

Nazareth or Gamala? Where was Jesus (Yeshua) born?

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24th day of the 6th month 5850 years after the creation of Adam
The 6th Month in the Fifth year of the Third Sabbatical Cycle
The Third Sabbatical Cycle of the 119th Jubilee Cycle
The Sabbatical Cycle of Earthquakes, Famines and Pestilence

September 20, 2014

Shabbat Shalom Family,

We're picking up in the middle of the Newsletter concerning Yeshua's birth to focus this segment on WHERE He was born.

Notice that Zacharias did not know Elizabeth until "after" he had completed his time at the temple. And then in the next verse it says "IN" the sixth month.

26 And in the sixth month the angel Gabriel was sent from God into a city of Galilee, named Nazareth,

This name Nazareth is

G3478 ????????, ???????? Nazareth Nazaret *nad-zar-eth', nad-zar-et'*

Of uncertain derivation; *Nazareth* or *Nazaret*, a place in Palestine: – Nazareth.

On our last tour of Israel with Avi ben Mordechai we stopped at the city of Gamala. I hope to have up the video teaching I recorded of this city. If so, you can see it here. But here is the evidence of Gamala. Yeshua was a netser or in other words, a BRANCH See the notes on Mathew 2:23 below.

He was not from Nazareth.

Evidence Found at Gamala

“And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:”—Matthew 5:1

The numerous mentions of mountains and their proximity to the Sea of Galilee, in the gospels, should raise a red flag as Nazareth is more than twenty miles from the Sea and situated on a flat plateau and Capernaum is at sea level, but with no mountains. However, the Sea is actually visible from Gamala or Gamla, which is seven miles northeast of the east bank, and unlike Nazareth actually existed during the time of Christ and had its own Temple, This city, which was excavated during the 1970's and 80s, was the home of Judas of Galilee, and would too closely tie the Jesus of Christianity with the Jewish rebels. It is also the main region inhabited by the original Nazorean sect.

“Herod, upon his return to Syria, finding himself unable to reach the robbers themselves, invaded Trachon and slew many of their relations there, in retaliation for which they still more harassed and pillaged his territory (“Antiquities” xvi. 91). In the end, Herod threw 2000 Idumzeans into Trachonitis (ib. 2), and placed a Babylonian Jew named Zamaris, a leader of mercenaries, in command of the surrounding districts. Zamaris built fortresses, and a village called Bathyra, and protected the Jews coming up from Babylon to attend the feasts in Jerusalem against the Trachonite robbers. The consequence was that, till the end of Herod’s reign, the country around Trachonitis enjoyed tranquillity”—Josephus, “Antiquities” xvii. 2 1-2.

Bathyra was the academy built on the deserted estate of John Hyrcanus. Herod promised five hundred Babylonians tax-free status forever if they built a military academy there to protect his border. On their own they established a religious academy with such teachers as Hillel (110 BCE-10CE) and his grandson Gamaliel I. From topographic descriptions of the camel humps used to identify both Bathyra and Gamala, one can conclude that they are synonymous.

The city of Gamala on the Golan derived its name from gamal (Hebrew for camel), since it was situated on a hill shaped like a camels hump. The Hasmonean ruler Alexander Yannaeus founded the city in the first century BCE and it continued to be inhabited by Jews, as attested to by Josephus Flavius (Antiquities of the Jews 13:394). Josephus, a Jew, was Commander of Galilee during the Jewish Revolt against Rome and in 66 CE fortified Gamala as his main stronghold on the Golan. He gives a very detailed topographical description of the city and describes the Roman siege under the command of Vespasian which led to its conquest in 67 CE. The Romans attempted to take the city by means of a siege ramp, but were turned back by the defenders; only on the second attempt did they succeed in penetrating the fortifications and conquering the city. Thousands of inhabitants were slaughtered, while others chose to jump to their deaths from the top of the cliff (Josephus, The Jewish War IV, 1-83). Gamala has not been rebuilt since.

The following is the history leading up to the birth of Yehshua. It was a very tough area to grow up in as Herod sought to kill off the line of people who descended from the Davidic line. I have edited the dates of this article to match those of the birth of Yehshua.

