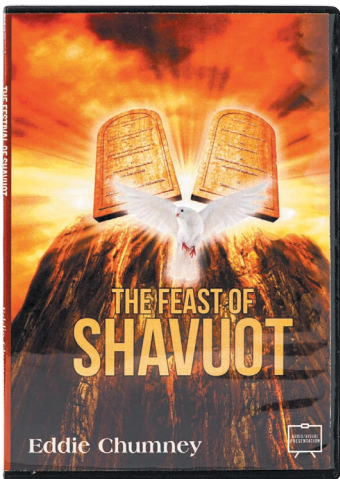
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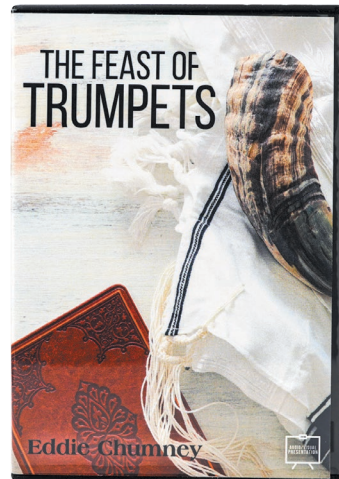
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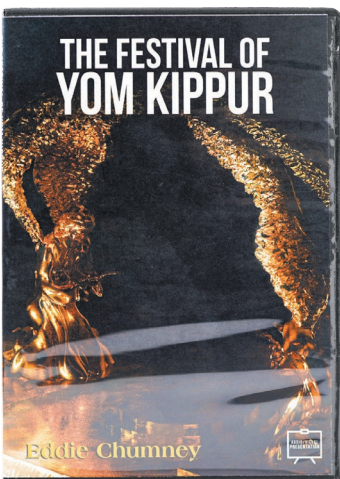
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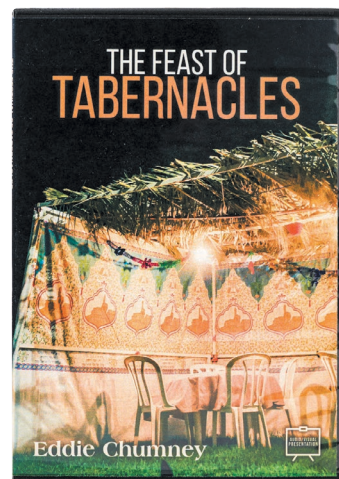
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ter the destruction of the second Temple. Therefore, they certainly didn't believe in any written inspiration of Scripture which came to be called the "New Testament." This is also why the Pharisaic sect rejected the ministry of John the Baptist who was likened to the prophet Elijah (Matthew 11:7–9).

Amazingly, the present Messianic or Hebraic Roots movement, which has been with us for over 25 years, still has not embraced the Jewish roots of our faith in the Messiah. Instead, many want to identify in some form or fashion with the Pharisaic or Orthodox Jewish doctrine of Oral Torah and want to keep the festivals of Leviticus 23 according to their Babylonian-based calendar. For this reason, the God of Israel is pleading with His Bride (Isaiah 40:2) to come out of the Pharisaic or Orthodox Jewish mixed-worship system of Babylon (Revelation 18:4). This is done by embracing, through the ministry and message of the spirit of Elijah (Malachi 4:4–6, Luke 1:17), as originally expressed through the ministry of John the Baptist (John 1:23), to identify with the Qumran community located in the 'Arava' (Isaiah 40:3) where John the Baptist grew up. Therefore, the ministry message of the spirit of Elijah is Isaiah 40:3. This is the message of restoration (Matthew 17:10–11) before Yeshua's second coming.

Yeshua rebuked the Pharisees for not believing the Elijah message of John the Baptist. In Luke 7:24, 27, 29–30 it is written:

“And when the messengers of John were departed, he (Yeshua) began to speak unto the people concerning John... This is he (John the Baptist) of whom it is written, Behold, I send my messenger before your face, which shall prepare your way before you (quoting Malachi 3:1 because Elijah precedes the coming of Messiah – Matthew 17:10–13) And all the people that heard him... justified God, being baptized with the baptism of John. But the Pharisees and lawyers

rejected the counsel of God against themselves, being not baptized of him.”

