

by Wayne L. Atchison

YAHOSHUA WAS BORN AS THE PARTHIAN KING OF THE JEWS

This paper will present some significant evidence that Yahoshua's ministry was not an obscure event that just happened to slowly expand in popularity. Rather Yahoshua's ministry, miracles, death, and resurrection were monumental events that were told world wide in the very years they happened. Scribes recorded his deeds just as would a modern day CNN news reporter. Herein is evidence that Yahoshua was not just a poor man "being religious", but was a wealthy and highly educated Zaddik Rabbi, having very high social status, dressed accordingly, and was in fact the credentialed Parthian King of the Jews.

Yahoshua and His ministry was not obscure or isolated. His fame spread immediately, and was told worldwide. The following quote gives our current understanding a major paradox, but the latest research and publications about the Dead Sea Scrolls gives us the answer. It all leads to understanding the Melchizedek Priesthood and Yahoshua's impact:

(Eusebius quoting a letter from Polycrates about when to observe Passover, circa 300 AD) "We for our part keep the day scrupulously, without addition or subtraction. For in Asia great luminaries sleep who shall rise again on the day of the Lord's advent, when He is coming with glory from heaven and shall search out all His saints – such as Philip, one of the twelve apostles, who sleeps in Hierapolis with two of his daughters, who remained unmarried to the end of their days, while his other daughter lived in the Holy Spirit and rests in Ephesus. **Again there is John, who lent back on the Lord's breast, and who became a priest wearing the mitre, a martyr, and a teacher; he too sleeps in Ephesus.** Then in Smyrna there is Polycarp, bishop and martyr; and Thraseus, the bishop and martyr from Eumenia, who also sleeps in Smyrna. Need I mention Sagaris, bishop and martyr, who sleeps in Laodicea, or blessed Papirius, or Melito the eunuch . . . ? All these kept the fourteenth day of the month as the beginning of the Paschal Festival, in accordance with the Gospel, not deviating in the least but following the rule of the Faith. Last of all, I too, Polycrates, the least of you all, act according to the tradition of my family, some members of which I have actually followed; for seven of them were bishops and I am the eighth, and my family has always kept the day when the people put away the leaven. So I, my friends, after spending sixty-five years in the Lord's service and conversing with Christians from all parts of the world, and going carefully through all Holy Scripture, and not scared of threats. Better people than I have said: 'We must obey God rather than men' ." (From Eusebius' The History of the Church from Christ to Constantine, p. 231)

by Wayne L. Atchison

So the big question is: “How can the apostle John who was not a Levite, become a priest?” Answer: “Just as did Yahoshua, they were priests in the order of Melchizedek”.

Consider the Evidence of Yahoshua’s Wealth and Social Status

Story of His Birth

“No room at the Inn” – only wealthy travelers stayed in Inns, everyone else stayed in tents. They had thousands of tents from Jerusalem to Bethlehem. Having babies in a tent was not unusual.

First born male offering plus Circumcised on 8th day – devout Jewish parents

The Parthian Empire (1-John is written to those in Parthia)

Rome was not the great conqueror of the known world – they were defeated by the Parthians and Scythians in every invasion they tried across the Euphrates River. The Parthians controlled the Jerusalem region many times.

Around 40BC the Parthians conquered Jerusalem and placed a **Parthian Jewish King**, Antigonus, in Jerusalem as the ruler of Judea for about three years

But Rome decreed that Herod would be the new king, and in 37BC Herod defeated the Parthian Jewish King, and retook Jerusalem

After the Battle of Actium in 31BC the Parthians agreed not to try to retake Jerusalem as long as Rome guaranteed both free trade and safe passage for the pilgrims to Jerusalem for the Holy Days, AND

Politically, Rome officially recognized the Jewish religion as “Legitimate” and did not interfere with their religion and laws. Thus, Jewish worshippers did not have to worship Caesar, nor the Roman gods, and Roman citizenship was open to Jewish worshippers.