Gamla, the Home of the Jewish Resistance Movement

Where Prince Matthan ben Eliezar lived we have no direct evidence to date, but the genealogy and history suggests that his family may have lived in the hilltop fortress of Gamla. Matthan's first born son, Jacob, became the Patriarch of the Jerusalem Patriarchate. He lived in Jerusalem as the first of the Abiudite Davidian Lineage Princes to achieve such predominance in Jewish governance since the days of the Persian Governor Nehemiah and his descendants, who also served as Persian Governors of Judea. They were all heirs of Governor Zerubbabel by his 1st Babylonian wife, Amytis.

Secular history does attest that the second oldest son of Matthan ben Eliezar, Hezekiah the Zealot lived in later years near the western shores of Lake Kinneret (Sea of Galilee) at the city of Sepphoris while his younger brother Judas of Gamala kept his identity with his native city of Gamla, on the eastern side of Galilean Sea. The evidence suggests that Jacob, Hezekiah, and Judas grew up in the region of the city of Gamla.

The city of Gamla in the foothills of the Golan Ridge gets its name from the Hebrew word, gamal, which means camel. There on a ridge that looked like a camel's rump, the Hasmonean king, Alexander Jannaeus founded the city, whose historical roots go all the way back to the Early Bronze Age and later conquered by Joshua and the Israelites. Gamla was annexed into the Hasmonean State in 81 BCE.

As late as 66 CE, it was the Jewish Commander of Galilee, Flavius Josephus, who also fortified the city of Gamala in anticipation of the arrival of the Roman legions of General Vespasian (Josephus, Antiquities of the Jews XIII, 394). Located on a basaltic rocky ridge completely surrounded by deep ravines and gorges, a shallow saddle separated the city from the rest of the ridge. This provided the city with great strategic and defensive positions. At the top of the hill the ridge become very narrow and pointed with a deep slope on the northern face and a more graduated slope where the city was built on the south. To the east was the entrance to the city and fronted by a massive square basalt stone fortification wall. It had multiple square towers on the side while a circular citadel tower was built on the crest.

After a siege and two attempts with rampart siege engines, the Roman forces penetrated the fortress on the eastern fortification walls with a five meter wide breach depicted evidence of significant fighting with arrowheads and numerous ballistic balls. As the fighting progressed into the city, the soldiers and citizens retreated to the citadel on the top of the cliff. Over four thousand Jewish fighters were killed in battle while over five thousand were killed fleeing towards the cliffs and to their death. Only until the 70's was the city of Gamala archeologically rediscovered and identified.

In the year of 23 BCE, the sister and twin brothers of Joseph were secretly removed to the home of their uncle, Hezekiah the Zealot up in Galilee so they could be outside the reach of King Herod's grasp, when their father and Hezekiah's brother, Patriarch of Jerusalem,

Jacob ben Matthan was executed on charges of sedition against the royal throne of King Herod. It also appears that the three daughters, Hannah, Elizabeth, and Joanne, born to the reigning High Priest of Israel, Yeshua III were also secreted to the same region in the same year.

It was during that year, that King Herod in a fit of amorous passion rearranged the political and religious Jewish hierarchy by executing the leading officer of the Jerusalem Patriarchate and deposing and probably executing the High Priest in order that he could appoint a new High Priest, Simon V Boethus, so that he could marry his daughter, Miriamne II.

The evidence is still not clear whether Hezekiah the Zealot, a name that he may have earned in later years, was living in the fortress city of Gamla in 23 BCE, for where we find Hezekiah the Zealot, now involved in the Jewish Resistance Movement around 6 BCE, involved in setting up the Theocratic State of Galilee at the city of Sepphoris on the western coast of Galilee. It appears the younger son, Judas of Gamala, stayed closer to the home front and earned the name of its identity.

In the center of the city was an impressive rectangular shaped synagogue oriented in the directed of Jerusalem to the southwest. The central pillared synagogue had several rows of stone-built benches along the walls. In the courtyard were wide steps that led down to the mikvah ritual baths of purification. The city, located on the sides of the mountain was terraced with stepped alleys, and in the western part of the city were residences with large rooms suggesting owners of distinction, wealth, and prominence. The numerous oil presses suggested an agrarian economy that was supported by its olive oil industry.

