

Triennial Torah Study – 4th Year 08/02/2014

sightedmoon.com /triennial-torah-study-4-year-04042015 /

By Joseph F. Dumond

We continue this weekend with our regular Triennial Torah reading which can be found at https://sightedmoon.com/sightedmoon_2015/files/TriennialCycleBeginningAviv.pdf

| | | | |
|---------------|------------------|-----------------|---------------------------|
| Gen 24 | 1 Sam 1-2 | Ps 49-50 | Mat 28 – Mark 1-28 |
|---------------|------------------|-----------------|---------------------------|

A Wife for Isaac (Genesis 24)

Three years have passed since the death of Sarah. Abraham is now 140 years old; Isaac is 40. Feeling his age, and now more sensible that his own time may be short, Abraham begins the process of acquiring a wife for his son. Arranged marriages have become a thing of the past in most, though not all, modern cultures. But in Abraham's day one of the duties of a father was to ensure that a proper mate was selected for his children, especially his sons.

The selection of a wife for a son, especially the firstborn and heir to the position of head of the family, was a serious undertaking. The right woman had to be selected, ensuring the continued stability and prosperity of the family. In some cases the father himself negotiated the purchase of a bride, but in other cases the services of an intermediary (called a malach, angel or messenger, in Hebrew) were employed. Abraham is now old, so he entrusts the responsibility to the steward of his household, here identified as the "the oldest servant of his house, who ruled over all that he had" (verse 2). Most likely this is Eliezer, whom Abraham mentioned in Genesis 15:2-3 as his heir before he fathered children—although it is possible that Eliezer has died by this point. In any case, Abraham imposes a most solemn oath upon his servant, instructing him to return to Abraham's country and kindred in the city of Nahor in northern Mesopotamia, and from them to select a wife. He is strictly forbidden to take Isaac with him.

There are many parallels between the selection of Isaac's wife and the selection of a Bride for Yeshua Messiah (see Ephesians 5:22-33). Abraham can be seen as a type of the Father, being himself later called the father of the faithful (Romans 4:16). Isaac is a type of Messiah, a son born according to promise, whose birth was announced beforehand, and whose conception was miraculous. The servant is a type of the role of the Holy Spirit. Indeed, if the servant was Eliezer, the type is even more striking since his name means "God his help" and God's Spirit is called the Helper (as the Greek word parakletos may be legitimately translated in John 14-16). Of course, all analogies break down at some point—and it certainly does here in the fact that the Holy Spirit is not a person nor an independent agent capable of decision-making on its own. (To learn more, see our free booklet [Who Is God?](#)) Still, the analogy appears valid to a point considering that Yeshua personified the Holy Spirit in referring to it as a parakletos (in essence, a personal helper or court advocate). Thus we have the Father sending His Spirit to select out and prepare a Bride for His Son. The Bride receives gifts from this agent of the Father (Ephesians 4:8, Romans 11:29, 1 Corinthians 12), agrees to marry one she has never seen (1 Peter 1:8), undertakes a journey with that agent (the journey of this life with the Spirit as a guide), is brought to the Son (Revelation 19), and takes up residence in the tent of Sarah (whose name means "Princess") where the marriage is consummated (which is a type of spiritual union—1 Corinthians 6:16-17). It should also be mentioned that God's ministers (servants) play a role in bringing Messiah's bride to Messiah. As the apostle

Paul wrote to the Assembly: “For I have betrothed you to one husband, that I may present you as a chaste virgin to Messiah” (2 Corinthians 11:2). Through His ministry God calls people to enter into a relationship with Messiah, and through His ministry He also provides the gifts of help and instruction to those who respond.

Introduction to Samuel, Kings and Chronicles (1 Samuel 1)

After Judges, the next books of the Prophets section of the Hebrew Bible are Samuel and Kings. We will read Samuel and Kings and the rest of the Prophets in harmony with most of Chronicles and with certain other Old Testament writings, such as some of the Psalms. Though Chronicles also belongs to the Writings—in fact, concludes that section—most of it overlaps Samuel and Kings in great detail. Therefore, a harmony of these books will give us a more complete picture of what happened during this period of time. (The genealogies at the beginning of Chronicles will be read with the Writings section.)