This truce (lasting from 36BC to 58AD) allowed the hundreds of thousands of pilgrims to journey to Jerusalem three times each year for worship

Herod

Was not of Jewish bloodline, he was a foreigner ruling over Israel

Made King of Judea by Roman decree in 40BC

Captured Jerusalem by force and became King in 37BC

Ruled instead of the Parthian Jewish Kings which the populace wanted

Battle of Actium in 31BC (he almost lost ruler ship)

Feasts In Jerusalem

Three times a year pilgrims from all over the world, especially Parthia, caravanned to Jerusalem for the Holy Days

Guaranteed safe passage by treaty between Rome and Parthia

by Wayne L. Atchison

Josephus tells us that a single caravan would number "many 10,000 men" each - these were huge migrations of people into a single small area, three times a year. It's not just you and your luggage. It's you, and your luggage, and your tents, and your wagons, and your animals you are offerings, and your servants, and their stuff. Caravans required Partian soldiers for protection from bandits along the way, and to keep order during the march. These caravans were huge undertakings making our western wagon trains insignificant in comparison.

Jerusalem would swell to millions of (probably over 4 million) "tent dwellers" spread out all the way to Bethlehem and beyond. The Temple officials had to plan every detail, the ultimate campout party, from fresh water to outhouses; from fresh meats and oils to garbage collection.

Now for Rome and for Herod these thousands upon thousands of pilgrims represented a major security risk. The Roman garrison of a hundred or so soldiers could at any moment face a riot of thousands of angry zealot pilgrims. Keeping the peace was not just a job, it meant keeping yourself alive. Anything which disrupted the peace had to be immediately suppressed by either the Temple officials, the Temple guards, or the Roman soldiers. Throughout this history of Roman occupation on many occasions literally thousands of Jews were killed during a riot that was spontaneously caused by one thing or another. In one incident Pilate's soldiers were ordered to slaughter hundreds of rioting zealots right in the Temple itself.

Magi - "a Persian Astronomer or Priest"

Rawlinson, "The Sixth Oriental Monarchy", Page 86, quote: "[The Magi, known as Magistanes] were a powerful body, consisting of an organized hierarchy which had come down from ancient times, **and was feared and venerated by all classes of people**. Their numbers at the close of the Empire, counting males only, are reckoned at 80,000; they possessed considerable tracts of fertile land, and were the sole inhabitants of many large towns or villages, which they were permitted to govern as they pleased."

"The word "Magi" is the plural form of the word "magus" (from old Persian "magu") which designates a member of an ancient Near Eastern priestly caste."

The ancient social culture was extremely class-conscious. That the Magi belonged to a social class that was feared and venerated by all other classes is a very important statement. They were the elite of the elite social class.

The Magi were the elite class in the Parthian Empire, Megistanes. They were the highly educated scholars and the priests. The top Magi Eldership was an

by Wayne L. Atchison

official body within Parthia, and they elected who would be the next King of Parthia from the royal family of Arsacids. Only the top Magi Eldership could decree that Yahoshua was the “King of the Jews”. Forget the idea of three rogue camel-riding astrologers one day seeing a comet and deciding to go to Jerusalem to find a baby. Only the top Magi Eldership could delegate an envoy to travel to Jerusalem to find and to anoint Yahoshua as the King of the Jews. Anything less than this would be a mockery, and would not be authentic. This means that they had to meet and to discuss these things in official meetings, and write an official letter of introduction to Herod to explain their official presence in Jerusalem.

Now rethink the account of the Magi coming to anoint Yahoshua who was in a house and called a “young child” (about 2 years old). Note all the clues showing the high social status of these men. The Magi traveled unhindered to Jerusalem and were granted immediate audience with king Herod. All Jerusalem knew they were there and was affected by their presence. By carrying gold and precious gifts their caravan had to have a significant number of Parthian soldiers as guards. So, was this just a ruse to get a Parthian army inside the city walls to finally retake Jerusalem? Herod answered their questions (showing their high social status). Even after finding out what they were going to do, Herod did not hinder them (showing their high importance), even though he knew that they were going to recognize and anoint a new King to eventually replace him and his sons. The Magi had the authority to pick the next “Parthian King of the Jews” (just as they had done 26 years before that). Consider that it was Yahowah that lead them to find Yahoshua, and Yahowah gave them a dream to go home another way. These were not pagan astrologers, these were scholars that even Yahowah worked with directly. Yahowah worked with and through the Magi, and He did not work through the local Temple Priests (who had no authority to anoint a new King).

“Where is He that IS born King of the Jews?” Politically this is the same thing as telling Herod that the Parthian Empire has just assigned his replacement. Yet Herod could not do anything.