The question of whether to follow the priestly calendar of the Zadok priests in Qumran versus the Babylonian-based calendar of Orthodox Judaism is an issue of authority. When Yeshua was in the Temple, the chief priests and elders of the people, along with the Pharisees, challenged the authority of Yeshua. They believed that Yeshua should be under their authority. So how did Yeshua respond? He did so by asking them if they accepted the Elijah message of John the Baptist. In Matthew 21:23–25, 27, 32, 43, 45 it is written:

“And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority do you do these things? and who gave you this authority? And Yeshua answered and said unto them... The baptism of John, whence was it? from heaven, or of men? And they answered Yeshua, and said, We cannot tell... For John came unto you in the way of righteousness, and you believed him not: but the publicans and the harlots believed him: and you, when you had seen it, repented not afterward, that you might believe him... Therefore say I unto you, The kingdom of God shall be taken from you, (that is your authority) and given to a nation bringing forth the fruits thereof... And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.”

While Yeshua didn't belong to the Qumran community, he emphasized linkage to them. After Yeshua left the Temple, he stayed in Bethany (Matthew 21:17). "Bethany" in Hebrew means, "house of the poor or afflicted." Before the start of the Passover week when Yeshua was crucified, Yeshua resurrected Lazarus in Bethany (John 11:1, 43–44). "Lazarus" in Hebrew is "Eleazar." Eleazar is the son of Aaron whose lineage includes Phinehas (Exodus 6:25—who was promised an eternal priesthood—Numbers 25:11–13) and Zadok (1 Chronicles 6:3–15), through whom we have

the promises given to the ‘sons of Zadok’ (Ezekiel 44:15, 24).

As a result, at the deeper level “sod” or the esoteric meaning of the Torah, the resurrection of Lazarus (Eleazar) represents the “resurrection” of the Zadok priesthood wherein the chief priests and Pharisees were in deep opposition (John 11:46–48) because it challenged what the Pharisees believed was their exclusive authority. When the chief priests and Pharisees felt that their authority was threatened by Yeshua, they wanted to put Him to death (John 11:53). Today, when you challenge the authority of Orthodox Judaism to follow the festivals of the Lord according to their Babylonian-based calendar, there are those who want to strongly rebuke you and even those who want to excommunicate you from having fellowship with them. In other words, it is the same spirit.

In an article written from the Israel Institute of Biblical Studies website by Dr. Eli Lizorki-Eyzenburg, dated November 28, 2013, he states that Lazarus was most likely an Essene and Bethany was a Qumran-affiliated community. The scholarly academic world mostly views the Essenes as being the same as those who lived in Qumran, although there are others who view them as separate entities. Therefore, for the sake of scholarly academic quotations in this article, they are the same people. Dr. Eli Lizorki-Eyzenburg states:

“Bethany ... served as one of the Jewish Essene diaconal centers. These centers were spread throughout the ancient Jewish world. Essenes (a Jewish sect) were known for their commitment to serve the poor and the sick ... there seems to be a strong connection between sections of the Essene community and the early Jewish believers in Jesus ...”

In an article written by Dr. Brian Capper (an academic scholar) of the Canterbury Christ Church

University who specializes in Qumran studies, as found at the website academia.edu, he writes:

“According to the Temple Scroll from Qumran (11Q19 46:17–18), three places for the care of the sick, including one for lepers, are to be east of Jerusalem... Bethany corresponded with the requirements of the Temple Scroll ... Bethany received its name because it was an Essene poorhouse par excellence, the poorhouse which alleviated poverty closest to the holy city.”

The second of these three places was believed to be Bethphage. According to the church father Origen (who lived from around 185 AD to 250 AD) (Origen, Comm. Jo, 10.18), it was a “priestly place.” In Mark 11:1–2 it is written:

“And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sent forth two of his disciples. And said unto them, Go your way into the village over against you: and as soon as you be entered into it, you shall find a colt tied, whereon never man sat; loose him, and bring him”

In Matthew 21:1, it says that Yeshua got the donkey in Bethphage. In John 11, Yeshua resurrects Lazarus in Bethany. In Luke 24:50–51, after His resurrection, Yeshua ascended to be with His Father from Bethany, as it is written:

“And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.”

In these things, Yeshua emphasized the Qumran-related villages of Bethany and Bethphage. They are directly related to the events which led to His death on the tree and His ascension to be with His Father.

In Acts 13:1, it speaks of Manaen (Menachem in Hebrew), who was brought up with Herod the Tetrarch. Manaen laid hands on Paul and Barnabas (Acts 13:2–3). The Jewish historian Josephus tells us that, before Herod the Great became the king of Judea in 37 BC, Menachem prophesied to him that he would be king (Antiquities 15:373–379). At one time, Menachem was head of the Sanhedrin along with Hillel; however, Menachem left the Sanhedrin and joined the Qumran community (Chagigah 16b). When Herod the Great became king, he asked Menachem how long he would be king. Menachem didn't give Herod the Great a direct answer, but indicated it would be over 30 years. Herod the Great was satisfied with the answer.