The books of 1 and 2 Samuel were originally one book in the Hebrew canon. Samuel certainly wrote parts of the book bearing his name. In 1 Chronicles 29:29 he is mentioned as an author. However, he is dead after 1 Samuel 24 (his death is recorded in 1 Samuel 25:1). According to Jewish tradition, Nathan and Gad were the other authors. The Nelson Study Bible points out in its introduction to 1 Samuel that “another editor at a later date could have taken the memoirs of Samuel, Nathan, Gad, and others and woven them under the guidance of the Holy Spirit into the wonderfully unified book we have today.” It further points out in its introduction to 2 Samuel: “Indeed, some notes may have been added even after the division of the monarchy in 930 b.c. (1 Sam. 27:6). In the absence of any reference to the fall of Samaria, the capital of the northern Kingdom, it is reasonable to assume that the books were complete by 722 b.c. The majority of composition of the Books of Samuel may have been done during David and Solomon’s reigns (c. 1010-930 b.c.), with only a small number of notations coming from later periods.”

Then we come to 1 and 2 Kings, which were also originally one book, a compilation of a nearly 400-year period. Though its authorship is contested by some scholars today, Jewish tradition maintains that the prophet Jeremiah wrote 1 and 2 Kings. The author was at least a contemporary of Jeremiah. Other records would have to have been available to the author—among them “the Book of the Chronicles of the Kings of Judah” (1 Kings 14:29), “the Book of the Chronicles of the Kings of Israel” (verse 19), “the Chronicles of King David” (1 Chronicles 27:24), “the Chronicles of Samuel the seer” (29:29).

The books of 1 and 2 Chronicles were also one book originally. Nelson’s introduction states: “The overall consistency of style in the book indicates that although several contributors might have worked on it at various stages, one editor shaped the final product. Jewish tradition identifies the editor as Ezra... [a view that] can be accepted if it is remembered that Ezra was a compiler. He used sources and documents that account for the stylistic differences between the Book of Ezra and Chronicles.... The chronicler made use of the books of Samuel and Kings for about half the narrative.” Thus our decision to read the accounts contained within them in harmony.

As the book of 1 Samuel opens, Eli the priest is judging Israel (1 Samuel 4:18). As we shall see, his judgeship has some problems. God has determined to use a transitional figure as a prophet-judge in Eli’s place, who will also be used to anoint the first two kings of Israel as the nation moves into the period of the monarchy.

The Birth of Samuel (1 Samuel 1)

Verse 1 refers to Elkanah, the father of Samuel, as an Ephraimite (Ephrathite in the KJV), and further adds that he dwelt in the mountains of Ephraim. He is from the town of Ramah, introduced here by its full name Ramathaim-Zophim (see verse 19). Ramathaim is rendered in the Greek Septuagint translation of the Old Testament as Arimatheaim, which would seem to make it synonymous with the New Testament Arimathea—the home of Joseph of Arimathea, who gave his tomb to be Yeshua’s burial place. In Joshua 18:25, a Ramah is listed as a town in the territory of Benjamin, located about 5 miles north of Jerusalem and about 4 miles south of the Benjamite border with Ephraim. This is probably the same town, in the mountainous area that mostly

belonged to Ephraim. Also, cities sometimes overlapped with another tribe's rural territory and Ephraim may have claimed it at this time (compare Joshua 16:8-9). However, Elkanah was clearly a Levite, as his genealogy in 1 Chronicles 6:33-38 points out. Levites had no territory of their own, and Elkanah is apparently being identified here by his place of residence, rather than by his ancestral tribe.

Note also in this genealogy that Samuel was a direct descendant of Korah—the same Korah who died along with his companions and his companions' immediate families for their presumptuous attempt to expropriate priestly duties (see Numbers 16:10). Korah, first cousin to Moses and Aaron (see Exodus 6:18-21), was probably about the same age as Moses, and his sons were likely well along in years with families of their own at the time of the rebellion. Apparently Korah's sons did not participate in their father's sin, for it is clear they did not die with him (see Numbers 26:9-11). It seems ironic that his descendant Samuel apparently ended up exercising certain priestly duties in his obedience and faithfulness to God—some of the duties Korah died trying to usurp.

Elkanah journeys to the tabernacle at Shiloh yearly to worship and sacrifice (1 Samuel 1:3, 7, 21; 2:19). This was undoubtedly referring to Passover, as this was the only time the people were required to bring a sacrifice. At one of these visits, Hannah, who was barren, prays for a son. Part of her vow was that "no razor shall come upon his head" (1 Samuel 1:11), indicating that Samuel would be a Nazirite from birth (compare Numbers 6:2-6), as Samson was (see Judges 13:5).