Within the fire and conflagration of the collapsing walls, the city for nineteen hundred years was preserved. Within the ruins were found unique coins that were minted at Gamla during the Jewish Revolt. On the observe was written the words, ligeulat, meaning “for the redemption of” and on the reverse, Yerushalayim Hakedosha meaning “Holy Jerusalem”. This highlights the strong ties between the Citadel at Gamla and the city of Jerusalem and the firm belief of the citizens at Gamala that their defense was also a defense to save Jerusalem. The intense Zionistic fervor was preserved to its last days.

After the revolt and execution of Simon V of Perea, the last of the all-Jewish Tobaidite Davidian princes, the next Davidian prince to rise in opposition to Rome was the brother of Patriarch Jacob ben Matthan; Hezekiah the Zealot in 4 BCE. Jacob, apparently the oldest, was the Patriarch of Jerusalem between the years of 32 to 23 BCE. He was killed, according to David Hughes, on charges of sedition against the Herodian state the same year that Yeshua III (Jesus III) the high priest was removed from the office of the high priest with the same charges.

It was in the year of 23 BCE, the children of Patriarch Jacob were secreted out of Jerusalem and taken to Gamala to be raised in the home of their uncle, the brother of Jacob, Hezekiah the Zealot. The children of Jacob the Patriarch were; Princess Miriam (12 years old), Prince Joseph (6 years old), and the “twins” Ptolas and Clopas (3 years old).

Their mother, Cleopatra of Jerusalem, now a widow, was taken under the orders of King Herod and given to be the wife of the new High Priest, Simon IV Boethus. This young Egyptian Princess, Cleopatra of Jerusalem, appeared to be a pawn of political expediency for King Herod.

There in the home of Hezekiah (Hizkiah or Ezekias), the four children of Patriarch Jacob: Miriam, Joseph, Ptolas, and Clopas were raised with Hezekiah's three sons: Judas,

Menahem, and Jacob. Truly lovers of Israel, the foster family of Prince Joseph, were classical Zionists, ones who dearly loved their "promised land" and firmly believed in the Providential Covenant of the Promise that "This Land is Our Land". Yet, within the heart of Uncle Hezekiah was a burning ache that it was not part of God's covenant that they were destined to be slaves and pawns under the tyrannical rule of King Herod.

All the children were grown up, and adults of their own, in the year that King Herod died in the fall of 1 BCE. Prince Joseph, a "Carpenter" or "Master Guildsman" by trade, who was capable of doing any form of construction, was financially struggling under the heavy hand of King Herod, as he sought to eliminate in pogroms of terror any Davidian prince that lived within his kingdom.

By the year of 1 BCE, Prince Joseph's adopted Son, Yehoshua (Jesus), who was conceived by his betrothed bride, Princess Miriam under miraculous circumstances was two years old.

Suddenly the village of Bethlehem "Ephrata" was under siege in a commando massacre raid early in 1 BCE, after a group of Magi from the East came into the city of Jerusalem, looking for the royal child who was destined to be the "king of the Jews". The royal family of Prince Joseph and Princess Miriam were not to be found, for in an act of divine providence, Joseph was warned to escape to the land of Egypt.

By 1 BCE, the older sister of Prince Joseph, Princess Miriam(also), now at the age of thirty one, was married to Prince Theudas, who was famous to be the last of the anti-Princes and the oldest son of the anti-king Athronges. He was the last dynastic Patriarch of the Pelatiahite Lineage that once descended from the officially approved Jewish lineages of the oldest son of Governor Zerubabbel and his 3rd Jewish wife, Esthra's second son, Prince Pelatiah. They also had been outcasts in Jewish society for Pelatiah had married a "foreign" bride.

Prince Theudas was different. He was a man of peace and later became a rabbi (teacher) and leader in the Jesus messianic movement called the Nazarenes. History would later reveal that Theudas was a part of the chosen "Seventy" and later as a "prophet" of renown that Josephus called a "wizard" or "miracle worker", a name that was also called his nephew, Yehoshua HaMaschiach (Jesus the Messiah).

You can read the rest of this excellent account at the link above.