As a result, Herod the Great favored the Qumran community and gave them the SW corner of Jerusalem. This was known as the Essene Quarter of Jerusalem. Josephus also mentioned an Essene Gate in Jerusalem (Jewish Wars 5:145). From 1977 – 1979, Bargil Pixner did an archaeological excavation with two Israeli archaeologists named Doron Chen and Shlomo Margalit and found this Essene Gate.

In 1977 Father Bargil Pixner, along with Dr. Doron Chen, undertook an excavation close to Mount Zion of an ancient city wall that contained a gate. They established that the wall and gate date to the first century and the gate fits exactly that mentioned by Josephus as the "gate of the Essenes."



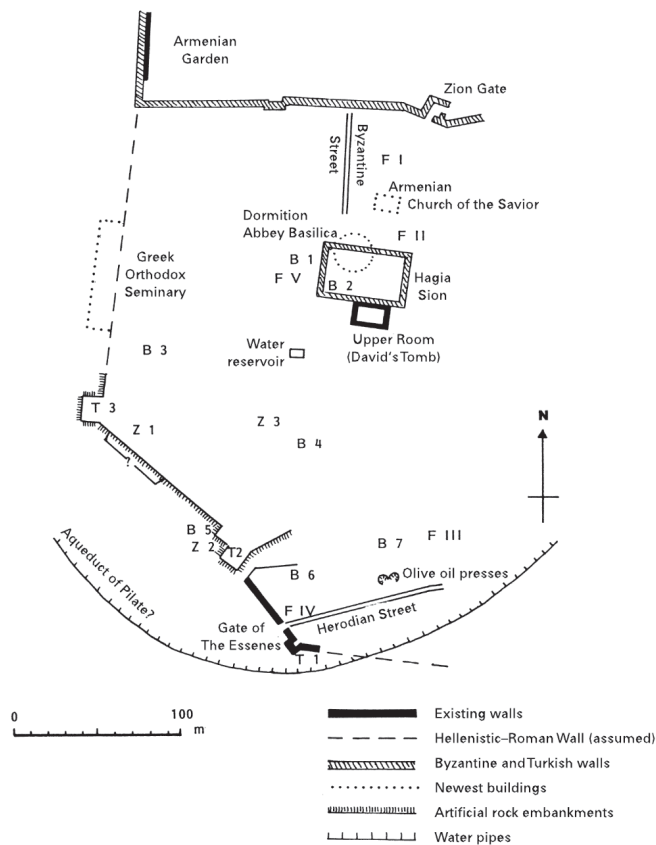
Image from *Jesus and First-Century Christianity in Jerusalem* by Bargil Pixner and Elizabeth Mary McNamer

The War Scroll describes a community in Jerusalem (1QM 3:11, 7:4). Yeshua's Last Supper took place in the Upper Room (Mark 14:15), which is located in the Essene Quarter of Jerusalem. It was a part of the guest chamber (Mark 14:14). The Qumran community was known for their hospitality (Jewish Wars 2:124f).

Before having the Passover meal, Yeshua sent Peter and John to go to Jerusalem and meet a man carrying a pitcher of water (Luke 22:8–10). In the first century, this was normally women's work. The only group of men that traditionally did carry water was those of the Qumran community. This is because some of the men were celibate (Jewish Wars 2:119f).

In Luke 24:49, Yeshua instructed His disciples to wait in Jerusalem for the outpouring of the Holy Spirit. The Qumran community followed the Torah through the help and inspiration of the Holy

THE ESSENE QUARTER IN JERUSALEM



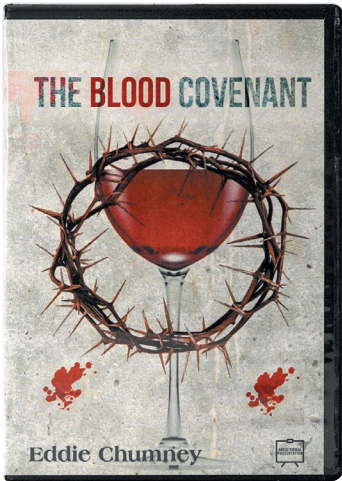
Illus. 43. The Essene quarter in Jerusalem—excavations (according to R. Riesner, 1991)