Eli and His Sons (1 Samuel 2)

Eli's sons are incorrigible. They do not administer their priestly responsibilities in the manner commanded in the law. They commit other sins as well (verse 22), and cause the Israelites to sin (verse 24). The people even begin to despise God's offerings—to hate coming to Shiloh for the Passover or for a voluntary sacrifice (verse 17). God sends a prophet to Eli to pronounce judgment on him for allowing these sons to continue to serve as priests. The judgment is severe, and involves the eventual end of Eli's descendants serving as priests.

In verse 35, God says: "I will raise up for Myself a faithful priest who shall do according to what is in My heart and in My mind. I will build him a sure house, and he shall walk before My anointed forever." Samuel was not that replacement, as he was not of the priestly line and his sons did not continue in his role. Eli's descendants retained the high priesthood for a few more generations until Solomon sent Abiathar, a descendant of Eli, into forced retirement (1 Kings 2:26-27). Then Zadok took over any duties Abiathar had (1 Kings 2:35), and, from that point on, the high priest was reckoned through the line of Zadok. It is evident from the prophecy of Ezekiel that the Zadokite priesthood was faithful to God, and the time will come when all earthly priests will be descendants of Zadok, not just Aaron (see Ezekiel 43:19; 44:15ff; 48:11).

Although Hannah brought her son a new robe every year at the Passover (verse 19), it is probable that she saw him more often than that since her hometown of Ramah was only 15 miles south of the tabernacle in Shiloh. Nevertheless, she was undoubtedly kept very busy taking care of Samuel's five younger brothers and sisters (verse 21).

"Now Consider This, You Who Forget God" (Psalms 49-50)

In its note on Psalms 49-53, the Zondervan NIV Study Bible says: "This cluster of psalms presents a striking contrast [from the previous grouping] that brings the Psalter's call for godliness into sharp focus. On the one hand, we meet two psalms that face each other: (1) as God's summons to his people to come before him and hear his verdict concerning their lives (Ps 50), and (2) as a penitent's humble prayer for forgiveness and cleansing (Ps 51). On the other hand, these are bracketed by two psalms (49; 52) that denounce those who trust in their wealth (49:6; 52:7) and make their 'boast' either in that wealth (49:6) or in the 'evil' practices by which they obtained it (52:1). These descriptions of the ungodly are found nowhere else in the Psalter. In the first of these framing psalms, such people are characterized as 'foolish' and 'senseless' (49:10). So it is appropriate that this four-psalm segment of the Psalter has appended to it in climax [Psalm 53] a somewhat

revised repetition of Ps 14 with its denunciation of the fools whose thoughts and ways are God-less. Placed immediately after Ps 46-48, these five psalms serve as a stern reminder that only those who put their trust in the Lord have reason to celebrate the security of 'the city of our God' (48:1, 8...)."

In the first psalm of this new cluster, Psalm 49, itself the last in the sequence of Korahite psalms beginning Book II of the Psalter, the psalmist declares that he has a message of universal importance: "Give ear, all inhabitants of the world." He aims to resolve the "dark saying" (verse 4) or perplexing "riddle" of life (see NIV) concerning the apparent blessing of godless people who care more about money and possessions than about God (compare Job 21; Psalm 73).

Such people often pursue wealth at the expense of others. The psalmist asks himself, "Why should I fear in the days of evil, when the iniquity at my heels [i.e., those who trip me up] surrounds me? Those who trust in their wealth..." (Psalm 49:5-6). The psalmist realizes that these people are not as blessed as they think. "Wealth cannot buy escape from death—not even one's family 'redeemer' can accomplish it" (Zondervan, note on verses 7-9).

The psalmist poignantly remarks, "For the redemption of their souls is costly" (verses 8-9). That is, it was more than a mere man could pay. This insight had prophetic significance. For God would actually pay the costly price in the suffering and death of Yeshua to make it possible for all people to have eternal life (John 3:16).