Now, to continue this teaching:

Mat 2:17 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, 18 “A voice was heard in Ramah, wailing and weeping and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are *not*.” 19 But Herod having expired, behold, an angel of *the* Lord appeared in a dream to Joseph in Egypt, 20 saying, Arise, and take the child and His mother. And go into *the* land of Israel. For the ones who sought the child’s life are dead. 21 And he arose and took the child and His mother and came into *the* land of Israel. 22 But when he heard that Archelaus reigned in Judea in his father Herod’s place, he was afraid to go there. And being warned by God in a dream, he turned aside into the parts of Galilee. 23 And he came and lived in a city called Nazareth, so that it might be fulfilled which was spoken by the prophets, “He shall be called a Nazarene.”

Matthew 2:23, “*And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, “He shall be called a Nazarene.”*”

First we need to look at the verse and notice that Matthew does not say “that it might be fulfilled which was spoken by the prophet Isaiah or Jeremiah, etc.” This tells us it is not a direct quote, but he tells us it comes from the prophets, plural. Therefore we know that this is a theme or common knowledge that they recorded. Let’s look at what this means. Matthew in chapter 1:23 is quoting from Isaiah 7:14. In Chapter 4:15-16 he is quoting from Isaiah 9:1-2. Isaiah 7, 8, 9, 10 and 11 are messianic prophecies. In 2:23 he is quoting from Isaiah

11:1, “*There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots.*”

What is the Hebrew word for branch in Isaiah 11:1? It is netzer. This is clearly a messianic prophecy that tells us Messiah will be a branch that bears fruit and will come from the stem – or stump of Jesse. Matthew tells us that the Messiah will be called a netzer and he will have lowly origins coming from the stem/stump of Jesse. He tells us Yeshua dwelt in Natzeret (Nazareth) and was called a Natzerene (Nazarene). It is a prophetic play on words from a concept found in the other prophets where this figure was called a branch. Jeremiah 23:5, 33:15, Ezekiel 19:14 and Zechariah 6:12. Different words were used but they all meant ‘branch’.

This was important for three reasons; First, the play on words, netzer/natzereth. Second, the prophets’ use of the term branch for a redeemer figure. Third, the emphasizing of the lowly origins of the stem/stump. Nazareth was not a spectacular place to be from. John 1:46, “*And Nathanael said to him, ‘Can anything good come out of Nazareth?...*” Matthew was not ignorant, he was not creating Scripture that was not there. He was pointing out the fulfillment of Scripture that many were familiar with. He was explaining that Yeshua was the branch/netzer they were waiting for.

We also know that the Jews of Yeshua’s time interpreted Isaiah 11 as Messianic. Targum on verse 1 and 6 in the Talmud (Jer. Berach. 5 a and Sanh. 93 b); and in a number of passages in the Midrashim. Verse

1 in Bereshith R. 85 on Gen. 38:18, where also Psa 110:2 is quoted, and in Ber. R. 99, ed. Warsh., p, 178 b. In Yalkut (vol. i. p. 247 d, near the top), it is described how God had shown Moses all the spirits of the rulers and prophets in Israel, from that time forward to the Resurrection. It is said that all these had one knowledge and one spirit, but that the Messiah had one spirit which was equal to all the others put together, according to Isaiah 11:1.

Here are some more details about exactly who Yeshua was descended from.

THE FAMILY TREE OF JESUS

Ancient tradition says that Ann, the mother of the Virgin Mary was of Cornish origin, [i.e. She was British]. It is not generally known but there is a family tree of Jesus from the time of Adam, in the Herald’s Office at the English College of Arms. From that document we glean the information that Ann, mother of the Virgin Mary, was married three times. Her first husband was Joachim by whom she had the Virgin Mary, her second husband was Cleophas and her third Salome. – [See JOHN 19:25]. It would seem Ann liked the name “Mary” for in addition to the Virgin Mary she named the daughters by her two other husbands “Mary’ also.