“They gave gifts to Yahoshua” - you do not anoint a new Parthian King with a few worthless trinkets. It is ludicrous to think that they came to declare Yahoshua to be the lawful King, and then left saying: “Be ye warmed and filled. Hope you somehow find enough money to be fed, kept in good health, educated, and oh, by the way, armies cost a lot more these days, good bye.” No, they would have given Yahoshua a fortune to ensure his comfort, health, protection, education, and path to be the next King. This Magi caravan financed Yahoshua. Further, with the Magi’s credentials Yahoshua would have been qualified to attend any academy in Persia.

by Wayne L. Atchison

Priests of the order of Melchizedek – the Zaddik Priest line of Noah

(Primary Source is: “The Dead Sea Scrolls and the First Christians” by Robert Eisenman, published 2004, available at Barnes & Noble.)

The Bible tells us that the resurrected Yahoshua is our “High Priest after the order of Melchizedek”. To most of us this priesthood is “from out of nowhere”. Where did this priesthood come from? Answer: The Dead Sea Scrolls gives us the answer: the “**Melchizedek Priesthood**” is that line of priests of Yahowah (the Creator) that came through the flood from Noah to Shem and down through history, and is called the “Zaddik Priesthood”.

The Zaddik Priesthood cites Noah as their first High Priest, then Shem, then on through history with Melchizedek as a major historic member.

“Zaddik” is derived from the Hebrew word “Righteous” with the implication of “having great zeal” for the Law. A “Righteous Priest” and a “Zaddik Priest” are synonymous. Thus, as time progressed men of any bloodline could become a Zaddik Priest. The primary determinant was not bloodline pedigree, but was the zeal and adherence to the Zaddik school of thought. By the time of Yahoshua, Zaddik Priests were numerous and did not have to be Levite, or any other bloodline. They just had to be zealous for keeping the “Law of Yahowah”.

Archeology and the Dead Sea Scrolls talk extensively about the Zaddik Priesthood, which is the Priesthood of Noah, the “Sons of Righteousness”, and the “Priests of Righteousness” (that is, they are Zaddik).

David and Solomon used Levites who were Zaddik (Righteous) Priests in their Temple’s service. Ezra’s bloodline lineage is given in Ezra 7:1-2, he is a Zaddik Priest from the Zadok bloodline of Priests of Solomon’s Temple (the spelling difference is important: Zaddik is a type of priesthood, and Zadok is a bloodline of a specific man).

Archeology is discovering the existence of a large number of priest-academies started by Ezra. Ezra derived his authority to begin such priest-academies because he was himself a Zaddik Priest of the bloodline of Zadok. The Maccabees also had the same Zadok bloodline. When the Maccabees regained the Temple in 163BC they placed Zadok bloodline priests back into the Temple’s service.

Most of the Jewish rebellions against the Romans were fueled by the hatred for Herod who appointed the Temple’s High Priest and priest-officials based upon politics rather than bloodline. These appointees were called “The Priests of Darkness” by the “Zealots”. The Zealots desired to overthrow the existing political-priests, and replace them with legitimate Zaddik Priests with the bloodline link back to the Zadok Temple Priests of Solomon.

The Dead Sea Scrolls describe how Zaddik Priests that are not bloodline related to Levi could be Temple serving priests. The reason is simple: Melchizedek was a High Priest in the more ancient Temple at Jerusalem, called Mt.

by Wayne L. Atchison

Mariah. Josephus talks about these other more ancient Temples in Jerusalem. The Zaddik Priesthood had been offering sacrifices to Yahowah on Mt. Mariah long before Levi or Solomon were even born. Thus, the Zaddik priests were called (quoting) "The more ancient priesthood" even by the other priests. "A Priest in the order of Melchizedek" did not have to be Levite, or even a son of Abraham. Yahoshua, with a bloodline from Judah, was thus "A Zaddik Priest in the order of Melchizedek" in contrast to others who might be "A Priest in the order of Zadok". To say that these rival groups and priesthoods fought with each other would be a gross understatement. Also, each group was itself heavily splintered with faction subgroups.

Realize something implied, an important subtlety: Yahowah did not anoint Yahoshua into the Melchizedek Priesthood to then make Him its High Priest, but, Yahowah simply declared Yahoshua to be its High Priest forever, implying that Yahoshua was already a priest within this order in the first place. Also, in order to become "A Priest after the order of Melchizedek" Yahoshua would have to first be educated, graduated, and ordained a Zaddik Priest by one of the many Zaddik academies. After the resurrection Yahowah declares Yahoshua to be "The High Priest" of this order of priests forever, but, Yahoshua had to have already been ordained as "A Priest in the order of Melchizedek".