Just as anyone can, materially driven people can see, as Psalm 49:10 states, that all people, even the wise, die and leave their wealth to others (compare Ecclesiastes 7:2; 9:5; 2:18, 21). So those focused on money and possessions seek solace in what they leave behind—in establishing a legacy, leaving an inheritance, naming their estates and territories after themselves—all in a vain attempt to immortalize at least some aspect of themselves (verse 11)

But this pursuit is pointless in the face of the gaping mouth of death—into which people who think like this nevertheless go helplessly as sheep (verse 14). This metaphor of death (Hebrew *muwt*) as a monster feeding on people like sheep helps to verify the historical setting of the writing of the psalms, as it has also been found in Canaanite literature—one document warning people to not approach Mot (Death) "or he will put you like a lamb into his mouth" (see Zondervan, note on verse 14). This was therefore imagery familiar to Israelite culture.

Dominion will ultimately go to the righteous (same verse). Indeed, the psalmist is confident that God will redeem him from the power of the grave and receive him (verse 15). This does not refer merely to God's general protection of His people throughout their physical lives—for the focus, as verse 9 makes clear, is on living eternally. Verse 15, then, is a prophecy of the resurrection, wherein the righteous will inherit from God the rule and possession of all things.

In the similar refrains of verses 12 and 20, those who live in pursuit of riches are described as perishing like beasts. Since all human beings die just as animals and all, unlike animals, are destined to be resurrected, what does this mean? It must reflect the fact that the godless, like animals, die without genuine feeling of hope. They have no confident assurance of eternity with God in the same way the psalmist has. Those whom God has not called in this age do not know His plans for their future—that they will be resurrected and given an opportunity to repent and change. And those whom God has called and given His Spirit but then reject His way and pursue selfishness do know their future—that they will utterly perish.

Psalm 49

Psalm 49 makes the sobering point that when a rich man dies "he shall carry nothing away" (verse 17)—that is, nothing of earthly value. No money, no glory, no praise and no honor will descend with Him into the grave. The apostle Paul spoke similarly in 1 Timothy 6:6-10 when he warned us against the danger of materialism: "Now godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content. But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness and pierced themselves through with many sorrows."

Psalm 50

Psalm 50 is the first of 12 psalms in the Psalter attributed to Asaph, one of David's music leaders (see 1 Chronicles 23:2-5)—with only this one occurring in Book II and the other 11 in Book III. It seems most likely that Asaph composed these. However, as noted in the Bible Reading Program comments on Psalms 42-45, it could also be that David wrote these, or just this first one, for Asaph to perform (or one composed the music and the other the lyrics). Yet this particular psalm “may have been separated from the other psalms of Asaph (73-83) in order to be paired with Ps 51 in the cluster of Ps 49-53” (Zondervan NIV Study Bible, note on Psalm 50 title)—the idea being that Psalm 50 is a divine calling to account followed by a repentant response in Psalm 51 (where the sacrifices God desires are reiterated).

In Psalm 50 God delivers a summons and declares that He is the supreme Judge. Where the NKJV speaks of God calling the earth and the heavens in verses 1 and 4, the NIV properly renders this as God summoning them—or their inhabitants—into His presence for the purpose of judgment. Note verse 4: “He summons the heavens above and the earth, that he may judge his people” (NIV). In verse 1, the summoning of the earth from the rising to the setting of the sun simply means that His summons reaches around the entire world.

Verses 2-3 speak of God shining forth from Zion, “the perfection of beauty,” and the coming of God with fire and storm. This would seem to tie the psalm back to Psalms 46-48, which describe God's coming in great power to put down His enemies and His ascension to the throne in Zion in its lofty beauty to rule over all the earth (compare also Isaiah 29:6). At that time, He will gather His saints (see Psalm 50:5; Isaiah 40:11; Isaiah 56:8) and will institute righteous judgment (Psalm 50:6; Daniel 2:20; 4:34-35; Psalm 75). He will then instruct Israel in the ways of righteousness and warn of the consequences of hypocrisy (Psalm 50:7-23).

Yet just as in Psalm 48, there is likely a measure of duality all these verses. For God shining forth out of Zion could relate to the proclamation of His truth and call to repentance through His people in this age as well as the law and judgment going forth from Zion in the Kingdom. The gathering of saints for judgment (Psalm 50:4-6) may relate to God's judgment beginning with His People today (see 1 Peter 4:17)—not in the sense of final sentencing but of an evaluation process through their lives. Alternatively, it may refer to the people being gathered for the work of delivering God's judgments to the world—especially to physical Israel (see Psalm 50:7).