ANN JOACHIM (FIRST HUSBAND)	CLEOPHAS (SECOND HUSBAND)	SALOME (THIRD HUSBAND)
VIRGIN MARY	MARY ALPHEUS	MARY ZEBEDEE
JESUS	JAMES – SIMON – JUDE	JOHN THE DIVINE
JOSEPH	BARSABA	ST. JAMES

Mary Salome, mother of disciples James and John [Zebedee] was also a second cousin to the Virgin Mary. Andrew and John were friends of the family through John the Baptist. The father of John the Baptist was Zacharias who was assassinated between the temple and the altar for proclaiming the virgin birth. Ann had a sister by the name of Bianca who was the mother of St. Joseph. Thus St Joseph, the Virgin Mary’s husband, was also her first cousin. That is an important fact in the development of this inquiry because it would indicate that Joseph of Arimathea was an uncle of both Mary and Joseph.

BIANCA (AUNT OF THE VIRGIN MARY)

JOSEPH (HUSBAND OF ELIZABETH MARY)

JESUS JOHN THE BAPTIST

This view is confirmed in the HarL MSS. which is held in the British Museum. It will come as a surprise to many to realise that far from being confined to Palestine, the Holy Family seem, through the Virgin Mary’s uncle, Joseph of Arimathea, to have intermarried into British royalty and to have left Palestine to live in Britain. Some have assumed that the Virgin Mary’s exile in

Britain was brought about by a forced exodus from the Holy Land but there is evidence that both Jesus and Joseph of Arimathea had planned for a life in Britain for the family from the time Jesus was quite young. It would seem that the forced exodus after the resurrection of Jesus was a preempting of an already carefully laid plan.

A RELATIVE OF THE VIRGIN MARY MARRIES INTO THE BRITISH ROYAL FAMILY
Confirmation that Penardin, grand-daughter of Joseph of Arimathea, married King Lear of Britain is to be found in a manuscript which is held at Jesus College, in England. From the chart below we can see the contemporary nature of events.

JOSEPH OF ARIMATHEA (UNCLE OF THE VIRGIN MARY AND JOSEPH)

ANNA

PENARDIN [MARRIED BRITISH KING LEAR]

BRAN [BRITISH KING]

CARACTACUS [BRITISH KING]

GLADYS [BRITISH PRINCESS] WHO MARRIED ROMAN NOBLEMAN RUF'US PUDENS AND CHANGED HER NAME TO CLAUDIA AND BECAME HOST TO THE APOSTLE PAUL.

And Paul says in ROMANS 16:3, "Salute Rufus, chosen in the Lord" and his mother and mine". If this is the same Rufus, then Paul and Rufus were half-brothers. Remember that Paul was a Roman citizen also, but not by race; Paul was of the tribe of Benjamin, even if he was a Roman by citizenship. The Roman connection of Paul is ignored by the traditional Churches, but we can see the importance. Going into this further, we find that the Apostle Paul was a half-brother of the Roman Rufus Pudens, and a brother-in-law of the British Princess Claudia. When the Apostle Paul presented the Gospel in Britain, he had friends in high places. There are many historical records that present Britain as being the first kingdom to receive the Gospel. Paul had other relatives in the ministry; some were apostles.

ROMANS 16:7 *"Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me."*

ROMANS 16:21 *"Timotheus my work fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you."*

It is interesting to note that King Arthur and ALL the knights of the Round Table claimed descent from Joseph of Arimathea. The above genealogies are important because they give an altogether different perspective of the interrelationship of the nations at the time of Jesus. Then, as now, it would seem that the rich, influential and famous knew each other and had far more in common than we would at first think. Note the following British connections.

A grand-daughter of Joseph of Arimathea, cousin of the Virgin Mary, married a member of the BRITISH Royal Family.

A member of the BRITISH Royal Family married a Roman commander.

An Apostle of Jesus is entertained by a BRITISH Princess in Rome.

A member of the BRITISH Royal Family is the first Bishop of Rome – [Not the first Pope].

This places the British in the centre of things. Israel in Britain starts with some of the tribe of Dan travelling there soon after the Exodus. We find the Prophet Jeremiah took the royal daughters of Zedekiah, the last Israelite king in Palestine, to Egypt and thence to Ireland [See JEREMIAH 41:10]. The Royal House of Judah thus continued in Britain. History throws a different perspective on the world at that time; a different perspective than we have been led to believe. History is HIS story.