John 7:15 does not say that Yahoshua was uneducated. The Greek word used denotes "insight", not "training". The question asks: by whose authority does Yahoshua tell them His religious-insights. For example: expected answers could have been, Plato, Aristotle, or a prominent teacher of a prestigious academy. But Yahoshua answers that His religious-insight-teacher is "The Father". Look at the Greek grammar as follows:

How – this one – letters (noun 1121) – knows (verb 1492) – not – learned (verb 3129)

How – this one – Torah/Law (noun) – (in the mind's eye) perceiving (verb + as these words are being spoken) – not – 'now increasing learning' (verb + active)

Make This A Verb → "now increasing learning", and put it all together.

They marveled . . .

How – this one – Torah/Law – (in the mind's eye) perceiving (its teaching) (as these words are being spoken) – without – tutoring (being active)

His Answer: My teaching is not mine . . . but The Father's . . .

by Wayne L. Atchison

Nowhere in the scriptures does it talk about Yahoshua being a Zaddik priest. But here are some very weak Biblical possibilities:

Yahoshua’s father, Joseph, is called “Dikaios” (a Zaddik title) in Mt. 1:19

John the Baptist is called by a Zaddik title: “Hassid” in Mk. 6:20

Yahoshua is said to be “Dikaios” (a Zaddik title)

in Acts 3:14, 7:52, 22:15, and Mt. 27:19.

The Bible does not actually call Yahoshua a Zaddik Priest, but the Koran states that He was, as well as early Christian stories.

Early Christian literature describes how James the brother of Yahoshua (not a Levite), acting as a Zaddik High Priest, put on the High Priest’s breastplate, proceeded to make sacrifice for himself, and then went into the Temple’s Holy of Holies and made atonement for all Israel on the day of Atonement in 62 AD, the beginning of a Sabbatical Year. James was allowed to do this by the Herod-appointed priests because James was (quoting) “The Leader of the More Ancient Priesthood”. (“James the Brother of Jesus”, by Robert Eisenman, published 1997, available at Barnes & Noble.)

Yahoshua Ministry as a Rabbi - as a Zaddik Priest

At twelve Yahoshua astonished the Jerusalem Temple scholars with his high level of education. You will not impress them by stuttering your Hebrew and Aramaic. There is no doubt that Yahoshua was actively becoming highly educated. We are only debating “by whom”. Was it local Rabbis, local tutors, tutors from Parthia, Rabbis from Parthia, and, did Yahoshua attend a Persian Zaddik academy later?

Yahoshua was just a Carpenter – yes but, a carpenter in those days worked with geometry, concrete, and polished stone as much or more than they did with wood. Nazareth was only 15 miles from at least one major Roman city, Siphora, that was being constructed at the time Yahoshua was growing up. Like every male of His day He was taught a simple trade, Yahoshua was taught the simple trade of a carpenter. All males knew a simple trade. Just because you know a simple trade does not mean you live life as a poor man. Yahoshua was an educated man, and probably managed the construction of large Roman style stone buildings in Siphora.

Between 12 and 30 we have no authoritative record of Yahoshua. But we know that at about 30 years old people could visually recognize that Yahoshua was dressed as a Rabbi. A Rabbi is a man that graduated from an academy and was credentialed to teach others. Today we would call them “a Professor of”.

by Wayne L. Atchison

Important: To wear the social class costume of a Rabbi meant that Yahoshua had to have graduated from an academy that produced Rabbis. In that day a man could not wear clothing that was above or below his own social class. To be dressed as a Rabbi you had to actually be a Rabbi. So, it is not a question of if Yahoshua was a certified Rabbi, it is a question of which academy gave Yahoshua His credentials to be a Rabbi, and to have the prestige and social status of a Rabbi? It is important to recognize that it is probable, having the official credentials of the Magi from birth, that Yahoshua was a graduate from a highly prestigious academy in Parthia.

Further, a Rabbi is not just “a teacher”, but a Rabbi is a teacher of the school of thought of the academy in which he graduated. Thus, each Rabbi was a Professor of their academy’s school of thought, which meant that they wore their “school uniform and colors”, and also wore the insignia of their own rank within their own order of Rabbis.

By 30 Yahoshua was a credentialed Rabbi that dressed as a high ranking Zaddik Priest of the order of (which means of the school of) Melchizedek, and possessed the equivalent high social status.

Consider how Yahoshua was recognized by people as He passed by? Because he was dressed as a Zaddik Priest.