- B 1–7 Jewish ritual baths
- T 1–3 Tower or tower platform
- Z 1–3 Cisterns
- F I–V Excavation areas

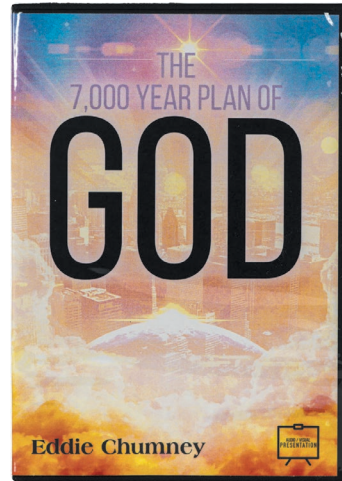
Image from *Paths of the Messiah and Sites of the Early Church from Galilee to Jerusalem* by Bargil Pixner

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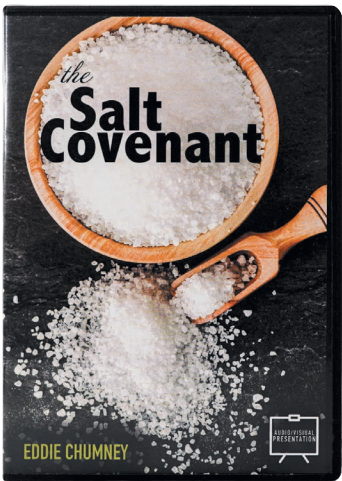
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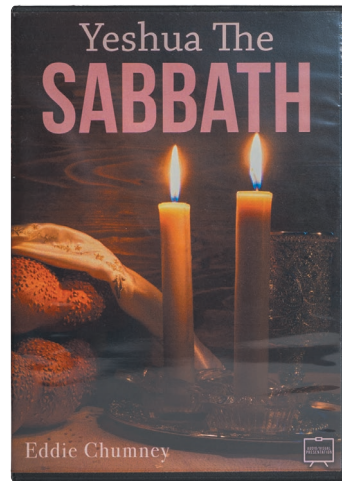
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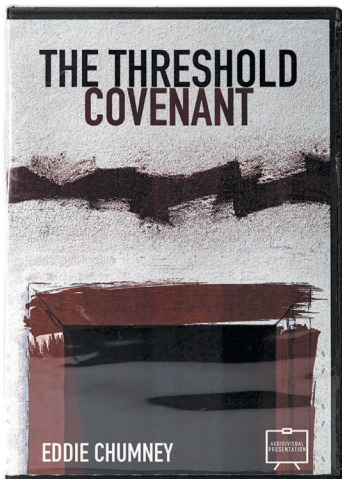
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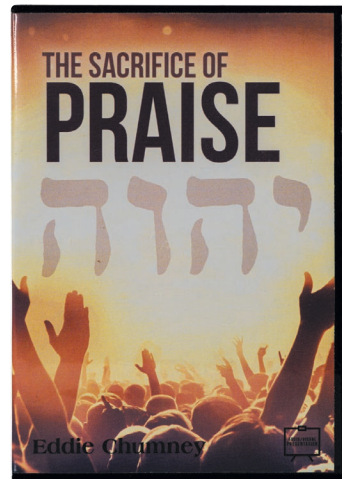
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Spirit. Orthodox Jews don't claim to follow the Torah by the Holy Spirit. There were about 120 people who were waiting in the "Upper Room" for the day of Shavuot to arrive (Acts 1:13–15). So, they were waiting in the Essene Quarter of Jerusalem.

In Acts 2:1, it is written:

"And when the day of Pentecost was fully come ..."

Why was it necessary to use the word, "fully?" This would seem to indicate which Pentecost/Shavuot that was being celebrated. The Pharisees, Sadducees and the Qumran community all counted the "omer" differently. This refers to the counting of fifty days until Shavuot. The Pharisees started counting the omer the day after the first day of Unleavened Bread. This would be the 1st month and the 16th day. The Sadducees counted the omer the day following the weekly Sabbath during the days of Unleavened Bread. So, they counted the omer after the Pharisees. The Qumran community counted the omer last. They started counting the omer the day following the weekly Sabbath after the conclusion of the seven days of Unleavened Bread. Therefore, in a normal year, the Pharisees celebrated Shavuot first, the Sadducees second, and the Qumran community last. So which Shavuot was Acts 2:1? The Pharisees? The Sadducees? The Qumran community? It would seem that the word, "fully" indicates that it is the Qumran community's Shavuot.