Yet if the mention of God's saints having made a covenant with Him by sacrifice (verse 5) is related to the discussion of sacrifice in verses 7-15, it is possible that the same people are intended. That is, it could be that the saints or holy ones bound to God in covenant refers to the faithful of Israel—in ancient times meaning those who persisted in God's covenant and today referring to the elect remnant of Israel according to grace.

Getting into the meat of the psalm's message starting in verse 7, note that God is the one speaking—and He has something to say against His people. It is a rebuke. Not for their sacrifices per se, as God has commanded these and they are certainly to offer them (verse 8). The problem is that the people had lost the perspective of why God had set up the sacrificial system in the first place. God didn't need their sacrifices (verses 9-13). They were not doing Him a favor by giving them. All the animals already belong to Him (verses 10-11).

In verse 12, God says, “If I were hungry, I would not tell you.” This is figurative, as God does not get hungry. The stress should be on the word “you.” He is saying that He does not need to go to them to be provided for. What physical things could they possibly give Him since He already owns everything? “For the world is mine,” He declares, “and all its fullness.”

Indeed, the whole point of the sacrificial system was to show the people how much they needed God—His forgiveness and spiritual help—not the other way around. It also afforded them an opportunity for obedience and character development.

And this God did want. The offerings of the heart—these were and are the true offerings that God desires as a prelude to any physical offerings, as was noted earlier in the Bible Reading Program comments on Psalm 40. God wants a relationship with His people, wherein they live before Him in humility and obedience and He blesses and provides for them (50:14-15). As God says in Hosea 6:6, “I desire mercy and not sacrifice, and the

knowledge of God more than burnt offerings” (see also Matthew 9:13; 12:7). We will see this reiterated in the next psalm.

These words are as important to us as they were to the ancient Israelites. We do not offer burnt offerings today, but we do give offerings—of money and service. Yet these things, as important and required as they are, can become a wrong focus in a number of ways. We may start to think that we are upholding the work of God with our tithes and efforts and develop a wrong sort of pride over that. We must never make the mistake of thinking that God needs what we have or is dependent on what we do. The reason He instructs us to give is to benefit us, to help train us for even greater service. Another pitfall is to get so wrapped up in the ritual aspects of prayer, Bible study, Sabbath services, Holy Day observance, etc., that we neglect to consider our utter dependence on God, to humbly repent of our sins or to serve the wellbeing of others. Indeed, even serving others can fall into this category too if it does not flow from a genuine heart of love but, rather, from a desire to appear spiritual (compare 1 Corinthians 13:3).

This brings us to verse 16 of Psalm 50. Some commit to God’s laws with their mouths but then turn around and flagrantly violate them as a matter of course (verses 16-20). This is not talking about the wicked of the world in general—but of those who profess to have a relationship with God.

God in His mercy does not immediately destroy such people. But sadly, they tend to take from this that He must be okay with what they’re doing (verse 21). In their drift from God they basically forget what He’s all about (verse 22). Yet God says He’s going to set them straight on the matter (verse 21)—and warns them of dire consequences if they will not consider His words and, by implication, repent (verse 22). Of course, they must desire to change. What power can release a person from sin who doesn’t want to be released? Who can help a person who doesn’t understand he needs help? “So are the paths of all who forget God; and the hope of the hypocrite shall perish, whose confidence shall be cut off” (Job 8:13).

Those who remember God and glorify Him will see His salvation (verse 23). The NRSV translates this verse as: “Those who bring thanksgiving as their sacrifice honor me; to those who go the right way I will show the salvation of God.” Herein is assurance offered to those who serve God with a proper attitude—and hope offered to those who have drifted from Him. They can repent. God wants to save them. That’s the reason He warns them. And He shows them the way to repent in the next psalm—along with a restatement of the kind of sacrifices He is truly looking for.

Matthew 28

1 In the end of the sabbath, as it began to dawn toward the first day of the week,

As noted, Yeshua and His followers remained in the faith of Israel and its Torah, and this observed the Sabbath on the “last” day of the week, i.e., from sundown Friday to sundown Saturday. The Biblical method of counting the “days of the week,” is Day 1, Day 2, etc, through Day 6, followed by the Sabbath.

The change from keeping God’s Sabbath to worshipping on Sunday is discussed in our article, [Not Subject to the Law of God?](#) in the YashaNet library.