How was Yahoshua NOT recognized by people as He passed by? Because he was not the only one dressed as a Zaddik Priest, there were hundreds of Zaddik Priests/Rabbis from scores of rival academies.

The Honor and Shame Culture

Honor and Shame: the ancient culture was based upon strict rules of social status and a strictly enforced cast-system. Every person was a member of a group, and every group had a social status and place within the social “pecking-order”. As an individual you would never bring dishonor or shame upon yourself or your group.

At all times you must retain your class’ social status and integrity. A free-man could publicly talk to his own slaves, but could not publicly talk to another’s slave without first going through the appropriate verbal exchange which ensured that the master was in the superior social position over the slave. To not follow the proper verbal protocol would result in your own insult, and would immediately reflect upon your group. Not only would you be lowering your own honor, but you would be increasing shame upon your own social peers. You would run the risk of being ostracized from your own group. Understand the rules of honor / shame: your group would be duty bound to ostracize you, or else they would be lowered in social status along with you. Simply put, while in public you

by Wayne L. Atchison

would never, never, never, not follow the proper verbal exchange and social protocols of the culture. And this is very important to understand, as this can tell us what social status Yahoshua had in that culture.

The verbal exchange required in Honor / Shame cultures can be summarized as: “Verbal Challenge followed by Verbal Retort”. The most neutral retort that you can give is to answer a question with a question.

To greet someone in a public place meant that you must first determine for yourself whether that person is socially of a higher level, at the same level, or of a lower level than yourself.

If you are of a higher level, then, you must first directly challenge the other’s social honor with some kind of clever exchange. For example: “Hey slave of worthlessness, come here.” Yes, direct derogatory and commanding. Then his reply (or lack of a reply) would either acknowledge your superior status, or else would retain his own status as your equal, or else would assert that actually he had the superior social rank over you. Based upon his reply to your initial verbal challenge you would either continue to talk down to him, accept him as an equal, accept him as superior, or else must reassert your own superiority over him. The Bible is full of such social cast-system exchanges, just look for them.

If you are of a lower social group then you must first directly praise the other’s social honor and ask a question with some kind of clever verbal exchange. For example: “My Lord, your humble servant asks for your favor by coming over here to give your esteemed direction.” Yes, direct flattery and humble petition.

Now here is where it gets interesting. The person of a higher social status is not obligated to answer even a single word. The higher rank person may absolutely ignore your existence, not answer even a single word or gesture. For example: the Magi of Parthia would not greet an astrologer in the street. This means that they (as astronomers) were of higher rank, and would (as a group custom) never acknowledge an astrologer’s opening greeting. If this is what happens, then you as the lower life form must give a servant’s gesture and go about your business.

If the higher rank person wants to engage you in conversation, they must “open the door” and reply with some clever exchange that both acknowledges their higher rank and allows you an opening to keep talking. For example: “Slave, what decision are you too slow to figure out?” At this point you are free to engage in conversation with the higher rank person.

by Wayne L. Atchison

For example Mt. 15:26: Yahoshua replied that: "The woman is a Sumerian dog". This is an example of a high ranking person opening the door for a lower ranking person to engage in conversation.

Yahoshua Was A Man Of Very High Social Status

You can determine the social status of Yahoshua by reading who would publicly greet Him, and especially who would invite Yahoshua over to their home for dinner. Yahoshua was directly saluted and talked to in public as an equal by high ranking temple officials, by lawyers, scribes, and very rich men. He was even invited into their homes and asked to eat with these social elite people. In their culture, a person would not treat a person of lower rank with this level of respect.

Yahoshua answered the Priest's questions with such cunning that they were embarrassed to ask him any more questions (it was socially demeaning to be outsmarted in public).

Yahoshua's Ministry Made A Huge Impact

Mark 2:1-12 Healing of a man lowered through the roof, right in front of the Scribes (their equivalent of CNN, as Scribes recorded every word and event, it was their job, that is what they did). This was done right at the beginning of His ministry. Yahoshua says he has the authority to heal people and to forgive sins - this would give people good reason to talk about Yahoshua.

Performing miracles in front of hundreds of witnesses - this would give people good reason to talk about Yahoshua.