In Acts 2:1, it goes on to say,

"...they were all with one accord in one place."

Could this be a reference to the Qumran community as well? The Qumran community called themselves the "Yahad" which is a Hebrew word which means, 'unity or oneness.'

In Acts 2:5, it is written:

"And there were dwelling at Jerusalem Jews, devout men ..."

Why doesn't it say that there were just "Jews" dwelling in Jerusalem? Why does it say "devout Jews?" The Qumran community was stricter in their Torah observance than the Pharisees. As a result, they said that the Pharisees chose the "easy way or smooth things" to follow Torah. For this reason, they also called the Pharisees 'Ephraim' (1QH 2:32, 4QpNah 3–4 ii 2, 4QpHos 2:[2], 3) because the first king of the Northern Kingdom, Jeroboam, refused to go to Jerusalem and keep the Biblical festivals according to the priestly calendar kept by the Zadok priests (1 Kings 12:26–31). Just like Jeroboam, the Pharisees kept their own Babylonian-based calendar instead of following the priestly Zadok calendar.

From the outpouring of the Holy Spirit (Acts 2:2–4) and after hearing Peter testify about Yeshua (Acts 2:22–26), Peter was asked by those gathered there, "What shall we do?" (Acts 2:37). In Acts 2:38, it is written:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Yeshua Messiah for the remission of sins [this is the immersion of John the Baptist – Acts 19:4], and you shall receive the gift of the Holy Spirit."

John the Baptist told the Pharisees that Yeshua would immerse those who believe in Him with the Holy Spirit (Matthew 3:7, 11). However, the Pharisees rejected the immersion message of John (Luke 7:30). Furthermore, the Pharisees/Orthodox Jews don't claim to follow the Torah through the help and inspiration of the Holy Spirit.

For the Qumran community, Shavuot was a very important festival. This was the time in the year when they would receive new members. When



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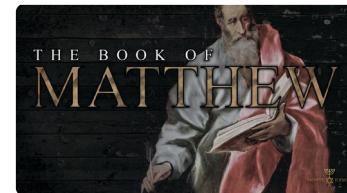
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they did, they would be water immersed (1QS 3:7–10).

There were 3,000 Jews who confessed faith in Yeshua on the day of Shavuot (Acts 2:41). In doing so, they sold their goods and shared their possessions with each other. In Acts 2:44–45 it is written:

“And all that believed were together, and had all things common. And sold their possessions and goods, and parted them to all men, as every man had need.”

The Jewish historian Josephus testified that, when joining the Qumran community, the new members sold their possessions and gave it to the community (Jewish Wars 2:122). It is also specified in the Manual of Discipline from Qumran (1QS 6:17–22).

In Acts 4:36–37, we are told that Barnabas sold property and gave it to the apostles. Since this was a practice of the Qumran community, does this indicate that Barnabas was affiliated with the Qumran community? It seems so. In Acts 9:2, Paul was on a mission to persecute believers in Yeshua who were following “the Way.” The Qumran community called themselves the followers of “the Way” (1QS 9:17–18, CD Geniza A 1:13). After Paul encountered Yeshua (Acts 9:3–6), he preached Yeshua in the synagogues of Damascus (Acts 9:19–20). It was Barnabas who took Paul to see the disciples in Jerusalem (Acts 9:26–27). Barnabas spent much time with Paul in his early ministry (Acts 11:25–26, 12:25, 13:1–4, 15:1–4).

Paul’s association with “the Way” was so great that he was regarded as their leader (Acts 24:5). Paul confessed that according to the beliefs of “the Way” is how he expressed his faith in Yeshua as Messiah (Acts 24:14). After Paul believed in Yeshua as Messiah, he followed the Torah according to the Holy Spirit (Romans 7:22). Paul taught that if one followed the Torah by the Holy Spir-

it, he became a “son of God” (Romans 8:14). Paul didn’t teach to follow the “commandments of men” (Colossians 2:22). Yeshua didn’t teach His disciples to follow the “commandments of men” (Matthew 15:9), which was a reference to following the Pharisees doctrine of Oral Torah, which is also called the “tradition of the elders” (Matthew 15:1–2). The Jewish historian Josephus also explains that the “tradition of the elders” refers to the Pharisaic Oral Torah (Antiquities 13.10.6).