2 the angel of the Lord descended from heaven

3 His countenance was like lightning, and his raiment white as snow:

Interestingly, “the angel of the Lord” is often associated with the Messiah. How then could this angel be the Messiah as He is speaking of Himself being elsewhere? (See Matthew 27:46). The angel possesses a “garment” of white. This is not physical clothing, as we are dealing with the spiritual realm. Our Revelation study addresses these complex issues. (See note at end of this section.)

18 And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth.

Daniel 7:14 – I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Yeshua, says to baptize “in the name of ...” This means, “in the authority of,” the person, place or thing, being referred to.

Note that there is also a significant change of “direction” with this verse, regarding the offer of salvation. Here we have Yeshua telling His disciples to go out to the nations (goyim), not just the children of Israel (compare to His words in Matthew 10:6, where He told them not to go to the nations). Something significant and deeply mystical happened with the death of Messiah, that enabled the gospel to go out to the non-Jewish world.

This verse is often used to teach the Christian “trinity” – a concept contradictory to a Hebrew understanding of the Scriptures. God does indeed emanate in the forms of Father, Son and Holy Spirit (Ruach haKodesh), but also as; the Shekinah, Kingdom, the “voice of God,” the “face of God,” Tzaddik (“Righteous One”), New Jerusalem, the Bat Kol (voice from heaven), Wisdom, Understanding, Mercy, Judgement, Prophecy, and even “seven spirits” (i.e., Revelation, chapter 1).

It is often overlooked (and frowned upon by Protestants, due to Catholic dogmas about Mary being the “mother of God”), that God is also revealed in some distinctly “feminine” forms. These include the Ruach haKodesh (Holy Spirit), Shekinah, Kingdom and “New Jerusalem” (which is also called, “Jerusalem above” and referred to as our “mother” in Galatians 4:26) and Bat Kol (literally, “daughter of the voice”). All of these terms are feminine in the Hebrew – grammatically, and at a deeper level, theologically. We even see Yeshua speaking of Himself in “female” terms in Matthew 23:37. Recall that we are made in God’s image and that image is both male and female (Genesis 1:27).

God is not limited to three parts of a “trinity,” nor are any of these emanations solely a distinct “person” (i.e., “God the Father,” “God the Son,” “God the Holy Spirit”), as God is One. Such doctrines are attempts to put “God in a box” as many people don’t consider themselves to have strong faith unless everything is “black and white,” and they have a “tidy answer” for anyone that asks them to explain their faith.

Judaism recognizes that God is a bit more complex than we often “wish” Him to be. He reveals Himself in His Torah, and that Torah is infinite.

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Once again, we see that the Torah is for everyone, Jew and gentile — as what He “commands” is obedience to the Word of God.

Again, there is a great deal of mystical significance in the text. Just how is Yeshua “with us” always, when Scripture says He has returned to heaven? This too will be explored later, in our more advanced studies.

Mark 1-28

In the beginning of the Good News of Yeshua Messiah, the Son of Elohim. Mark begins with testifying of the fulfilled prophecy concerning the coming of the messenger who proclaims repentance to prepare the way of YHWH, who we know is Yohanan the son of Zachariah. Yohanan was outside of the city of Jerusalem (in the wilderness area) preaching repentance of sins and immersing the repentant in water to cleanse them from their trespasses. He was preparing them for the arrival of the Good News and the Reign of Elohim.

People came out to him to be immersed. All the while Yohanan also preached of the One coming after him who would not immerse with water, but with the Set apart Spirit and whom he identified as the reign of Elohim.

And the reign of Elohim did come.

And it came to be in those days that Yeshua came from Natsareth of Galil, and was immersed by Yohanan in the Jordan. Directly following this, the heavens opened and the Spirit and Voice of Elohim descended upon Yeshua in the form of a dove and a voice was heard saying, “You are My Son, the Beloved, in whom I did delight.”

Yeshua was driven out into the wilderness and tried by the Adversary for forty days. When He returned to the people and the cities, He began teaching in the assemblies. He taught with One who had great authority, not simple as another taught one. Great authority comes from perfect interpretation of the Torah, YHWH's Instructions.

The people witnessed Yeshua casting out an unclean spirit that was in a man amidst their assembly and were greatly astonished. They had not seen this before and recognized it as great authority belonging to Yeshua. News about Yeshua spread quickly over the countryside.