Raising of the dead with hundreds of witnesses to verify - this would give people good reason to talk about Yahoshua

Consider this: three times a year, and for three (or perhaps seven) years, millions of pilgrims went back to their foreign lands telling of Yahoshua and the events of the journey. This fact represents an injection of "News of Yahoshua" three times a year into every level of social life of every foreign area: Roman, Ethiopian, German, Scythian, Parthian, and beyond. By the last year, by the last Passover, "News of Yahoshua" had spread to every community far and wide. The Scribes who followed Yahoshua (like a news correspondent) wrote down the events they witnessed. All of the events could be collaborated by anyone needing verification. (These documents were purposefully destroyed by the Jews, then by the Romans, and later by the Muslims. Today we have almost no surviving documents that date to this time.) Imagine the impact upon those foreign people as they heard the pilgrims tell how this miracle-working Zaddik Rabbi was

by Wayne L. Atchison

publicly killed and then publicly seen alive again, all witnessed firsthand by themselves. “It’s absolutely true, I saw him myself !”

Mt. 21:2 Riding on a Donkey into Jerusalem - this was not done because Yahoshua was poor in wealth, but was done to show His meekness (#4239 – meek). He was not a conquering King riding proudly on a steed, but He was a meek King riding on a borrowed donkey.

In those days priests, soldiers, and nobility had the legal right to commandeer animals for their own use at any time. This is how the army worked. If they needed more animals to do a job they just commandeered them. The fact that Yahoshua could send His servants to commandeer a donkey shows that He was a man of high social status. Because He was a high ranking Priest He could legally request that they let Him borrow the donkey and colt. “The Lord (my lord) Has Need Of” was the legal term used for this action.

Mt. 21:12 Casting out the money changers - only a recognized priest of high rank could do this violent act and not be arrested by the Temple guards. The Temple guards were watching for zealot-disruptions all of the time. This is the job of the Temple guards, to not allow someone to disrupt things, lest a riot ensue. If a Gentile was caught inside the Temple area, they would kill him. These guards were not asleep or afraid, but yet they did not act to stop Yahoshua. They had to recognize Yahoshua as a high ranking Zaddik Priest, an equal rival to the Temple priests he was challenging. To touch him meant that thousands of fellow Zaddik Temple worshippers, who were at that very moment right there, could immediately pounce on them. It could start a riot resulting in thousands of people dying. The Romans would not be pleased, so, better to let the equally ranked Temple officials handle it later.

The Arrest and Jewish Trial

“The Judas Kiss” - why did the Temple Priests need a Judas before they could arrest Yahoshua? They had any number of charges against Yahoshua: breaking the Sabbath was punishable by whipping. What about the attacking of the money changers – couldn’t that be called inciting a riot? Blasphemy was a crime punishable by stoning, and they could construct any number of other crimes that would give them legal grounds to arrest Yahoshua. But they did not, not until someone within Yahoshua’ group accused him first. Judas’ act was not just to single out Yahoshua in the dark, it was also to establish political “neutrality” for making the arrest. They could say: “We did not arrest him of ourselves, one of his own followers accused him, so we were duty bound to arrest him”. Thus, the Temple Priests were “off the hook” for answering why he was arrested. This “neutrality” was important because Yahoshua was someone of high social rank, and his trial was sure to be investigated by important friends.

by Wayne L. Atchison

The Temple Priests could only administer the death penalty by act of stoning (i.e. Steven), and then only upon lower class Jewish subjects. For example they could not convict a Roman citizen, nor convict someone of a high social class. Such people required a Roman court, of which Pilate was the highest in the land.

To the High Priest the first issue was Yahoshua’ high position as a rival Zaddik Priest. If the Temple officials killed a high ranking Zaddik Priest, that could cause a riot, even a civil war. The Zaddik academies were numerous in Babylon and Parthia. Worse, Parthia could claim that the Herod-appointed puppet Temple officials had violated the Parthian Peace Treaty, and were acting as the puppets of the Romans, and would be an excuse for invasion. Remember, these high Temple officials only held their positions because Herod appointed them. And Herod was hated as a Roman outsider. At that very moment there were 3 to 5 million foreigners in Jerusalem, and thousands of Zaddik priests and Zaddik followers going into the Temple at least twice a day. The Temple Priests did not want that many people angry at them, as they could easily be killed by a zealot right in the middle of doing their daily duties. The Temple Priests had to get out of being the Judge in the case.