James was the first Bishop of the early church in Jerusalem. He made the ruling in Acts 15 regarding the place of the Gentiles in the body of Messiah. James was playing the role of the “*mebakkker*” in the Qumran community or an overseer (1QS 6:12, CD 9:18, 13:7–12) which means, “Bishop.” The early Jewish believers in Yeshua governed themselves after the pattern of the Qumran community.

The first Jewish believers in Yeshua as Messiah were initially called “the Way” (Acts 9:2, 27, 22:4, 24:14, 22) as well as the “Nazarenes” (Acts 24:5). They continued their faith in Yeshua into the fourth century, as mentioned by the church father Epiphanius (315AD – 402AD) in his work, *Panarion* 29 [1,3], where he writes:

“All Christians were called Nazarenes once.”

So, what are the Jewish roots of our faith in Yeshua? Is it the Pharisees? Or is it the people of the Qumran community who were also called “the Way” and “Nazarenes” in the book of Acts? Yeshua was associated and identified with the “Nazarenes.” For this reason, it was prophesied that He would be called a “Nazarene” (Matthew 2:23). When Yeshua revealed Himself to Paul on the road to Damascus (Acts 9:1–2), Paul testified in Acts 22:8 that Yeshua associated and identified himself with being a Nazarene as it is written:

“And I answered, Who are you, Lord? and he said unto me, I am Yeshua the Nazarene whom you do persecute” (YLT)

While Yeshua wasn't a member of the Qumran community, He did identify with them in His teachings and in how He taught His disciples to express faith in Him. As we can see from many examples, the Qumran community did have a major influence on early Christianity.

So, are we going to embrace our Jewish roots in Yeshua as Messiah? The revelation of our Jewish roots will cause us to recognize the authority of the Zadok priesthood as expressed in keeping the Biblical festivals according to the priestly calendar, as outlined in the Dead Sea Scrolls, and not according to the Babylonian-based calendar kept by the Pharisaic sect of Orthodox Judaism.

In John 9:1–7, 14, Yeshua healed a blind man on the Sabbath. In doing so, in John 9:6 it is written:

“When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay ...”

In response, the Pharisees said that Yeshua broke the Sabbath. In John 9:16 it is written:

“Therefore said some of the Pharisees, This man is not of God, because he does not keep the sabbath day ...”

So in what way did the Pharisees believe that Yeshua broke the Sabbath? It was because Yeshua broke the Oral Torah of the Pharisees by doing “work” on the Sabbath when he “spat on the ground and made clay of the spittle.” In the Babylonian Talmud (Shabbat 73a), it lists 39 categories of work on the Sabbath. This is what the Pharisees accused Yeshua of violating. It was not the written Torah of Moses.

While the blind man accepted Yeshua as Messiah (John 9:35–38), the Pharisees refused to believe that Yeshua is Messiah because they regarded Him as a sinner because He broke Pharisaic Oral Torah (John 9:15–16, 24–29). As a result, the Pharisees asked Yeshua if they were blind. In John 9:40, it is written:

“And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?”

In John 10, Yeshua answered their question. In John 10:1–2, 9, 11, Yeshua said to the Pharisees:

“Verily, verily, I say unto you, He that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber. But he that enters in by the door is the shepherd of the sheep ... I am the door ... I am the good shepherd ...”

The Pharisaic sect/Orthodox Judaism tries to establish relationship with God the Father through bypassing belief that Yeshua is the Messiah and by expressing faith to God the Father through the doctrine of Oral Torah. So, Yeshua told the Pharisees in John 10:27 as it is written:

“My sheep hear my voice, and I know them, and they follow me.”

As a result, Yeshua furthermore explained to the Pharisees in John 10:4–5 as it is written:

“... and the sheep follow him: for they know his voice (the good shepherd). And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.”

So what is that voice of the Pharisees that Yeshua's sheep will not follow? It is the doctrine of Oral Torah (Matthew 16:12). How will Yeshua's sheep follow Him? They will follow Yeshua's Torah

by His Holy Spirit (John 16:13, Ezekiel 36:26–27, Romans 7:22).

So what is your decision? Will you embrace the Jewish roots of your faith in Yeshua as found in Acts 2 by accepting the authority of the Zadok priesthood (Ezekiel 44:15, 24) and following the festivals according to the priestly calendar as outlined in the Dead Sea Scrolls and validated by the narrative in Exodus 16:1–23, or will you follow the Pharisaic “voice of strangers” (John 10:5) and follow the festivals according to their Pharisaic Babylonian-based calendar?

Yeshua’s sheep know His voice (John 10:27). Are you one of those sheep? ■



Article written by Eddie Chumney.

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