The Roman Trial

Trials under ancient rules were very different than today. The accused was not required to say even a single word, and it was totally up to the accuser to prove their case. If a lower social class person took a higher class person to trial, the higher class person was socially bound to say nothing at all in his own defense. To address the lower class would immediately insult his own social group, and he would be ostracized. Instead he could (optionally) hire a lower class lawyer to speak for him. If a higher social class person took a lower class person to trial, the higher class person was still socially bound to say nothing directly to the accused. He would hire a lower class lawyer to speak for him. Besides understanding that lawyers made a lot of money even back then, we can read the account of Yahoshua’s trial and glean from it what social status Yahoshua possessed.

Pilate’s wife has dreams and warned Pilate not to condemn the “Dikaios” (a Zaddik title) man Yahoshua. When was the last time the President’s First Lady had dreams about a TV evangelist’s trial? It does not happen. Not unless he is very famous, and so well-regarded that even the First Lady dreams about him.

Yahoshua answered the questions of the High Priest, and the High Priest spoke directly to Yahoshua. No lawyers, so Yahoshua was of equal social class with the High Priest.

by Wayne L. Atchison

Yahoshua answered the questions of Pilate, and Pilate spoke directly to Yahoshua. No lawyers, so Yahoshua was of equal social class with Pilate. (Not talking about comparing “ruler ship power”, but comparing “high social standing”.) Consider, do you really think that Pilate would spend his time to conduct an interrogation himself, one-to-one, with someone not of his same social status? In their culture: “No way”.

Yahoshua refused to say even a single word to Herod. This is because Yahoshua, as a credentialed Parthian Jewish King, was in a social status way above Herod, which was a King only because of a Roman decree. Yahoshua was a Jewish King because of bloodline and credentials. Herod was therefore beneath Yahoshua’s social class. Yahoshua was therefore duty bound to not say a single word back to Herod. To Herod this represented a major insult. This is why Herod had Yahoshua whipped and allowed the guards to mistreat Yahoshua, even though Yahoshua was yet to be formally convicted of any crime.

Pilate said: Go and try him under your own law - Translated: Rome does not want anything to do with this.

The Temple officials said: No, he is not any ordinary Jew that we can deal with by our own law. He claims to be our King, this is an affront to Caesar. He must be tried by a Roman court. - Translated: We cannot kill a Parthian King, but Caesar can.

Pilate asks Yahoshua: “Are you the King of the Jews?” To Pilate the first issue was the claim that Yahoshua was a King. If Pilate killed a Parthian King, that could cause a major war. Caesar would certainly not be pleased with that. If Pilate killed a popular high ranking Zaddik Priest, that could cause a riot by all the Zealots in Jerusalem. Worse, Parthia could use Pilate’s interference into Jewish religion as an excuse for war. At that very moment there were millions of foreigners in Jerusalem that would travel home and tell all. There is absolutely no way this could be hidden from the public view. It is certain that whatever happened would be told far and wide. Pilate tried everything he could to get out of being the Judge in the case, but became trapped by an angry mob.

Consider this: how did a king, traveling or living in a foreign land, prove he was a king? How did a rich man of high social status prove that he was rich? How did people present their credentials in those days? Answer: by a Tattoo. For nobility at birth (or later) a Tattoo was made somewhere on the body, often on the arm, but sometimes on other parts of the body. The Tattoo was the image of their royal emblem or “House”. Slaves of Athens were given a Tattoo of an owl on their foreheads. Anyone finding a man with this Tattoo knew to return him back to Athens for a reward. All of the ancient cultures used Tattoos in the same way, both to catch runaway slaves and to credential those of high rank.

So then, the question is:

by Wayne L. Atchison

Was it that Pilate did not believe that Yahoshua was really a king, so then he asked Yahoshua if he really was a king or not?

OR

Was it that Pilate could see from a Parthian Tattoo (that Yahoshua received by the Magi) that He was a legitimate Parthian King, but he still needed to know which territory Yahoshua was claiming for his empire? If Yahoshua was claiming Jerusalem as His territory, then Pilate had legal grounds to convict him.

It was not until Yahoshua told Pilate that "My kingdom is not of this world" that this line of interrogation stopped. Pilate then told the crowd that he found nothing in Yahoshua for conviction. It was not a crime to be a King.

The Sign Placed on the Cross

"This Is Yahoshua The King of the Jews" - Pilate could not (and would not because of social integrity) write this statement unless it were true. The signs placed above the head of the criminal were not put there to "be a joke" or to "mockery". It was a Roman legal formality, and a duty, to write the crime of the criminal on the sign so that all who pass by may witness what he had done. Remember Pilate never convicted Yahoshua of a criminal act, a technicality that is politically important when explaining what had just happened to the Parthian nobility at that very moment were attending the Passover. Pilate washed his hands of the whole affair, Rome was not convicting this Parthian King, rather the mob was. Yahoshua was crucified because the mob insisted, and for no other reason. Thus, the only thing that Pilate could write as Yahoshua's crime was that He was a verifiable King of the Jews and the mob wanted him dead for that reason.

The Burial

Yahoshua's clothing was of valued cloth, it was worth gambling over.

His uncle gains audience with Pilate - uncle had to have sufficient social status to even ask for an audience, much less actually being granted an audience without waiting a few days.

His uncle asked Pilate for the body - this uncle had to have sufficient social status or he would be summarily refused. Pilate is not going to grant a favor to a low class audacious relative. That would demean his own social status. But he would grant a favor to a well-placed social (rich) equal.

Yahoshua was laid down in a cave - only the rich could afford their own caves w/ huge rolling stones as gates

Was rubbed with expensive and fine spices - that were fit for Kings

His Resurrection

"Are you the only one in Judea that has not heard of the happenings at Jerusalem?"

by Wayne L. Atchison

Yahoshua performed many infallible proofs:

Millions of people went back to their foreign lands telling of the events that just happened. The scribes wrote every word of the two trials down for any Parthian official to read. Countless witnesses would verify every event.

"Go and tell the world that I am the Messiah" - not just the twelve, but the multitude of thousands that eye-witnessed his resurrection and miracles.

Acts 3:9 - "Walking and leaping and praising Yahowah" - and causing a major news event for the Pentecost pilgrims to go home and tell about - still more "News about Yahoshua".

Did you know that right after Yahoshua was crucified that Emperor Tiberius nominated Yahoshua to the Imperial Senate to be declared "a God"?

Quoting from Eusebius, Book 1, Section 2 (Eusebius is a very highly regarded source for early Christian history, he often directly quotes earlier texts, and the authenticity of his quotes is rarely disputed):

"Our savior's marvelous resurrection and ascension into heaven were by now everywhere famous, and it had long been customary for provincial governors to report to the holder of the imperial office any change in the local situation, so that he might be aware of all that was going on. The story of the resurrection from the dead of our savior Jesus, already the subject of general discussion all over Palestine, was accordingly communicated by Pilate to the Emperor Tiberius. For Pilate knew all about Christ's supernatural deeds, and especially how after death He had risen from the dead and was now generally believed to be a god. It is said that Tiberius referred the report to the Senate, which rejected it. The apparent reason was that they had not gone into the matter before, for the old law still held good that no one could be regarded by the Romans as a god unless by vote and decree of the Senate; the real reason was that no human decision or commendation was required for the saving teaching of the divine message. In this way the Roman council rejected the report sent to it about our savior, but Tiberius made no change in his attitude and formed no evil designs against the teaching of Christ."

History records that very high ranking Roman officials became Christians. That the High Priest which tried Yahoshua later became a Christian. That the Pharisee party was eventually filled with Christians. That John the apostle was a great teacher, he started his own school of thought academy in Ephesus, in the same manner as Aristotle and Plato had their own schools of thought. That by 85AD the Jewish synagogues were so filled with Christians that they felt it imperative to force the Christians out.

After 85AD all true Jews had to recite "The Blessings", in which one of the blessings was actually a curse upon Yahoshua and His followers. Once put out of the synagogues the Christians no longer had a legal religious status within Roman law, similar to how the IRS dictates which churches have tax exempt status or not. Without being a legal religion, Christians

by Wayne L. Atchison

were subject to being treated as criminals, in which their lands and titles were confiscated, their family sold into slavery, and in some cases put to death.

All Power Given to Yahoshua

Col 1:15-20 - Yahoshua now has full jurisdiction over all things in Heaven and in Earth.

Rev 19:16 - Return as "King of Kings" (a Parthian Title for the Parthian King)
Return as "Lord of Lords" (a slogan denoting full ownership of everything owned by the lords)

There is very significant evidence that Yahoshua was a major player, and made a huge worldwide impact. Yahowah does not have to do things the way we think He must do them. Just because Yahoshua did not follow all of the prophetic criteria and imaginations of the leading priests and scholars of his day, does not mean that he was not the one and only Messiah sent by Yahowah. We, 2,000 years later, can still see the impact of this one individual's ministry and resurrection from the dead.